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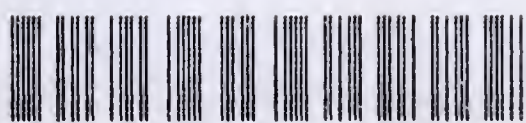
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THE  
QUARTERLY REVIEW

OF THE  
EVANGELICAL LUTHERAN CHURCH.

EDITED BY  
J. A. BROWN, D. D.,

WITH THE SPECIAL COÖPERATION OF

M. VALENTINE, D. D.  
S. SPRECHER, D. D.      A. C. WEDEKIND, D. D.  
C. A. STORK, D. D.      J. H. W. STUCKENBURG, D. D.


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NEW SERIES—VOL. VII.

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THE  
QUARTERLY REVIEW  
OF THE  
EVANGELICAL LUTHERAN CHURCH.  
JANUARY, 1877.

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ARTICLE I.

BISHOP BUTLER AND HIS SERMONS.

By Rev. C. A. STORK, D. D., Baltimore, Md.

That very popular writer, the author of "The Titcomb Letters," in one of his eminently practical epistles, makes a plea for new books. To many of us there is something quite appalling in that flood of contemporaneous literature which yearly widens and widens before our doors. Not so to this moralist. Every generation, he lays it down, will read only its own productions: old books grow obsolete; whole literatures become unintelligible; religious veneration it is true spares the Bible, but every book must go down the tide; Shakspeare even is out of joint with our times and should be re-written in a more modern tone: We ought therefore to rejoice at the increasing bulk of modern letters.

The question might be raised as to the matter of fact, whether old books are read or not. We do not believe, for our part, that men are yet agreed to quite cut loose from the past. That, however, we let pass. But this cheerful writer not only proclaims the fact, he also justifies it. Men no longer read Shakspeare and Milton, Bacon and Montaigne, to say nothing of the ranks of those still farther back, and,

says our critic, this is eminently proper. Every age, he lays it down, should have its own literature, which is true enough ; and having secured a literature of its own need concern itself no more about any other, as if literatures were like kedges by which ships warp themselves forward abandoning them as fast as they are reached and passed. To this utilitarian mind a literature is a literature, and one as good as another : why should a man be at the trouble of providing himself with two, any more than it is necessary he should have two houses to live in.

This is what is called utilitarianism, a procedure in sympathy with the spirit of the age and the dictates of common sense. It will be permitted us to say without offence that it is in reality merely provincialism. A man who, from having lived always in one secluded region, has acquired the local accent is said, when he goes into the world, to have the provincial tone. We all know what the provincial accent is. The same process goes on in men's thoughts and sympathies. One who has been shut up in a narrow range of ideas and sympathies, shows a provincial tone of thought. Provincialism is, in a word, the narrow as distinguished from the broad. It is, to be sure, a relative distinction. The villager is provincial by the side of one who has enjoyed the wide opportunities of a town ; the townsman is in turn a provincial to him who lives in the metropolis ; and he in his turn to the cosmopolite. But the relation does not stop here. Every generation taken in respect of the larger life of the world may be said to be provincial. No one age shows every side of thought. The best lack something that others have. So, then, a man who is penetrated with the spirit of his own times, who has ceased to be a provincial as regards place or nation, may yet be provincial in his unacquaintance with other ages. He may be a skilful man of affairs, a keen reasoner, but he is for all that provincial. There is one side of culture that is not to be worked out, nor reasoned out : it comes to a man ; it possesses him. It is the effect produced by viewing life and its questions, art, literature, religion, society, from many points of vision. And there is no other



way of multiplying one's points of vision than by looking through other men's eyes, yielding up our natural habit of thought for the time being and taking the stand of other ages. If I would get the look that life and its problems had to the Roman, I must stand where the Roman stood and look on it through his eyes. And what other way is there for me to get by his side and to see things as they looked to him, but by studying his literature and history, and these, too, as they were to him, not as a modern writer reproduces or describes them. In short there is no other way of knowing how other races and ages of human beings thought and felt but by steeping ourselves in their atmosphere, that is in their history and literature. If we do that, if we take our stand by the Roman and see with his eyes, in so far we escape from our natural provincialism and receive a culture that is wholly unique of its kind. So, in proportion as age after age, through its literature, its art, its religion, its social life is brought home to our familiar apprehension, this broadening process is carried on, and little by little the provincial habit is eradicated. What a foolish thing, then, though it seemed so utilitarian and according to common sense at the first blush, is this writer's easy condemnation of all past literatures as so much old lumber which in their existing forms we bright young moderns have no use for.

But this is going a long way round to get to what, after all, is a very small spot in the great area of human thought. All this rather superfluous demolition of Timothy Titcomb's literary theories is to introduce to our consideration an author who has gone greatly out of fashion; who, in fact, has receded so far from our habit of thought and feeling that to read him is to pass, as it were, into a new world, is to get to the antipodes of our modern fashion of looking at things. I speak of Bishop Butler of the "Analogy."

But is not the author of the *Analogy* known and read? Surely there is no book on the subjects with which it deals more commonly known: it is even a text-book in all our higher schools. Precisely so: and partly for the very reason that his *Analogy* is a text-book bethumbed by boys and girls

and made odiously familiar in school-rooms, is Bishop Butler so little an influence in the religious thought of our day. To make a great work a school-book is rather a doubtful piece of policy: so far as the influence of school-room associations goes, and that practically is a great way, it is to make it a sealed book. How many of us who have thumbed over the first books of the Iliad and of the Æneid on the school-benches ever read them in after life; or have any other feeling about Homer and Virgil than that they are immensely tedious? If ever we do come to enjoy them, how long it is before we fairly rub off the pages the dreary association of the days when we pounded out the long lines with grammar and lexicon. One great danger in making the Bible a textbook in our common schools is, that it is vulgarized and made insufferably dull by association with all the tediousness of the school-room.

Now Bishop Butler has fallen a victim to this unhappy effect of association. The Analogy is one of the greatest productions of the human intellect. It opened in religious thought a new world. So irreligious a mind even as Huxley speaks of its author with the profoundest respect, and "laments that the bench of Bishops cannot show a man of the calibre of Butler of the 'Analogy,' who, if he were alive, would make short work of much of the current *a priori* 'infidelity.'" But it is to be questioned whether the gain of making our young men and women superficially acquainted with this great writer in their school-days, is not more than counterbalanced by the distaste with which his work is apt to be associated as a school-book. I say nothing here of what I suspect to be the fact, that the "Analogy belongs to a range of thinking requiring for its appreciation more maturity of mind than is found in academy or college.

At all events Bishop Butler, whatever his college and female seminary notoriety, is certainly a writer but little read. I suppose the most of us at the mention of his name call up a vague recollection of a dry and repelling treatise on some of the most abstract points in religious philosophy. We



range him in our mental catalogue with those respectable men whom we speak of as "great but dull."

Now this is a great piece of injustice: not specially to the Bishop himself, for he had that disengaged temper from the worries and chagrins of self-consciousness, which takes small account of the valuation men put on one's self or one's works; but it is a great injustice to ourselves. So far is Bishop Butler from being a dry and repelling piece of pure intellectuality, an ingenious and skilful thinking machine, that he is one of the most interesting of men. I maintain that it is not possible to read his writings with any attention, and especially his less known writings, his sermons, his charge to the clergy of Durham, and not feel a strong attraction to the man. The simplicity, the earnestness, the candor, the gentleness, the moderation, the child-like freedom from airs and self-conceits, the genuineness of the man, strike through the pages. You cannot but—I do not say love—but revere and feel drawn to this sincere, profound nature. You say—this is a true man: this man not only has somewhat to say, but in saying it he suffuses his matter with such a color and warmth from his own large nature, that I hardly know which more charms me, his thought or the communication of himself he makes in telling me his thought. It is no small gain to fall upon such a writer, one who makes truth charming by its contact with a noble and sweet personality. Great thinkers we have, and sweet attractive characters. But the thinkers too often are poor in character: they give us their thoughts with no taste of themselves, or with a taste acrid and vapid. And the attractive characters shed their sweetness over thoughts that are of no great value. But a great thinker who at the same time has a large character and impresses his own personality indelibly on his thoughts—there are too few such in the world to pass over any one; surely too few to neglect such an one as Bishop Butler.

The more I study this writer the less account I make of what are considered his faults. Take for instance his style. I suppose we all have some recollections of the awkward sen-

tence, the involved paragraphs, the roundabout way of putting things, in the "Analogy." Sir James Mackintosh says, that no other thinker so great was ever so bad a writer. And certainly no one would call Butler's a graceful or melodious style. But there are two points of view from which style may be judged. We may look at style as a form of art; as the expression of certain thoughts, imagination, sentiments, according to fixed laws of rhythm, perspicuity, force. In this view the character, the personality of the writer go for nothing. If his work is perfect we do not care what *he* is. His style is beautiful as being conformed to certain general principles of art: he personally has nothing to do with it. It would be just as beautiful if an angel brought it down from heaven. So Shakspeare's happy line, felicitous thought, choice phrase, are independent, in the effect they produce on us, of any knowledge we have of the writer. He may be the poor, merry player of loose morals, of the Globe theatre; or, for aught we care, he may be Lord Bacon with his gravity and seriousness himself. What is it to us what the man is who wrote Mark Antony's oration over the body of Caesar, or the poetry in *Midsummer Night's Dream*? Now considered from this point of view Bishop Butler's style is bad. It is always slow, often heavy, sometimes awkward and lumpish.

But there is another way of looking at style, viz.: as something inseparable from the writer; as expressive of mood, temper, character. As we read, we read between the lines: in the expression of the thought, in the qualifying touches, the reserves, the abandon, in the rejection of this word, the peculiar turn here, the reservation there, we see inseparably blended with the thought, the mood, the nature of the man who utters the thought. And we pronounce it a charming style because it is so plastic to the nature that uses it. We call it vital, because a living man is given us in it. It has the quality of originality that is inseparable from every frank expression of individual character. A late writer, Pater, happily expresses this effect of style: it is, says he, "the impress of a personal quality, a profound expressiveness, what



the French call *intimite*, by which is meant a subtler sense of originality, the seal on a man's work of what is most inward and peculiar in his moods and manner of apprehension: it is what we call expression carried to its highest intensity of degree." Now this charm we find in Bishop Butler. His style expresses *him*; and the result is it is impossible to separate this great man in one's thought of him from his writings. They are himself: they are transfused with his inmost mood: they are a visible, palpable embodiment of his strong and lofty character.

But, of course, this quality of style can be called charming only in a relative sense. It is charming when it expresses a large and noble and beautiful nature. But if the man is base, the soul petty, the nature acrid, then the expression will be correspondingly base, petty, acrid. A Swift, a Voltaire—the more intimately they express their own natures, the more hateful the style: "the seal on a man's work of what is most inward and peculiar in his moods and manner of apprehension" would in their case be simply detestable.

Butler's style, then, I find charming, not for itself—though even in itself it not unfrequently has absolutely some high qualities—but for its expressiveness of the man. A large and serious nature full of the gravity that comes from looking habitually out into eternity, with an ardor for truth only equalled by the patience and moderation of his scrutiny of that which offers itself for such, free from all self-consciousness, and genuine, sweet throughout with the wholesomeness of an unselfishness and gentle temper,—the style that lets us in to the prospect of such a character cannot but be charming.

But style, after all, is the least noticeable feature in this great man's work. It would not be worth while to speak of it at all, but as an introduction to the character of the man, and his way of looking at great questions.

I propose, then, to point out some features in Bishop Butler's writings that specially fit them to correct, to balance, to de-provincialize, so to speak, our modern habits of thought.

Let us pass over the "Analogy." It reveals less of the

man than his Sermons: and if it revealed more it would be hardly possible to rub off now the vulgarizing associations with which the school-room has invested it. Of the Sermons delivered during the seven years while Butler was preacher at the Rolls Chapel, fifteen only are published. It is no great bulk of matter; but it may be doubted if so much weighty matter was ever put into a volume of sermons before or since. It is to these discourses, with six other sermons preached upon public occasions, together with the charge delivered to the clergy of the Diocese of Durham, that I would call attention.

The first thing that strikes us in these sermons is the *largeness of tone*. I recognize that this is a vague expression. What, it will be said, is meant by 'largeness' in such a connection? Well, perhaps it is not easy to define: but it may be possible to suggest a meaning. Apart from any sharply defined quality in a work of imagination or intellectual construction, as wit, or brilliancy, or acumen, or profundity, we are sensible of a general atmosphere that belongs to the whole production. The writer, we say to ourselves, looks at things in a small way; he sees only one side; he is a pettifogger; everything is belittled under his treatment: or, on the other hand, we say, he has a broad outlook; he sees things on a great scale; he takes us out into the open air and makes us feel the vastness of the great heavens and earth. This sort of atmosphere may be felt in a work that apparently admits of no great expansion of thought. Homer writes of the squabbles of the Greeks and Trojans and the absurd interferences of a very petty lot of celestials; and yet he has this large tone. It broadens and lifts up one's sense of things to read him. Madame Dacier, his French translator, said that after reading the Iliad everything was magnified: the men she met on the street seemed ten feet high. The largeness is not in the subject, but in the treatment; and that we refer at last to the largeness in the man. Such is the effect produced by Bishop Butler. Whether he writes of Compassion or Self-Deceit, of Resentment or the Love of God, the subject broadens and deepens under his hand. A



certain grandeur invests the thoughts as they arise. The greatness of God, the dignity of man, the sweetness and excellence of piety, the miseries of sin, all appear in a strangely impressive light: the old figures come before us as the figures of life came upon the Greek stage, uplifted, made heroic, with a great carriage that overawes and expands the sensibilities. It is not that we are told anything new; but the old truth in the larger utterance has the wonder and majesty of a fresh revelation.

Take, for instance, the "Wonderful Sermon on Balaam," as Dr. Taylor in his late lectures at Yale rightly calls it. The fact that Balaam deceived himself and put out the light in his own soul is obvious and trite enough; but as we see the secret workings of the prophet's heart unveiled beneath this writer's examination, there is an effect of solemnity and awe from the greatness of the style. The petty devices and small subterfuges of Balaam are no longer petty: we recognize in them types of a vast law of evil. Behind the false prophet we seem to see a vast army of the self-deceived. What a grand and impressive treatment is here:

"In all common ordinary cases we see intuitively at first view what is our duty, what is the honest part. This is the ground of the observation, that the first thought is often the best. In these cases doubt and deliberation is itself dishonesty; as it was in Balaam upon the second message. That which is called considering what is our duty in a particular case, is very often nothing but endeavoring to explain it away. Thus those courses, which, if men would fairly attend to the dictates of their own consciences, they would see to be corruption, excess, oppression, uncharitableness; these are refined upon—things were so and so circumstantiated—great difficulties are raised about fixing bounds and degrees: and thus every moral obligation whatever may be evaded. Here is scope, I say, for an unfair mind to explain away every moral obligation to itself. \* \* \* \*

That great numbers are in this way of deceiving themselves is certain. There is scarce a man in the world, who has entirely got over all regards, hopes, and fears, concerning God and a future state; and these apprehensions in the generality, bad as we are, prevail in considerable degrees: yet



men will and can be wicked, with calmness and thought; we see they are. There must therefore be some method of making it sit a little easy upon their minds; which, in the superstitious, is those indulgences and atonements before mentioned, and this self-deceit of another kind in persons of another character. And both these proceed from a certain unfairness of mind, a peculiar inward dishonesty; the direct contrary to that simplicity which our Saviour recommends, under the notion of *becoming little children*, as a necessary qualification for our entering into the kingdom of heaven."

What a horizon suddenly presses out before us as we read those two clauses, "in these cases doubt and deliberation is itself dishonesty,"—and "these proceed from a certain unfairness of mind, a peculiar inward dishonesty; the direct contrary to that simplicity which our Saviour recommends, under the notion of *becoming little children*." Those two so far apart, Balaam the double-minded Midianite, and the guileless children on whom the Saviour laid his hands, are suddenly brought into connection, and between them we see yawning the wide and deep gulf that separates deceit from simplicity.

In the same style, but even nobler, are the two Sermons on the Love of God. Particular passages can give no sense of this noble effect. One must follow the train of the writer's thought, pass with him from topic to topic, and take in the breadth and sweep of meditations, to be made sensible of the greatness of the tone. Take one or two extracts, if only to show the moderation of tone with which the effect of largeness is produced:

Resignation to the will of God is the whole of piety: it includes in it all that is good, and is a source of the most settled quiet and composure of mind. There is the general principle of submission in our nature. Man is not so constituted as to desire things, and be uneasy in the want of them, in proportion to their known value: many other considerations come in to determine the degrees of desire; particularly whether the advantage we take a view of be within the sphere of our rank. Who ever felt uneasiness, upon observing any of the advantages brute creatures have over us? And yet it is plain they have several. It is the same with

respect to creatures of a superior order. \* \* \* Thus is human nature formed to compliance, yielding, submission of temper. We find the principles of it within us; and every one exercises it towards some objects or other; *i. e.* feels it with regard to some persons, and some circumstances. Now this is an excellent foundation of a reasonable and religious resignation. Nature teaches and inclines us to take up with our lot: the consideration, that the course of things is unalterable, hath a tendency to quiet the mind under it, to beget a submission of temper to it. But when we can add, that this unalterable course is appointed and continued by infinite wisdom and goodness; how absolute should be our submission, how entire our trust and dependence!

“This would reconcile us to our condition; prevent all the supernumerary troubles arising from imagination, distant fears, impatience; all uneasiness, except that which necessarily arises from the calamities themselves we may be under. How many of our cares should we by this means be disburdened of! Cares not properly our own, how apt soever they may be to intrude upon us, and we to admit them; the anxieties of expectations, solicitude about success and disappointment, which in truth are none of our concern. How open to every gratification would that mind be, which was clear of these incumbrances!

“Our resignation to the will of God may be said to be perfect, when our will is lost and resolved up into His; when we rest in His will as our End, as being itself most just and right and good. And where is the impossibility of such an affection to what is just and right and good, such a loyalty of heart to the Governor of the Universe, as shall prevail over all sinister indirect desires of our own? Neither is this at bottom anything more than faith and honesty and fairness of mind; in a more enlarged sense indeed, than those words are commonly used. \* \* \* \*

Thus we might acquaint ourselves with God and be at peace. This is piety and religion in the strictest sense, considered as an habit of mind: an habitual sense of God’s presence with us; being affected towards him, as present, in the manner his superior nature requires from such a creature as man: this is to walk with God.”

Again:

“Let us then suppose a man entirely disengaged from business and pleasure, sitting down alone and at leisure, to reflect upon himself and his own condition of being. He



would immediately feel that he was by no means complete of himself, but totally insufficient for his own happiness. One may venture to affirm that every man hath felt this, whether he hath again reflected upon it or not. It is feeling this deficiency, that they are unsatisfied with themselves, which makes men look out for assistance from abroad; and which has given rise to various kinds of amusements, altogether needless any otherwise than as they serve to fill up the blank spaces of time, and so hinder their feeling this deficiency and being uneasy with themselves. \* \* \* If it appears that the amusements which men usually pass their time in, are so far from coming up to or answering our notions and desires of happiness, or good, that they are really no more than what they are commonly called, somewhat to pass away the time; *i. e.* somewhat which serves to turn us aside from, and prevent our attending to, this our internal poverty and want; if they serve only, or chiefly, to suspend instead of satisfying our conceptions and desires of happiness; if the want remains, and we have found out little more than barely the means of making it less sensible; then are we still to seek for somewhat to be an adequate supply to it. It is plain that there is a capacity in the nature of man, which neither riches, nor honors, nor sensual gratification, nor anything in this world, can perfectly fill up, or satisfy: there is a deeper and more essential want, than any of these things can be the supply of. Yet surely there is a possibility of somewhat, which may fill up all our capacities of happiness; somewhat in which our souls may find rest; somewhat, which may be to us that satisfying good we are inquiring after. \* \* \* In the coolest way of consideration, without either the heat of fanciful enthusiasm, or the warmth of real devotion, nothing is more certain, than that an infinite Being may himself be, if He pleases, the supply to all the capacities of our nature. All the common enjoyments of life are from the faculties He hath endued us with, and the objects He hath made suitable to them. He may himself be to us infinitely more than all these: He may be to us all that we want. As our understanding can contemplate itself, and our affections be exercised upon themselves by reflection, so may each be employed in the same manner upon any other mind: and since the Supreme Mind, the Author and Cause of all things, is the highest possible object to Himself, He may be an adequate supply to all the faculties of our souls; a subject to our understanding, and an object to our affections."

And again :

“To conclude: Let us suppose a person tired with care and sorrow, and the repetition of vain delight which fill up the round of life; sensible that everything here below in its best estate is altogether vanity. Suppose him to feel that deficiency of human nature, before taken notice of; and to be convinced that God alone was the adequate supply to it. What could be more applicable to a good man in this state of mind; or better express his present wants and distant hopes, his passage through this world as a progress towards a state of perfection, then the following passages in the devotion of the royal prophet? They are plainly in an higher and more proper sense applicable to this, than they could be to anything else. *I have seen an end of all perfection. Whom have I in heaven but Thee? And there is none upon earth that I desire in comparison of Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever. Like as the heart desireth the water-brooks, so longeth my soul after Thee, O God.*” \* \* \*

This it seems to me is truly great writing. The sense of amplitude in the thought, of profundity of feeling, of reserve-power in the writer, of the vastness of reach in the subject, that impresses one, is expressed only by the word I have used above;—this is *largeness* of tone. True, there is nothing startling here: very possibly it may all seem tame. It will seem as if so much more might be said; as if a stronger statement were needed,—something more fiery and demonstrative. But it is always so in what is really great: we are astonished to find it so calm. The reticence, the reserve, the refusal to go into superlatives, to give the reins to feeling, all this that is so truly great seems weak and cold. I say it may *seem* so. If so, something of course is to be laid to the account of the isolation of the passage,—we do not see it in its connections; but a great deal more to the fact that our mental palate accustomed to the modern style of intensity, of forced brilliancy, is, so to speak, jaded and insensible to any but the most pungent flavors. Always in reading an author who presumptively is a great writer, if we find him dull we are to ask ourselves,—Is the dullness in him or in me? When a man has listened for a long time to trumpets and cymbals and tom-



toms he will have no ear to speak of for anything moderate.

Now accompanying this largeness of tone in Bishop Butler is a *great moderation*. He is always moderate: there is no straining for effects, no beating the bushes, for striking metaphors, no flourish of trumpets, nothing of the blare and blaze that is the mark of our modern style. A little farce has been written lately to satirize the simple faith of this age in the virtues of advertising. One is justified in dealing with such a subject in a satirical way: for it is an extravagantly advertising age. If a man has a capital, say of \$10,000, he expends \$4,000 on his stock and material in business, and the other \$6,000 in blowing trumpets on the corners of the streets, and in placarding dead-walls with puffs of his wares, and his friends look on and approve his sagacity. And this method has been applied not only to business, but to letters, to art, to religion. The art of writing consists now not in furnishing great thoughts for mental quickening, but in advertising handsomely whatever thoughts one may happen to have. To blow trumpets and stick up great blazing placards along one's paragraphs, to catch the crowd and make them stare and wonder, this is the modern conception of style. Like all evils of the character, it grows by going. Every fresh writer must be more brilliant and amazing than the one that preceded him. An author is nothing if not smart: he must make a sensation; fillip the jaded mind with something more witty, more *bizarre* than anything that has gone before. So we plunge from one depth of extravagance to another; from the antitheses of a Macaulay to the grotesques of a Carlyle; from a Beecher to a Talmage. How wearisome our popular writers with their ceaseless strain for the astonishing, the titillating, grow. Now the cure for this lies simply in retracing our steps. We do not need writers that are more bright but, if one may say so, more dull. Nature is full of neutral moderate tints, with here and there at great intervals a high light. The palate when healthy craves low-toned flavors, with only now and then a dish of spice or pungency. And the healthy condition of mind is not one that calls continually for novelties, sensations of a high degree of intensity. The fine style



of this age, with its vivid startling manner, its high colors and dramatizations and personalities, its pungent allusions, and the everlasting story invented or applied to point a moral, is thoroughly unwholesome. In such a crash and whirl, and blare and blaze, it is no longer possible to think calmly, to weigh judicially, to absorb any great thought. Style now is feverish; it destroys the balance of judgment in writer and reader: everything goes by great oscillations, now to this side, then to that. As one describes it, no man says anything any more, he screams it.

It is healthful, then, I say, to turn to one like Bishop Butler, who writes moderately. What a calming, enlarging, soothing sense of greatness and severity, of vast height above and immeasurable reaches out on every hand, does it give one to read these pages after a diet of our popular writers and speakers. It is like going out under the vault of night and looking up at the stars after watching fire-works at a garden party.

It is worth while to notice how this effect of moderation is produced, how genuine it is; for, after all, if moderation, quietness of tone, once become fashionable, we should have our writers, given over at present to extravagance, learning and practising it as a trick: as there comes in dress now and then a fashion of plainness and sober colors, and all the dandies of both sexes become as Quakerish as turtle-doves. Butler impresses us with moderation and quietness of manner, because he is essentially moderate in his habit of mind. Extravagance, one-sidedness, partizanship in thought, makes extravagance and grotesqueness in style. To see only one side, to give up one's self to all that makes for one's own notion, to shut the eyes to everything that make against it, to leap at conclusions we wish, to make light of difficulties, to insist there is but one way, and that ours,—this is the sure way to violence in manner, to heated rhetoric, to barbaric ornament and paint laid on one's style. In short, to be genuinely moderate one must be reasonable. And it is the charm of Butler that he is so purely, impartially reasonable. If one goes to his author for arguments ready made, for strong points against

the other side, for what will give the victory in discussion, and not for truth,—then he would do better to leave Butler unread. For while he has the greatest weight of thought on moral and religious subjects of any writer, he never drives his point, or argues merely to make his case. It is because he so carefully gives every opposing voice a hearing, considers all arguments, and, as it were, habitually understates his own case, that at last the weight of conviction preponderates so greatly with him. You cannot refuse great weight to the views of a man who has anxiously, dispassionately, fairly, examined all sides, and yet finally, modestly but firmly says,—thus it appears to me; so I see the truth. And that is the impression Butler leaves on his readers. He takes us with him because he leaves nothing unrecognized or unweighed behind him. After all, it is the weight of character in the man that produces this great effect on us.

Let us look at an instance or two of this moderation, and yet weight of utterance. He is speaking on the duty of compassion:

“Thus to relieve the indigent and distressed, to single out the unhappy, from whom can be expected no return either of present entertainment or future service, for the objects of our favors; *to esteem a man's being friendless as a recommendation; dejection, and incapacity of struggling through the world, as a motive for assisting him*; in a word, to consider these circumstances of disadvantage, which are usually thought a sufficient reason for neglect and overlooking a person, as a motive for helping him forward: this is the course of benevolence which compassion marks out and directs us to: this is that humanity, which is so peculiarly becoming our nature and circumstances in this world.”

Perhaps the reader will wonder what there is in this passage that it should be singled out: it is so quiet. But the force is simply in the thought, the sentiment: it is not an argument; nor an exhortation: neither logic nor passion go with it. But I confess that on reading it for the first time it impressed me with a sense of the nobility and sweetness of the grace of a true compassion, such as few other uninspired writers have ever awakened. That one expression—“to esteem



a man's being friendless as a recommendation,"—seems to me to gather up a whole world of motive and suasion irresistible to make one in love with charity;—and that following one, beginning—"dejection and incapacity."

Perhaps I might leave this as a crucial instance of our author's moderation and yet largeness of utterance. But I will call attention to just another passage of the same sort. It is in the conclusion of the great sermon, "Upon the Ignorance of Man," a discourse that I should be disposed to rank as one of the most religious and inspiring of merely human writings. One ought to keep it by him to read as a tonic when he finds his tone relaxed by the skeptical atmosphere of the day, or by a too keen sense of the difficulties and dark-nesses that hem in one's path through life. But to the passage—He has dwelt on the truth that knowledge is not our happiness, nor the acquisition of it our real business, further than it is needful to enable us for the duty of life. This he sets forth and urges in a strain that more than any other passage I know of in any language reminds of the loftier and more religious passages of Plato; a strain full of solemn sweetness and inspiration; and then concludes:

"Our province is virtue and religion, life and manners: the science of improving the temper, and making the heart better. This is the field assigned us to cultivate: how much it has lain neglected is indeed astonishing. Virtue is demonstrably the happiness of man: it consists in good action, proceeding from a good principle, temper, or heart. Overt-acts are entirely in our power. What remains is, that we learn to *keep our heart*; to govern and regulate our passions, mind, affection: that so one be free from the impotencies of fear, envy, malice, covetousness, ambition; that we may be clear of these, considered as vices seated in the heart, considered as constituting a general wrong temper; from which general wrong frame of mind, all the mistaken pursuits, and far the greatest part of the unhappiness of life, proceed. He, who shall find out one rule to assist us in this work, would deserve infinitely better of mankind, than all the improvers of other knowledge put together."

How solemn, how lofty; yet how sober. No gorgeous rhetoric, no contortions of style here;—but what weight!

But I have not done yet with the passage quoted before. Let us go back and look at it again. Read it over deliberately; let the force of it come into the mind. Is there any quality besides those of *quietness* and *largeness of tone* that strikes one in it? I think there is. I think almost any one who considers how he is affected by it, will be aware of an impression of what, for want of a better word, we call *sweetness*. The man that wrote that, we feel, is a lovable man. “*To esteem a man being friendless as a recommendation;*” why, to conceive that, to believe it a practicable rule of life, to utter it soberly, not for effect as a fine saying, but as a maxim for daily common use, is of the very essence of sweetness. And now we will speak of this quality in our author.

It is a little difficult for one who has made the acquaintance of Bishop Butler through the tedious hours spent over his “*Analogy*” in the school-room, to understand how any one can praise him for sweetness. ‘Sweet!’ it will be said—‘Do you call that sweetness? I for my part have found nothing so persistently dry.’ Well, dry often our good Bishop is; but there is dryness and then—there is dryness. There is a dryness as of dust; and there is a dryness, like that of a well-seasoned nut, that is also sweet. At any rate, with the “light” in Bishop Butler there goes always abundant sweetness. What makes sweetness? In one word, temper. A selfish man cannot give sweetness; neither can a proud man; nor a domineering man who loves rule; nor an envious, capitious soul. No man that is dominated by one idea will be sweet; neither one who never has leisure, who is in a chronic hurry. All these things spoil the temper, and as laid down above, it is temper that makes sweetness. Now Butler impresses one with that charming quality in all he writes. This quality I will attempt to describe as it diffuses itself through his pages; though I fear I shall have to define it mainly by negatives, by showing what it is not.

He is sweet then, I think, for one thing, by the absence of self-consciousness. After we have read him, and pass in re-



view the general impression, we are aware that we were not struck with any obtrusive sense of his personality ; and very delightful that always is. Delightful, but only negative, the decided absence of a bad flavor. We only become aware what an element of charm it is by recalling for the sake of contrast the effect produced by other writers. What is it in so many of our modern fine writers that jars, grates on us ? Is it not a glimpse of the writer's vanity ? We detect him looking at himself, so to speak, in the glass. Some little personal detail, some turn of the sentence, betrays the chief interest of the author to be fixed, not on this subject, but on the figure he is cutting, the fine thing he is saying. This is a favorite vice of our age. A hundred years ago hardly anybody was self-conscious : now, whatever else our writers may or may not be, they are all as disagreeably conscious of themselves as if they lived in Horace's famous room that was lined with mirrors, and could not open their eyes without seeing themselves in some posture. Some tastes, I believe, like this self-contemplation in a writer. In the infinite possibilities of private appetites acquirable for all sorts of monstrous flavors, there is no telling what some palates will not like ; but all such introspection and consciousness of one's fine phrases and happy thoughts, is destructive of anything like sweetness. I do not know why unless because it gives one an impression of insincerity, frivolity, in the writer. We go to him for a serious utterance, and in the middle of his speech he stops to make a grimace, to display his rhetorical skill, to call attention, by some turn or other, to his profundity or acumen ; and there is an end of all sweetness. Now Bishop Butler never makes a grimace, never looks at himself in the glass, never is anything but seriously and unaffectedly absorbed in what he has to say.

Another feature that makes for sweetness in Butler is his freedom from any tone of contempt. He never puts on airs of superiority, or sneers. And yet he is no mushy optimist to whom all character, good or bad, is the same. He is not devoid of humor and a fine sense of the ludicrous and absurd, and even of the contemptible, in character ; only there is that

large sense of things, ever predominant in his nature, which drowns contempt in pity at the spectacle of human baseness. Take for a specimen of fine irony this passage from a sermon on the "Government of the Tongue." Here is a contemptible fault exposed and condemned, and yet with a noble charity and dignity that makes us feel how lovable and sweet a nature may be even in condemnation:

"The Wise Man observes that *there is a time to speak, and a time to keep silence*. One meets with people in the world, who seem never to have made the last of these observations. And yet these great talkers do not at all speak from their having anything to say, as every sentence shows, but only from their inclination to be talking. Their conversation is merely an exercise of the tongue: no other human faculty has any share in it. It is strange these persons can help reflecting, that unless they have in truth a superior capacity, and are in an extraordinary manner furnished for conversation; if they are entertaining, it is at their own expense. Is it possible, that it should never come into people's thought, to suspect, whether or no it be to their advantage to shew so very much of themselves? \* \* \* And if we consider conversation as an entertainment, as somewhat to unbend the mind; as a diversion from the cares, the business, and the sorrows of life; it is of the very nature of it, that the discourse be mutual. This, I say, is implied in the very notion of what we distinguish by conversation, or being in company. Attention to the continued discourse of one alone grows more painful often, than the cares and business we come to be diverted from. He therefore who imposes this upon us is guilty of a double offence; arbitrarily enjoining silence upon all the rest, and likewise obliging them to this painful attention."

On the whole, he leaves on us the impression that it is distasteful to him to have to find fault. He approaches the baser side of human nature with reluctance; he condemns with sadness; leaves off as quickly as possible. He has no turn for satire. He is devoid utterly of the instinct for finding the weak places, the sore spots in human nature. Satirists there must be, and fault-finders, critics and all that tribe; and abundantly useful they are. They help to sweeten the the world, but they are not sweet themselves. The business of fault-finding is at best the business of second-class natures.



The Law is less than the Gospel: Moses is inferior to Christ. Even when the condemnation is right and necessary, and pronounced in the spirit of sorrowful justice, it is the less noble function. What shall we say then of those writers whose whole stock in trade is the evil and malodorous things of life; who are always pulling down, never building up; and who are never so happy and witty, and full of fire and enthusiasm, as when lashing something or somebody. It is one thing to be glad that evil is punished, and another thing to delight in the infliction of the punishment. If we bear that in mind, it is easy to understand how it is that many preachers and popular writers, who say the truest things, and are busy lashing only those that deserve the severest scourging, are among the most odious of writers. They have no sweetness; only the most opposite quality.

One more negative feature: Butler is free from anything like partizanship; and how attractive a quality that is. We all know writers who think just as we do, whose convictions and conclusions are identically ours, but whose advocacy of the common cause is simply detestable. They are our allies; but,—defend us from such allies! And then there are antagonists who by their fairness, their frankness, their generosity, draw us to them though we fight against their conclusions. I am sure there are writers in the other camp from myself whose company I find a great deal sweeter and more wholesome than some in our own. Light does not necessarily make a man sweet: it is the way he holds it, maintains it, imparts it, that constitutes sweetness. For sweetness is, after all, from the temper. Making truth a private property of our own; treating all attacks on it as a personal affront; fighting for it as if the great end were to get the victory, and not to have the truth still more clearly the truth;—all this is partizanship and hateful. One must read through Bishop Butler's writings to feel how impossible it is for him to be a partizan. With him you feel yourself after awhile perfectly safe: if he is against you, he will state your case more fairly than you would yourself; if he thinks with you, he will not let you glide over any difficulty too easily. And when he



has come to a conclusion, it is not *his* victory: he has no more interest in arriving at it than any one else, for it is only the truth he desires; and that is the interest of every man. There is a passage in the conclusion of his sermon on "Balaam" that expresses this solemn candor. It puts as much of the whole man into one paragraph as could be:

"Things and actions are what they are, and the consequences of them will be what they will be: why then should we desire to be deceived."

What a vivid sense of the reality of things, of the folly of tricks and attempts to smooth things over in this universe, is here. It seems to me that out of such largeness of soul, such freedom from the small twists and cross-grained strains that beset human nature, sweetness distils naturally.

On thinking over the effect this great writer produces on me, I am not quite satisfied with the explanation of what we have agreed to call sweetness given above. I suspect I have overlooked one element, the most potent of all, a positive element: for though one may come near describing what sweetness is by negatives, by showing that is not this nor that, it after all has a positive quality, a substantial something in it that affects the mind with a unique, individual effect. When I look about for one word to express this quality I find nothing better than this—*generosity*. There is in these writings a certain trustfulness, an absence of suspicion, an expectation in the mind of the writer of meeting a response to the noblest and loftiest thoughts. Look through his sermons, through all his writings, and you will not find a word that appeals to the lower part of man, no bitterness, no cynicism, no little digs at opponents of the writers views. He does not approach his readers as if they were at bottom base, and therefore to be suspected, and held at arms' length, and played upon in their meaner passions. He is noble himself and he believes in our nobility; at any rate he will believe in it until we show him irresistibly that he is mistaken.

Is it irreverent to say that in this we are reminded of a

likeness to the Great Teacher? When He came the common people heard Him gladly. Even vile and common natures vibrated responsive to His touch. Men felt themselves better in His presence: they were better. His charity, His generosity, His clear-sightedness that recognized under all layers of sinful habit and feeling a vein of sensibility to truth, a root of conscience that could make the owner feel he was wrong and aspire to be right,—these moved the common people. He created, as it were, nobility and better possibilities in a man by crediting him with them: see, for instance, his treatment of Zaccheus. This subtle element of influence Christianity, wherever it actuates men and women in their conduct towards their fellows, still exerts, and exerts with ever increasing power. Its exhibition of love and confidence towards men, born as it is of God's love and confidence, touches a spring of hope in the race. But I am going out of the way. What I would impress is, that there is this noble tone of confidence, of appeal to something high and good in his audience, in Bishop Butler. He arouses self-respect; he makes us long to be as good, as reasonable, as noble, as he takes us to be. He draws a picture of what it is reasonable, what it is worthy of a man to be and do, and then he leaves it before us; as if to say,—You are a man; you recognize what is right; you have a conscience, a heart: is not this true; is it not what you should practice?—And then, if we have not practised it, a burning shame seems to spring up in us that we are not as noble as he took us to be.

Now I know this is not the received method of awakening a sense of wrong and a longing for something better. It is generally believed that one must be plied with all kinds of motives of a baser sort, fear, and pride, and overwrought appeals to passionate sensibilities; and that, too, is true. Man is an almost infinitely complex being: there are moods and stages of barrenness and degradation that need the use of what really seem vile instruments to cut into his nature, the sharp edge of fear, the corrosive of shame, the fiery stimulants passion and pathos,—even bathos. Whole classes of men are too far down in the slough for any such fine tones



as those of Bishop Butler ever to reach them. Every one of us has a vein of baseness in him that at times seems to impregnate all the rest of character, and put him out of affinity with the noble methods of this author. But there are chords in men's natures that do respond to the noble treatment; and there are passages of Butler's discourses that make one's whole being rise up and do homage to goodness, rise up with a fresh inspiration of love to God; passages that purify and sweeten the whole circuit of one's nature.

Take such a passage as this:

“But since in many cases it is very much in our power to alleviate the miseries of each other; and benevolence, though natural in man to man, yet is in a very low degree kept down by interest and competitions; and men, for the most part, are so engaged in the business and pleasures of the world, as to overlook and turn away from objects of misery; which are plainly considered as interruptions to them in their way as intruders upon their business, their gayety and mirth: compassion is an advocate within us in their behalf, to gain the unhappy admittance and access, to make their case attended to. \* \* \* Pain and sorrow and misery have a right to our assistance: compassion puts us in mind of the debt, and that we owe it to ourselves as well as to the distressed. For, to endeavor to get rid of the sorrow of compassion by turning from the wretched, when yet it is in our power to relieve them, is as unnatural, as to endeavor to get rid of the pain of hunger by keeping from the sight of food.”

At that sentence, “For, to endeavor to get rid of the sorrow of compassion,” etc., one feels a revolt of his whole being from the hardness and indifference we so often suffer ourselves in towards the misery of others. It is as if an angel had suddenly set a mirror before us and showed how hideous is the face of an uncompassionate soul. And yet there is no strong language here; no hysterics of denunciation; no scorn; no threatening of damnation. It is the effect of a noble nature looking on us out of its pure and heavenly eyes of truth, and speaking to us of evil and sin, with a winning confidence, that we can have no affinity for them. The strongest impulse to abhor evil comes from the confidence some noble and pure



soul has in us, that we share its revolt from sin and baseness. And that, I take it, is one secret of the penetrating, suasive power, this great writer exerts. So we come, after all, to the somewhat ordinary conclusion ; that it is pure and lofty goodness that makes sweetness, and that Bishop Butler is sweet because he is so pure and good.

I have not left myself much space to speak of the solemn tone of reverence that pervades all his writings. Reverence, if by that we mean a conventional use of certain hackneyed expressions of awe at God's greatness and power and justice and the like, is nothing uncommon. But the real sentiment, pervasive, moulding the character, shaping the thoughts, modulating the utterance, is rare enough. Not in the older writers : they all have it : it belongs to their age : they were born into it ; so to say, steeped in it. Whatever else might or might not be essential to religion, the first thing in their view was a reverent attitude of the soul towards God and all that belonged to Him. But we have changed all that. It has been said in commendation of one of the greatest of living preachers, that he speaks of and prays to the Divine Being as though He were a man around the corner. Bishop Butler never speaks of God as though He were a man around the corner : he never speaks of Him, indeed, as though He were an intimate friend, if by that is meant a person of whom one is at liberty to say whatever comes into one's head. Though to do that even, would hardly be a liberty in Butler's case, for it would never come into his head to think of God, what it seems it is religion now to conceive and utter freely concerning God, His purposes, wishes, feelings, government.

I do not mean that we find in his writings any extreme expression of self-depreciation with respect to God ; which is sometimes taken to be the meaning of the term reverence. Nor that he lavishes any adulatory panegyrics on the Almighty ; another style of showing reverence for Him. But that his mind habitually stands in the attitude of deep adoration to the highest ; that he never loses sight of the fact that God is past finding out ; that it is not reasonable or be-

coming to permit ourselves to speak or think of Him as we do of men. In short, he is for the most part silent as to speculation concerning the Nature, Being, and Government of God, as one stands silent before the majesty of the ocean, or under the canopy of the midnight sky. It is when he turns to practical life, to the exercise of virtue and religion, that he is ready to speak. The best account of a true reverence is given in his own words, in his incomparable sermon on the "Ignorance of Man":

"But it is evident that there is another mark set up for us to aim at; another end appointed us to direct our lives to: an end, which the most knowing may fail of, and the most ignorant arrive at. *The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law.* \* \* Other orders of creatures may perhaps be let into the secret counsels of Heaven; and have the designs and methods of Providence, in the creation and government of the world, communicated to them: but this does not belong to our rank or condition. *The fear of the Lord, and to depart from evil*, is the only wisdom which man should aspire after, as his work and business. \* \* Our ignorance, and the little we can know of other things, affords a reason why we should not perplex ourselves about them; but no way invalidates that which is the conclusion of the whole matter, *Fear God and keep His commandments; for this is the whole concern of man.*"

This reverence that is silent before God, that puts its hand upon its mouth, and its mouth in the dust, is characteristic of Bishop Butler. It is not so much what he says of God, nor the manner in which he says it; but rather what he refuses to say: this silence that falls on him when he comes to certain limits; his refusal to pry into what is veiled; his abstinence from pushing doctrines to the extreme, and insisting on making all things about God clear. Take this passage on Heaven and its employments:

"When we speak of things so much above our comprehension, as the employment and happiness of a future state, doubtless it behoves us to speak with all modesty and distrust of ourselves. But the scripture represents the happiness of that state under the notion of *seeing God, seeing Him*



*as He is, knowing as we are known, and seeing face to face.* These words are not general or undetermined, but express a particular determinate happiness. And I will be bold to say, that nothing can account for or come up to these expressions, but only this, that God Himself will be an object to our faculties, that He Himself will be our happiness; as distinguished from the enjoyments of the present state, which seem to arise, not immediately from Him, but from the objects He has adapted to give us delight."

Is this too reserved? Do we ask for more definiteness, particularity? The spirit of reverence says, no: it is a presumption to insist on speaking where God is silent. How strongly this self-restraint contrasts with the methods of multitudes of our modern teachers and preachers. These talk as if they were all prophets and apostles who had been caught up to the seventh Heaven. They know all about it. They know who is there, and what they do, even to the food they eat and the clothes they wear. It is this that is irreverent, this shameless attempt to snatch aside the veil that God has drawn, this prying with childish curiosity into the solemn secrets of the vast unknown, this familiarity with the Divine Nature, as if it were only a slightly magnified human nature, this free handling of sacred things in the light of the market, the shop, and the banking-house, this daubing over the person of God with the commonest clay from the high-way and the ditch, under plea of making religion familiar and real. Real, indeed, we want our religion to be, and real our sense of the Being and overshadowing presence of God; but a reality that is attained by outraging and at last slaying all reverence in the soul, is a reality that will not stay religious long. A reality without reverence, a familiarity with God that drags Him down to our cheap and sordid moments, and makes Him common as our commonest business and pleasure is common, is only profane.

This is a danger of the religion of the day. In escaping from the frigidity of a past age, when religion was frozen up and locked away in mere abstractions and formalities, we have gone over to a style of speech and thought concerning sacred things that is little short of indecent. We grow ac-

customed to everything: it is one of the penalties of wrong practice that one does grow callous to what is shocking; and so one listens unperturbed, even religiously, to sermons, prayers, exhortations, that were it not for the knowledge one has of the speaker's intent, might be taken for blasphemies, or grotesque jokes. Even so good and wise a man as Mr. Moody, the prince of awakening preachers, has fallen into the snare. Think of a prophet, and surely Mr. Moody is a prophet, to be loved and revered as a prophet—think of a prophet telling us that “there is no discount on God's I wills”! Now that is plain; it is pungent; it makes men wake up, and rub their hands, and say—This is business; this is to the point—; but who in his better moments does not feel that it is a piece of flat irreverence? I do not hesitate to say that if it were left to me to listen to a prophet who habitually talked of God in the odious language of the street and the stock-exchange and the shop,—in short, made God and religion as common, as sordid, as the talk of the shop and the exchange and the street are sordid, or to listen to no prophet,—I would find it more religious to sit in silence, with the Bible alone for speaker. I turn to this grave and reverend soul for relief.

I do not know that all I have been able to say of this great figure will make him seem more attractive to those who are deeply in love with the present fashion in thought. Very possibly his real merits will look to many of us like faults or deficiencies. His largeness some will find vague. His moderation and sweetness, after the sharpness and vehemence of our modern utterance, will very likely seem mere prosiness, tame, sleep-provoking. As for his generosity, it will not be strange if some should stigmatize it as unevangelical; and for his reverence, there is one point of view from which doubtless it will look like luke-warmness and a lack of heart-religion. There are no virtues, I believe, that are not esteemed vices in some latitudes: forbearance our American Indians regard as cowardice; humility the Ancient Greeks called mean-spiritedness; truthfulness the modern Hindoo despises as mere puerility and ignorance of the world; and even among our own communities I understand there are



those who sneer at chastity as the mark of a milk-sop. But wisdom is justified of *all* her children: *i. e.*, in the end, in the long run she is. For the time being she may be pelted with many hard names, and taken even for the stupidest and vilest kind of folly; but at last her day comes.

Bishop Butler may be greatly out of tune with the religion of the day. I think he is. So will many others. Only they will insist it is the Bishop that is off the key; while I maintain it is the age that needs to be tuned up to his pitch. But here and there, one and another falls out of the company, and insists there is something to be mended. And more fall out. And after awhile the day of those who think with Bishop Butler will come. In the meantime we cannot do better than read him again, and imbibe something of his temper and way of looking at the great question of life. Even if we shall never quite return to seeing things as he saw them, yet it will help to enlarge our means of judging what is best for our day, by knowing how life looked to good men in an age quite different.

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## ARTICLE II.

### THE DENIAL OF THE CUP.

By Rev. V. BOTH, Mobile, Alabama.

“It shall be good to hear the report of one of their own Doctors touching these matters. One Gerardus Lorichius, in a book that he wrote, *De Missa Publica Proroganda*, hath these words:

“‘They be false Catholics,’ saith this man, ‘that are not ashamed by all means to hinder the reformation of the Church. They, to the intent the other kind of the Sacrament may not be restored unto the *lay people*, spare no kind of blasphemies. For they say, that Christ said only unto His *Apostles*, ‘Drink ye all of this.’ But the words of the Canon (of the Mass) be these: ‘Take and eat ye all of this.’ Hence, I beseech them, let them tell me whether they will have these words also only to pertain unto the Apostles. Then must the lay-people abstain from the other kind of the Bread also. Which thing to say is an heresy, and a pesti-

lent and a detestable blasphemy. Wherefore it followeth, that each of these words was spoken unto the whole Church.

“Thus far Lorchius, an earnest defender of Transubstantiation, of the Pope’s supremacy, and of private Mass; lest M. H. should say he were one of Luther’s scholars, and so except against him as being a party.” \*

Dr. Krauth, however, says:

I. “The Romish abuse of the denial of the Cup applies *not only* to the *laity*, but to the communicant, *whether lay or priestly*. There is *both to priest and people* an exclusion from the Communion in both kinds.

“The facts of the usage in the Roman Catholic Church illustrate what we have asserted.

1. “There is not so properly a denial of the cup to the laity, as such, as a restriction of it to the celebrant in the Mass.

2. “When a priest receives the Viaticum, the Communion on his death-bed, he does not receive the cup.

3. “On Holy Thursday, in each diocese, the bishop celebrates, and the priests receive the Holy Communion only in one kind—they do not receive the cup.

4. “In the Mass of the Presanctified (on Good Friday), the celebrant himself receives only in one kind.

5. “The only occasion on which the Cardinals receive the cup in communing, is when the Pope celebrates on Holy Thursday; and this is done on the ground ‘that in the Feast of the Institution of the Blessed Sacrament, *they* on that day represent the chosen disciples.’

6. “The Canons of the Council of Trent, Sess. XXI., Can. II., say: ‘*Si quis dixerit, sanctam ecclesiam catholicam non iustis causis et rationibus adductam fuisse ut laicos ATQUE ETIAM CLERICOS NON CONFICIENTIS sub panis tantummodo specie communicaret, aut in eo errasse: anathema sit.*’

“These facts compel a candid Protestant to admit, that the priest is put by the Roman Catholic Church precisely on the same level as the layman.” †

Dr. Krauth has suffered himself to be misled by the same fallacy as an old English controversialist. In order to show that “kings and emperors have no more power than the people hath,” he exclaims:

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\* Bp. Jewel’s Controversy with Harding, pp. 211—2.

† Conservative Reformation, p. 621.



“Shall we say that such kings and emperors have authority to rule the Church, whose sons they are? to be supreme heads over them whom they ought to kneel unto for Absolution?”

Bishop Jewel replied :

“Ye say, and that ye bring in as a special good argument of your side, ‘The emperor kneeleth to the priest for Absolution;’ *ergo*, The emperor is not the head of the Church. How may a man answer such follies better than with the like folly? The Pope himself by your own decrees is bound to confess his sins, and kneeleth down to a simple priest for Absolution. For your canonists say : ‘The Pope is bound to confess his sins to some one priest ; and a simple priest may both bind and absolve him.’ *Ergo*, by your own conclusion, the Pope is not the head of the Church.”

His argument was open to this retort, because he had ignored his own distinction :

“Be the emperor Christian, his place is chief among the lay. The Bishop of Rome, by nature of his bishop’s OFFICE, is *not ONLY* always a *Christian man*, but *ALSO* a chief priest.”

To which Bishop Jewel replied :

“Chrysostom saith : ‘The place sanctifieth not the man ; but the man sanctifieth the place. Neither doth the chair make the priest ; but the priest maketh the chair.’ Yet you say, ‘The Pope is always, *not only* a Christian man, but *also* a chief priest, by the nature of his office.’ Even so your Gloss telleth you : ‘The Pope receiveth his holiness of his chair,’ that is to say ‘of the nature of his office.’ Cardinal Cusanus saith : ‘The truth cleaveth fast to the chair, etc. Christ hath nailed His truth to the chair, and not to the person.’”

Wherefore the Bishop adds :

“Indeed, in that the priest doth his OFFICE, so far forth the prince, be he never so mighty, is inferior unto him. But in this respect the prince is inferior not only to the pope or bishop, but also to any other simple priest ; and the Pope himself, in this respect, is inferior to his confessor, be he never so poor a priest. So saith your own Doctor Panormitanus : ‘The Pope is bound to confess himself ; and in that act of confession the priest is above him.’” \*

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\* “*Et hoc ideo quia ille in hoc actu est MAJOR PAPA.*” Defence of the Apology of the Church of England, pp. 674, 990-2, 1008-9-13, 1035-7.

In like manner, Dr. Krauth has ignored his own distinction, and indiscriminately argued from "the same man" *in and out of office*. By this distinction, he distinguished (1) between "the same man" considered "as an offerer," and (2) as a person "distinct from an offerer."

1. Dr. Krauth admits, that in his capacity "as an offerer," the denial of the cup does not apply to the priest. He says: "The priestly offerer drinks of the cup." But as such, he is a priest. Therefore, according to Dr. Krauth's own showing, the denial of the cup does not apply to the priest, *as such*.

2. He says, it applies to "the same man," "as distinct from an offerer." But inasmuch as a priest is an offerer, a person, "distinct from an offerer," is plainly *no* priest. Likewise, a *conficient* is a priest. If so, a *non-conficient* is certainly a *non-priest*, or, in other words, a *layman*; for "*layman*," as Dr. Pusey observes, "is a mere *negative* title, meaning one who is *not* a priest."

Thus the denial of the cup, according to Dr. Krauth's own showings, only applies to the laity, *as such*. Such being the case, it is a marvel how he could say: "There is *not* so properly a denial of the cup to the laity, *as such*."

But the fact has escaped his attention, that "the same man" is as truly a *layman*, in one respect, as a priest, in the other. In his *official* or *public* capacity "as an offerer," he is indeed a priest. But in his *unofficial* or *negative* capacity as a *mere* Christian, he is a very *layman* indeed. And as such, "the same man" is no more "the same man," than one of the Siamese Twins is the other.

The Romish Church accordingly treats its members precisely as what they *are*, and never varies in its practice in this respect. Indeed, it sometimes suffers the laity to receive in both kinds; but it never obliges the priest to receive only in one. In the Office for Good Friday there is no "celebrant" at all,\* "and that not without signification of a singular mys-

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\*There is no "celebrant" because there is no "celebration." "The Mass of the Presanctified is no Mass at all" (Appleton's Cyclopædia, XI., p. 262), but simply the action anciently performed by *deacons* in



tery." The signification of this mystery is thus explained by Pope Innocent I.: The celebration of Mass being the *priestly* function, the priests in the Mass always "represent the chosen disciples." But inasmuch as the apostles ran away on Good Friday and *hid* themselves, there is no public exhibitions of a priest, *as such*, on that day.\* No wonder therefore, that "on Good Friday, 'the celebrant' himself receives only in one kind."

"The facts of the usage in the Roman Catholic Church illustrate what we have asserted."

When a flagrant offender is SUSPENDED FROM THE OFFICE OF PRIESTHOOD, he is reduced to "LAY COMMUNION," or Communion in one kind.† For the Canon Law says, Dist. 1. *Ca. Si. Episcopus*:

"*Si episcopus, presbyter, aut diaconus capitale crimen commiserit, aut chartam falsaverit, aut falsum testimonium dixerit; AB OFFICII HONORE DEPOSITUS, in monasterium retrudatur: et ibi, quamdiu vixerit, laicam tantummodo communionem accipiat.*"‡

It is strange that the Romish authority, to whose "scholarship" and "courtesy" we are indebted for this Article of Dr. Krauth, should have overlooked these "facts of the usage in the Roman Catholic Church."

II. In the other part of the argument, the difference between "the same man" in and out of office, is carefully ob-

the absence of priests, by *hermits* in the deserts, and by *men, women, and children* at home. Contr. with Hard., pp. 104—203.

\*Ibd., pp. 245—6. Soames likewise says: "Durand, citing Pope Innocent, makes this typical of the *withdrawal of the apostles from notice* in grief and consternation;" wherefore the altar, also, is stripped of its sheets, because "our Lord was, as at that time, *stripped* of His disciples." Anglo-Saxon Church, p. 313 note 4, p. 341 note 1.

†"Therefore shall you sometime read," says Bishop Cooper, "that certain of the clergy, for punishment, AS IT WERE DEGRADED, were *rejecti in LAICAM COMMUNIONEM*, that is, enjoined to stand with the lay-people at the Communion." Against Private Mass, pp. 158—9. Apology, Art. XXII., 8.

‡Gratian, Dect. P. I. dist. 55. cap 13. Corp. Jur. Canon. Tom. I. col. 191.

served. If we inquire of the Romanists, "Why should the priest in the Mass receive in both kinds any more than the rest of the faithful?" they commonly reply:

"Because the Mass being a sacrifice, in which, by the institution of our Lord, the shedding of His Blood and His Death were to be in a lively manner represented; it is requisite that the priest, who AS THE MINISTER of Christ, offers this sacrifice, should, for the more lively representing of the separation of Christ's Blood from His Body, consecrate and receive in both kinds, as often as he says Mass, whereas at other time neither priest nor bishop, nor the Pope himself, even upon their death-bed, receive any otherwise than the rest of the faithful, viz.: in one kind only."\*

But this is also stating, that the reception of the cup is not a PRIVILEGE, but rather a FUNCTION, of office; even as Dr. Krauth says:

"The Romish abuse of the denial of the cup applies not only to the laity, but to the *communicant*,† whether lay or priestly. The priestly offerer of the *sacrifice* of the Mass drinks of the cup, in making the *sacrifice*, but when the same man approaches the table as a communicant, he receives only the Bread."

Hence he also speaks of "the only occasion on which the cardinals receive the cup on communing," and says:

"There is both to priest and people an exclusion from the *communion* in both kinds—the people never receive the cup, and the priesthood never receive it as communicants.

"The facts of the usage in the Roman Catholic Church illustrate what we have asserted. These facts compel a candid Protestant to admit, that simply as a communicant, as distinct from an offerer of the sacrifice, simply as one who comes

\*Grounds of the Catholic Doctrine, p. 41.:

"It is true, the apostles received under both kinds at the Last Supper; for, as they were made PRIESTS, they were not only to receive the sacrament, but also to offer this sacrifice, representing His Body slain, and His Blood shed. which cannot be, unless the Eucharist be consecrated in both kinds; and for the same reason the priests now do all consecrate and receive in both kinds, as often as they do what Christ did at His Last Supper; yet there is no priest, though in the most exalted degree, but in PRIVATE communion receives as others do, in one kind,' Poor Man's Catechism, p. 173.

†The *Italics* are his own.



to receive and not, also, to impart a benefit, the priest is put by the Roman Catholic Church precisely on the same level as the layman."

Thus Dr. Krauth asserts, that Romish priests, *as such*, never communicate at all.

As touching "the fact" that the reception of the cup is not a privilege, but rather a function, of the priesthood, Dr. Krauth indeed says:

"As this distinction, though very important, is so little noticed, even by controversialists, and is so little known, as often to excite surprise among intelligent Protestants, the author addressed a note to Prof. George Allen (whose accuracy as a scholar can only be equalled by his courtesy as a gentleman), asking of him for the facts of the usage in the Roman Catholic Church, of which he is a member, which illustrate what we have asserted."

But with one exception, "the facts" thus ascertained, exhibit the action of the priest when "he does *not* receive the cup," and consequently furnish no illustration of the nature of the action when he receives the same. The only statement relative to the action of the priest when he receives the cup, is this:

"There is not so properly a denial of the cup to the laity, as such, as a restriction of it to the celebrant in the Mass:"

But as this likewise does not illustrate the nature of the action in question, Dr. Krauth has overlooked "the fact" that he has failed to "illustrate" what he has "asserted."

"This distinction" is a contradiction of terms. It represents the act of offering as being made by receiving, and receiving by offering; and states that an offerer is a receiver, and a receiver an offerer. It is therefore utterly at fault.

1. "In making the sacrifice," the priest not even touches, much less, "drinks of the cup;"\* wherefore the Council of Trent, in its very first canon *de Sacrificio Missae*, anathematizes those who affirm, that the sacrificial act is made by the reception of the Eucharistic Gift.†

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\*Golden Manual, Canon of the Mass, pp. 302—7.

†Sess. XXII., Can. I.

2. On the other hand, in the Romish Church, as every where else, communing and receiving are interchangeable terms;\* inasmuch as the one is accomplished by the other, even as the Council of Trent says:

“The priest communicates by sacramental reception of the Eucharist.”†

Thus Dr. Krauth has suffered himself to be misled by the same fallacy as above. The phrase, “The sacrifice of the Mass,” is elliptical, “seeing that the Mass is [also] a communion of the sacrament.”‡ Hence that office is not simply a sacrifice, as distinct from the communion, but rather a combination of both.§ Such being the case, the Council of Trent not only states, that in the Mass, the priest offers sacrifice; but also says: “In the Mass the priest communicates.”|| The celebrant, therefore, is not “simply an offerer, as distinct from a communicant,” but rather both an offerer and also a communicant. And this constitutes the difference between the lay and priestly communicant. For whereas the former is *merely* a communicant, the latter is a communicant and also a *conficent*.

But though combined in one and the same office, these acts are as distinct in the Mass as Christ’s sacrifice on the cross and a Protestant communion. In making the sacrifice, the priest does not communicate;¶ and in communing, he does

\*Sess. XXI., Cap. I.

†Sess. XXII., Cap. VI.

‡Angsb. Conf., Art. XXIV., 34.

§Golden Manual, Canon of the Mass, pp. 302—19. The Canon is divided into two parts, sometimes called the Greater and Lesser Canon. The first embraces the action of the sacrifice, and the second, the communion, or sacramental part of the Mass. *Ibd.*, p. 257.

||Sess. XXII., Cap. VI.

¶“For the sacrifice and the receiving are sundry things, as it is also noted in a late Council holden at Toledo in Spain: ‘Certain priests there be that every day offer many sacrifices, and yet in every sacrifice withhold themselves from the communion.’” *Contr. with Hard.*, p. 129. “Some priests,” says Elfric, in his Anglo-Saxon Charge to the “Mass-priests,” “will not receive the Eucharist which they hallow. Now will we tell you how the book saith about them. *Presbiter mis-*



not make the sacrifice.\* As the Council of Trent accordingly says, priests and people, in the latter case, perform the same identical act.† Both *simply* communicate.

This has never been doubted in the least. Only in *solitary* Masses, the *non-ministerial* nature of this action has been said to be affected by “the facts of the usage in the Roman Catholic Church.” The charge has accordingly been made, that in these Masses, “the priest communicates or receives the sacrament *for others*,” and thus performs a *vicarious* act.

Yet it is but just to say, that no such doctrine is put forth in the symbols of the Romish Church. Wherefore an English controversialist replied to the imputation:

“What you would say, M. Jewel, I wot not: what you say, I will not. Verily we do not communicate, we receive the sacrament for another. Neither hath it ever been taught in the Catholic Church, that the priest receives the sacrament for another. We receive not the sacrament for another, no more than we receive the sacrament of baptism, or the sacrament of penance, or the sacrament of matrimony one for another. Indeed the oblation of the Mass is done for others than for the priest alone which celebrateth it, and that is it you mean, I guess.”

Bishop Jewel replied, this was “serving out *quid pro quo*,” and says:

“Whereas M. Harding utterly denieth that ever any man in his Church received the sacrament instead of others, as somewhat misliking the open folly of the same, for short trial hereof I remit him both to the very practice of his Mass, and also to the most Catholic Doctors of all his school.

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*sam celebrans, et non audens sumere sacrificium, accusante conscientia sua, anathema est*: The Mass-priest who masseth, and dares not receive the Eucharist, knows himself guilty: he is excommunicated.” Soames’ Anglo-Saxon Church, p. 321.

\*Hence he does not “represent the separation of Christ’s Blood from His Body.” That is done at the consecration, which Romanists call “the essence of the sacrifice.” In the reception, the priest represents “the *burial* of Christ.” Golden Manual, p. 368.

†Sess. XXII., Cap. VI. Hence the priest is subjected to the same discipline as the layman. He must go to Confession, and fast from the midnight before communing. Sess. XIII., Cap. VII.

“In his *Requiem* he singeth thus: ‘For whose remembrance the body of Christ is received.’ If he can happily devise some veil to shadow this, yet his Doctors be both so plain that they cannot be shifted, and also of so good credit that they may not be refused. Certainly they have been ever more thought to teach the Catholic doctrine of the Church. Gabriel Biel saith thus: ‘As the mouth of our material body not only eateth for itself, but also receiveth sustenance for the preservation of all other members, which sustenance is divided throughout the whole body; even so the priest receiveth the sacrament, and the virtue thereof passeth into all the members of the Church, and specially into them that are present at the Mass.’ Likewise saith Vincentius de Valentia: ‘The whole Christianity is one body knit together by faith and charity and having in it sundry members; and the priest is the mouth of this body. Therefore when the priest receiveth the sacrament, all the members are refreshed.’ Again he saith: ‘We hearing Mass do communicate or receive the sacrament by the mouth of the priest.’ Likewise Dr. Eckius saith: ‘The people drinketh spiritually by the mouth of the priest.’ These words be plain, and truly reported. Which being true, it must needs appear that M. Harding’s avouching the contrary is untrue.

“So Chrysostom saith, the old heretics called *Marcionitae* used to baptize some that were living in the behalf and stead of others that were dead. And from thence it seemeth they that now would be counted Catholics have derived their doctrine in this point. And that M. Harding may the rather believe that such folly hath been used, let him remember that in his Church the bishop, when he createth a reader, giveth him evermore this commission: ‘Receive thou power to read the gospel, as well for the quick as for the dead.’ Therefore M. Harding, so earnestly denying this, denieth the manifest and known truth, and defaceth the credit of his own Doctors.”\*

But precisely what these authorities are alleged for, they do not say. They do not say that the priest receives the sacrament *for* others, but rather, that the whole Church in general, and the attendants at Mass in particular, “spiritually” receive *with* the priest.† By this means the Council of Trent

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\*Contr. with Hard., pp. 739—45.

†The Romish doctrine on this point is this: “There is as strict a union and communication between all the parts of the Church, as



makes out that there is no such thing as "private Mass," "inasmuch as the people spiritually communicate therein."\*

This settles the point that the reception of the cup is not a FUNCTION of the priesthood. In the act of receiving, the priest is simply a communicant, as distinct from an offerer, simply one who receives, and not, also, imparts a benefit, and *as such* stands "precisely on the same level as the layman." And yet, for all the identity between priest and people in this respect, the latter are deprived of the cup. The reception of the cup is a PRIVILEGE, and no mean privilege either.

The Romanists indeed say :

"The fruit of this sacrament, which they enjoy that worth-

there is between the members of a human body. This union and communion between the members of the church is not confined to the church militant on earth, but extends even to the Church triumphant in heaven; it being the same Church, though in different states. This communion extends even to those souls of the faithful departed, who are in a suffering state, commonly called purgatory. Death, which is only a separation of body and soul, cannot dissolve that mystical union between the members of the Church." *Poor Man's Catechism*, pp. 72—3.

"And as touching the communion that is to say, the mutual participation of these saints," "the King's Book" says, "ye must understand, that like as all the members in the natural body do naturally communicate each to other the use, commodity, and benefit of all their forces, nutriments, and perfections, insomuch that it lieth not in the power of any man to say that the meat which he putteth into his own mouth shall nourish one particular member of his body and not another; even so whatsoever gifts or treasure is given unto any one member of the holy Church, although the same be given particularly unto one member, and not unto another, yet the fruits and merits thereof shall, by reason of their abiding together in the unity of the Catholic Church, redound unto the common profit, edifying, and increase of all the other members, insomuch that there shall need no man's authority to dispense and distribute the same," or, as "the Bishop's Book" adds, with a tinge of Protestantism, "to apply it unto this member or that, (like as the Bishop of Rome pretended to do by virtue of his pardon)." *Henry VIIIth's Formularies of Faith*, pp. 58—9, 250—1.

To symbolize this mutual participation of the whole Church in the benefits of the communion, the priest accordingly divides the host into three parts; the first of which, as Durandus says, signifies the saints in heaven, the second, the faithful on earth, and the third, the souls in purgatory. *Contr. with Hard.*, p. 526.

\*Sess. XXII., Cap. VI. The Council, however, has recorded its wish, "that in all Masses, the faithful present would not only communicate by spiritual desire, but also by sacramental reception of the Eucharist." *Ibd.*

ily receive it, dependeth not of the outward forms of bread and wine, but redoundeth of the virtue of the flesh and blood of Christ. And whereas under either kind whole Christ is verily present, this healthful sacrament is of true Christian people with no less fruit received under one kind than under both. And as this spiritual fruit is not any thing diminished to him that receiveth one kind, so it is not any whit increased to him that receiveth both ”

“But granting it were so,” says Bishop Jewel, “as certain of late days have grossly imagined, yet notwithstanding the people, taking but one kind only, receiveth injury; as M. Harding may see by Alexander of Hales, and Durandus, and other of his own Doctors. Alexander’s words be these: ‘Although that order of receiving the sacrament which is under one kind be sufficient, yet the other which is under both kinds is of greater merit.’ And immediately after: ‘The receiving under both kinds, which order the Lord delivered, is of greater strength, and of greater fulness.’ And the same Alexander again saith: ‘Whole Christ is not contained under each kind by way of sacrament, but the flesh only under the form of bread, and the blood under the form of wine.’\* The like might be reported out of Durandus and others. Here M. Harding’s own Doctors confess that the people, receiving under one kind, receiveth not the full sacrament, nor the blood of Christ by way of sacrament; and that their doing therein is of less strength and merit than the doing of the priest.”†

III. Now why should this privilege be denied to the laity? Dr. Krauth professed to give the reasons, but has failed so to do. This is one of “the mysteries” of the Romish religion. The Council of Trent indeed says, “*sanctam ecclesiam catholicam JUSTIS causis et rationibus adductam fuisse;*” but what these “just reasons” are, it does not say.

The following are *said* to be the reasons why the laity are denied the cup.

1. Because both kinds are not necessary, seeing (a) “that

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\*Concil. Trid., Sess XIII., Cap. iii.

†Contr. with Hard., pp. 204—7. *This* is what has done so much “to intensify the feelings of a Protestant,” and not the supposition. as Dr. Krauth asserts, “that there is both to priest and people an exclusion from the communion in both kinds.”



under either kind alone, Christ is received whole and entire, and a true Sacrament ;” and (b) that Christ has left it to the liberty of the Church, to dispense either one or both kinds.

2. Because of the danger of spilling the blood of Christ—some laymen having beards, and others being afflicted with palsy.

3. Because laymen would touch the cup.

4. Because the wine might sour.

5. Because wine cannot be obtained in some countries.

6. Because some constitutions can neither endure the taste nor smell of wine.

7. Because the Church must oppose those heretics who deny that Christ is received whole and entire under either kind.

These statements being in part wholly irrelevant, the reasons assigned are, Because the ministration of the cup is neither *necessary* nor *expedient*. But if these be the reasons, why are not the priests likewise deprived of the same?

8. The Romanists reply, Because there is a command to the contrary, and say: The command concerning the cup is a special charge, given to the Apostles as priests. But this certainly cannot be the *causa impulsiva* of the Romish practice on this behalf; seeing the command was given to the Apostles as *non conficientes* and not as *priests*,\* and “*sanctam ecclesiam catholicam JUSTIS CAUSIS ET RATIONIBUS adductam fuisse ut laicos, atque etiam clericos NON CONFICIENTES, sub panis tantummodo specie communicaret.*”

“Why then should the priest in the Mass receive in both kinds any more than the rest of the faithful?”

9. We obtain no reply—but simply the old *quid pro quo*, why he should consecrate and offer, and not, why he should receive, in both kinds.\*

\* Wheatly asks, “In what capacity did they receive it? How did they receive the Bread before the *Hoc facite*, (*Do this*,) as priests, or as laymen! It is ridiculous to suppose those words change their capacity: though if we should allow they did, yet it would only relate to *consecrating*, and not to *receiving*.” On Common Prayer, p. 307.

\* Contr. with Hard., p. 231. Grounds of the Cath. Doct., pp. 39–43.

The true reasons are these:

1. "When the French king," as Sleidan relates, "who until this day [A. D. 1611] receiveth still in both kinds, had moved his clergy wherefore he might do so more than others, they made him answer, 'For that kings are anointed as well as priests.' Gerso saith that, if laymen should communicate under both kinds as well as priests, *DIGNITAS SACERDOTIS NON ESSET SUPRA DIGNITATEM LAICORUM*: the dignity of the priest should not be above the dignity of laymen."—And Gabriel Biel \* extolleth the priest above our Lady and All-hallows, because he may communicate under both kinds, and they cannot. For this they dare to say without fear or shame: '*Sacerdos est altior regibus, felicior angelis, creator sui Creatoris.*' †

2. "The Council of Basil," says Bishop Jewel, "made no conscience to grant the use of both kinds unto the kingdom of Bohemia; and this Council holden at Trident, upon certain conditions, hath granted the same to other kingdoms and countries; and, were it not they should seem to CONFESS THE CHURCH OF ROME HATH ERRED, ‡ they would not doubt to grant the same freely to the whole world." §

\* Melanchthon says in the Apology: "Among other reasons for not administering both kinds to the laity, Gabriel assigns this also: "That there must be a difference between the priests and the laity. And I truly believe that the principal reason for maintaining this doctrine so strenuously at this day, is, that the priesthood may appear holier than the laity." Art. XXII., 9.

† Serm. Discip. Venet. 1598. Serm. 111, p. 420. The "*Stella Clericorum*," blasphemously says: "*Sacerdos est creator Creatoris sui: qui creavit vos, dedit vobis creare se: qui creavit vos absque vobis, creatur a vobis mediantibus vobis.*" Davent. 1498. fol. B. ii. 2.

‡ "They say: One kind must be adhered to that people may not think the Romish Church doth err." Hoe von Hoenegg, *Evangel. Handb.*, p. 97.

§ Contr. with Hard., pp. 205, 206, 773.



## ARTICLE III.

SEMI-CENTENNIAL NECROLOGICAL ADDRESS TO THE  
ALUMNI OF THE THEOLOGICAL SEMINARY AT GET-  
TYSBURG, JUNE 27TH, 1876. \*

By Rev. R. WEISER, D. D., of Georgetown, Colorado.

## BRETHREN OF THE SEMINARY ALUMNI:

You have indeed imposed a sad and solemn duty upon me. And I have come a great distance to discharge that duty. Solemn and deeply impressive are the scenes that surround us to-day. Fifty years have fled since our pious fathers planted this Institution, in order to perpetuate and extend the glorious doctrines of the great Reformation on this western continent. And yet, how sad the thought that not one of the founders of this Seminary is here to day to rejoice with us in the success that has crowned their labors! How true it is that "one generation goeth, and another cometh, but the earth abideth forever."

In looking around we see the same red soil, the same old gray rocks—the same old moss-covered trees, the same beautiful vault of heaven spans over our heads, and the same bright stars still throw their trembling light upon this distant earth! But in vain do we look around for the old familiar faces of those who greeted us in our youth. David Jacobs, Drs. Hazelius, Krauth, Baugher, Jacobs and Schmucker, together with one hundred and twenty of our fellow students have left us, and have gone over to the Promised Land. They are not dead, they have only been divested of the habiliments of the flesh, and have put on immortality. They still live in heaven. The old Creed, which we all venerate, says, "I believe in the communion of (the) Saints—as Luther has it, "Die Gemeinschaft Der Heiligen." This teaches that we have fellowship with all the saints of all ages whether they are here

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\* The publication of this Address was "requested by a number of friends" of the author.

on earth, or in heaven. The dead, who have died in the Lord, are still our brethren: death has not severed our communion. The thoughts that crowd into my mind, when I think of those many dear departed brethren, is "Like the music of Caral sweet but mournful to the soul." If the saints on earth and those in heaven constitute but one communion; and if as Paul teaches, the saints in heaven look down upon the conflicts of the struggling saints on earth; and if as Milton says,

"Millions of spiritual creatures walk the earth  
Unseen, both when we wake, and when we sleep.

is it too great a stretch of the imagination to suppose that those who loved this Seminary when living, will still love it. And may they not mingle their rejoicings with ours to-day? One of our poets has said:

"There is a dreamy presence everywhere,  
As if of spirits passing to and fro,  
We almost hear their voices in the air,  
And feel their balmy pinions touch the brow!  
We feel as if a breath might put aside  
The shadowy curtain of the spirit land,  
Revealing all the loved and glorified,  
That death hath taken from affection's band."

I am to notice the death of our beloved Professors, and one hundred and twenty of our fellow students. For in giving the necrology of our Seminary, it would be unpardonable to omit our beloved Professors. David Jacobs, though not a Prof. in the Seminary, yet as he was the classical teacher of many of the older students, deserves a notice on this occasion. David Jacobs was born in Maryland, and educated at Canonsburg. He was a bright scholar, had a sound mind, but not in a sound body. His intense application sapped the foundations of his health, and by the time he came to Gettysburg, consumption had marked him for its own. In the spring of 1830, he went South for the benefit of his health, but without any favorable result, for, on his way home, he died in Shepherdstown, Va. He was a fine classical scholar, and a most excellent teacher, a man of brilliant talents, and if spared would no



doubt have made his mark in the Church. But he “sparkled, was exhaled, and went to heaven.” I recollect distinctly, though forty-six years ago, when a messenger announced his death, and what a gloom it spread over all our hearts.

The next in the order of time who died was Prof. E. L. Hazelius. Dr. Hazelius came into our Church from the Moravians, and brought with him much of the soft gentleness of that refined denomination. He was a most amiable and lovable Christian gentleman. His talents and attainments were quite respectable. He was a good Greek and Hebrew scholar, but we all loved him more for his amiable qualities, and especially for his simple German *Gemüthlichkeit*, than for his brilliant talents, or his peculiar aptness to impart instruction. Dr. Hazelius came here from Hartwick Seminary, and from here was called to South Carolina, where he labored with success for a number of years, and there died in a good, ripe age, respected and beloved by all who knew him.

The next who died was Dr. C. Philip Krauth. Dr. Krauth was called from Philadelphia in 1833, to preside over the destinies of our infant College, and he did preside over it for a number of years with dignity, and credit to himself, and profit to the institution. He had not, in his youth, enjoyed the advantages of a full collegiate education, but by dint of severe application, and having a superior mind, he more than made up for this deficiency. He was an original and profound thinker, and one of the most extensive readers, I ever knew. He cultivated the whole immense field of German and English theology and literature. His theological attainments were extensive and thorough. He seems to have been one among the first of our American Lutheran divines who had the courage to lay hold of our voluminous Lutheran Theology. But neither the reading of the theology of the sixteenth century, nor the reading of the pseudo-theology of the eighteenth, made him either a bigot, or a rationalist. He was a pious, enlightened, liberal, orthodox Lutheran, strongly inclined to the Pietistic side of religion, after the model of Francke, Sigmund Baumgarten and Seiler. He was an honest, upright, urbane and conscientious Christian gentleman.

He was an earnest, faithful, an excellent preacher, and occupied a high and commanding position in the Lutheran Church. He filled the allotted duties of life with fidelity, and died as he had lived, honored and respected by all who knew him. His name and memory are still cherished in many warm hearts. Whilst we speak of him, his amiable and classical countenance rises up before us, and we can say with the poet,

“Gently his passing spirit fled,  
Sustained by grace divine;  
Oh may such grace on us be shed,  
And make our end like thine.”

The next in order was Dr. Samuel Strayer Schmucker. Prof. Schmucker was a remarkable man, and occupied, for some twenty-five years, a larger share of public attention than any other man in our Lutheran Church. He occupied this elevated position, not because he was the most talented, or the most learned man in the Church, or because he was the most eloquent preacher, but because he came upon the stage of action at an important juncture in the history of our Church in this country, and because he had the penetration to see, and the genius to avail himself of the opportunity afforded him by the passing events of the Church, to rise into a commanding position. He was the son of one of the most popular preachers of our Church, Dr. J. G. Schmucker of York, Pa., and received the best education our country then afforded. His father was a Pietist of the school of Francke, Muhlenberg, and Helmuth. This I know, because I was brought up under his ministry. Samuel received his training in his father's house, and at Princeton and Andover. It was perhaps a misfortune that this promising young man, who was to occupy so prominent a position in the Church, should receive his theological training in Puritan institutions. Some aver, that this Puritan training biased his mind against the theology of his own Church. But whether it did or not, one thing is certain, it prevented him from wielding the same powerful influence over the whole Lutheran Church, which he did over the greater part of it. His high social position,



his peculiar talents, his learning, his preaching, and teaching and executive abilities, all conspired to make him the leader of the Lutheran Church in America.

Poets, we are told, are not made, but born; the same may be said of successful professors. Schmucker was born a professor. His preaching and writing awakened the attention of the Lutheran public to an extent before unknown in this country. Students from all parts of the Church came flocking to Gettysburg. Through his influence and labors the Lutheran Church became known all over our country. His commanding position, his learning, the urbanity of his manners, his large hearted-liberality, and his social intercourse with the leading divines of other Churches, had a most happy effect upon our Church. He was everywhere looked upon as the great representative man of the Lutheran Church in America. His Lutheran orthodoxy, and especially his Pietism made him obnoxious to the Rationalists in the Pennsylvania and New York Synods, and his broad and liberal American views excited the opposition of a good many European Germans. But nevertheless, he was by all odds for a quarter of a century the most conspicuous and popular man in our Church. His Lutheranism has often been called into question. Well, it is true he was not a Lutheran like Matthias Flacius, Joachim Westphal, Tilemann Hesshus, or Pastor Stephan, but rather like Melancthon, Mosheim, Rheinhard, Sigmund Baumgarten, Francke, Muhlenberg and Helmuth. Like these illustrious Lutherans, he believed more in the practical duties of religion than in a mere dead and lifeless orthodoxy. The greatest theological error of his life, as his enemies aver, was the issuing of the "Definite Platform," or a recension of the Augsburg Confession. I can, with my views of the fallibility of all men in all ages, see no great error in the thing itself. For I consider the men of the nineteenth century quite as competent to make a confession of faith as those of the sixteenth. It is well known that in the latter part of his life he had lost much of his influence. This, however, is not the time to inquire into the reasons of this change.

I should like at some other time to go over the whole ground. Let him rest in peace.

It may not be inappropriate on this occasion to quote the beautiful inscription of St. Paul's Cathedral, in London, in reference to the great architect, Sir Christopher Wren, "*Si quaeres monumentum, circumspice.*" If you seek for a monument of Dr. S. S. Schmucker look around. Look at this Seminary, at that College, and Springfield, Roanoke, Carthage, at the General Synod, at the one hundred thousand of the most pious, liberal, and enlightened Lutherans in the world, and you see his monument. Dr. Schmucker might have adopted the language of Melanchthon in his old days: "From the fierceness of the theologians good Lord deliver us." He might also have adopted a clause from the will of Lord Francis Bacon, "my reputation and writings I bequeath to posterity after some time be passed by."

Having noticed the Professor, let us now attend to our departed fellow students. The first one that died was Benjamin Oehrle. His death took place in 1826, whilst a student in the first class. That class contained fourteen, ten of whom are dead, and only four survive. The youngest of the survivors must now be verging unto three score and ten. There was perhaps but one who was under twenty-one, when that class was formed in 1826. When I came here, in 1828, there were only eighteen theological students here, only three of whom survive. Morris, Graeber and Sharretts had left before I came. Of the twenty brethren, who once constituted the somewhat famous "Brotherhood," of which our younger brethren may have heard, eleven, or more than one-half, are dead, and the survivors, now pretty well stricken in years, are waiting for the command to pass over into the Promised Land, to join those who have gone before.

"Leaves have their time to fall  
And flowers to wither at the north wind's breath,  
And stars to set—but all—  
Thou hast all seasons for thine own, O death!"

I can only name our departed brethren. [During the calling of the death roll the audience rose and stood.] They are



Oehrle, Jacobs, Wingert, L. Eichelberger, Sharretts, Greaver, Heilig, Galloway, Yeager, Finckel, Ulrich, Moser, Scull, Aikman, Keyl, Gottwald, father and son, German, Baugher, Hope, Tabler, Vogler, Hoover, Hursh, Sahm, Leiter, Reese, Haesbert, Ring, Sayford, Bolenius, Daniel and Clemens Miller, Cortez, Samuel and Solomon Oswald, Ritz, Arey, Guenther, Ellinger, Town, Bott, Michael Eyster, Ezra Keller, Theophilus Stork, E. Frey, Naille, Willox, Keiser, Sentman, Muhlenberg Keller, Kunkle, F. R. Anspach, John Heck, Leas, Wadsworth, Sand, McChesney, Bassler, Mosheim Schmucker, Gunn, Hunderdosse, Jacob Shearer, Witt, Linn, Karn, Kopp, Harrison, Rally, Michael Diehl, J. M. Harkey, Lawrence Rizer, Evans, Simon Sherer, Wm. Rædel, D. H. Focht, H. S. Koons, C. F. Diehl, Geitz, Garver, J. M. Eichelberger, Haines, Nitterauer, C. H. Hersh, Ehrehart, Ealy, Kregelo, Merbitz, Baer, Rudolph Deininger, Kemp, Suesse-rott, Titus, Long, Hoffa, Hughes, Ulery, Berlin, Groh, Lech-leider, Croll, Eberling, F. A. Fair, Carnell, and Yeiser.

This is the long sad list of our departed fellow students. With many of the brethren, during our student life, and perhaps also afterwards, we had our little disputes and misunderstandings. But the grave has covered all these trifles—all these squabbles are settled. There is not one of these dear brethren we could not take to our heart. If time would permit, I would freely speak of the talents, and attainments, and labors of many of these dear brethren, and I would have nothing but words of love to say of all. With the poet, we can say—of these our departed fellow students:

“They are not lost, but gone before,  
Secure from every mortal care,  
By sin and sorrow vexed no more,  
Eternal happiness they share,  
They are not lost, but gone before.”

Without making any invidious distinctions, I cannot let this opportunity pass without referring to the class of 1836. That class contained three brethren of more than ordinary ability and piety. They were Michael Eyster, Theophilus

Stork, and Ezra Keller. If the glorious achievements of the Old Testament saints are held up to us, by Paul, for our imitation and encouragement, there can be no impropriety in directing your attention to three of the most devoted, talented and useful men that ever left this Seminary.

Michael Eyster was born in York county, Pa. He had a good primary education, and received his classical training in the German Reformed Academy at York, then taught by Dr. Rauch, a man somewhat famous for his extensive attainments. He was a respectable classical scholar. I did not know him when he was a student in the Seminary, but was intimately acquainted with him as a student in the ministry. When he left the Seminary, he did not, as is often the case, leave his studies, but only fairly commenced to study after he entered the ministry. He had a very superior mind, well balanced, and well improved. He was modest and unassuming, and died before his talents and extensive attainments were known in the Church. He excelled as a preacher, and as an expounder of the Holy Scriptures had no superior of his age. He was practical, pointed, eloquent, and impressive. He was a good theologian, well versed in our rich Lutheran theology, but has left no works behind him. I do not know that he ever wrote anything except sermons and letters. He labored with acceptance in Williamsburg, Greencastle, and Greensburg, where he died after laboring in the ministry for some twelve years. His life was written by his intimate friend, Dr. Lane, of Pittsburgh, and if the Doctor has not drawn the lines too heavily, Mr. Eyster was certainly one of the most talented men that ever left this Seminary. I feel it my duty, even at this late day, to bear my testimony to the piety, talents, and attainments of a dear brother, who was but little known in the Church.

Another student of the class of 1836 was Dr. Theophilus Stork. To speak of him in terms of eulogy, would seem to be "like painting the lily, or adding another perfume to the rose." The sweet fragrance of his holy and spotless life has diffused itself through the whole Church! He is on all hands recognized as the pious man of God, the eloquent preacher,



and perhaps the most elegant writer this Seminary has yet produced. His praise is in all the Churches. I knew him as a youth when he first came to Gettysburg, from North Carolina. I also knew him as a brilliant orator, a successful and popular pastor, and an author of high literary attainments; and a more amiable, upright, sincere and pious Christian brother I never knew. His talents were of a superior order, and were carefully cultivated. He spent his whole life in setting forth the attractions of the Cross. Like Paul, he was determined to know nothing but Jesus, and him crucified! He was abundant in his labors both with tongue and pen. As a pastor, an author, a friend, and the head of a family, he was all that could be expected of fallen man. His warmest friends would not obliterate a single line that ever came from his prolific and sanctified pen. True to the instructions in his father's house and in this Seminary, he was strongly inclined to the Pietistic side of Religion. He was a large hearted, liberal Christian, and excluded no true Christian brother from the altars he served, or from the pulpits he occupied. He labored with success in Winchester, Philadelphia, and Baltimore, where many were brought to Christ under his ministry, who will shine as stars in his crown of rejoicing. Dr. Stork did perhaps more than any man in our Church in refining and elevating our Lutheran literature. He being dead yet speaketh, and by his elegant and finished writings, will continue to speak to the Church, as long as there are pious hearts capable of appreciating true experimental religion.

The next of this noble trio was Dr. Ezra Keller, a beloved brother in the Lord. Dr. Keller came from an obscure corner of Middletown Valley, Md., where he had but little opportunity to cultivate his mind or manners. He was like the unshaped marble in the block. The College and Seminary, Phidias like, had to chisel out the man. And the success of these Institutions in his case shows what our literary Institutions can do. Dr. Keller had a severe struggle in making his way to Gettysburg. His father, though a rich farmer, was uneducated, and under the influence of the Uni-

ted Brethren, who, as is well known, forty-five years ago, were opposed to an educated ministry. Ezra was converted under the ministry of Abraham Reck, at that time one of the principal revival preachers of our Church. Mr. Reck urged Ezra Keller with three other young men, viz: David F. Bittle, Lewis Rautzahn and John Gaver to go to Gettysburg. But Ezra's father was opposed to his going. He told him that if he would go and preach among the Brethren, he would give him a horse and one hundred dollars, but if he would go to Gettysburg he would give him nothing, and cut him off in his will. Ezra reasoned with his father, but all to no purpose. He would not yield. But the young man was firm in his convictions of duty, and true to his Saviour, he literally forsook all and followed Christ. His father never recognized him as his son, and I think never spoke to him after he went to Gettysburg. But his mother stood by him, and did all she could for him. In 1841, when Ezra had made his mark as one of the most effective preachers in the Church, I saw his father, and used my influence to have him reconciled to his son. Among other things I told him that the President of the United States might be proud of such a son. But no, he would not yield. Soon after the old man was called off suddenly, and had no time to make his will, so Ezra received his full share of the paternal estate. It was this inheritance that enabled him to build up the College at Springfield.

Dr. Keller labored one year as a Missionary in the West, under the auspices of the Pennsylvania Synod. He then served the church at Taneytown, and afterwards at Hagerstown, with great acceptance. He was a good scholar, a respectable theologian, and a very powerful revival preacher. I have heard many famous preachers in my time, but I never heard one that could move and melt a congregation like him. He was a man of warm gushing piety, and highly emotional. I was with him in Hagerstown during an extensive revival, (for in those days we all believed in revivals), and such appeals as he made to the unconverted, I had never heard before! His heart was filled with the love of Christ. And



although he was a Pietist, and a warm earnest revival preacher, yet at one time we did not consider him exactly orthodox according to our Gettysburg standard, as he believed a little more in the efficacy of the sacraments than the rest of us. But nevertheless we all loved him because of his ardent piety and his burning love for souls. And so we would now love our Lutheran brethren of other wings of the Church, if they manifest the same loving spirit, even if they believe much more in the efficacy of the sacraments.

One word more, these departed brethren were nearly all true to the teachings of this Seminary; only twelve of them repudiated our theology—and seven of those were European Germans—and only five native Americans adopted a different system. Would that we could say as much for those who are still living. Of the four hundred and fifteen surviving students, about sixty, as near as I can come to it, have felt it their duty or their interest to turn their backs on the theology of their Alma Mater. Still leaving three hundred and fifty-five who are true to the teachings of this Seminary. It is doubtful whether any other Seminary can show so large a proportion of true sons. Among those who have gone out from us are some men of splendid talents and high attainments, men who would adorn any Church. We find no fault with them for following the dictates of conscience. They were taught here to think for themselves—the very genius of our Seminary is “prove all things, hold fast that which is good.” It may be a question, however, whether those who have gone out from us, are after all any nearer to the truth as it is in Jesus, than we are.

To you, my younger brethren, I would say: The world is before you. Your success in the ministry will depend, first, upon your piety, and secondly, upon your scriptural knowledge. What others have done, you may also do. Be ye steadfast, always abounding in the work of the Lord. Your labor will not be in vain in the Lord. To my elder brethren, those whose heads like my own are frosted with nearly seventy winters: our race is nearly ended. A few more months or years, and we shall join those who have gone be-

fore. One of the most beautiful and touching incidents in the life of Moses occurred at its close. After the toils and hardships of the long and tedious journey through the wilderness, God led Moses to the top of Pisgah, from whose lofty summit he had a fair view of all the beautiful plains of Jericho, on the other side of Jordan. When he saw with his natural eyes what he had so long seen with an eye of faith, his heart was fired anew with the desire to enter into the Land of Promise. He forgot the prohibition God had laid upon his entering the Land of Canaan, he said, "I beseech thee O! Lord, let me go over into the goodly Land." This, my brethren, should be the desire of our hearts. Our prayer should be:

"Herr Gott, Ich bit durch Christi Blut,  
Machs nur mit meinen ende gut."

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#### ARTICLE IV.

#### THE ORGANIC STRUCTURE AND PREROGATIVES OF PRIMITIVE AND APOSTOLIC CHURCHES.

By Rev. N. VAN ALSTINE.

The spiritual life of the soul, in due time, will manifest itself externally in the form of Christian graces and worship. And as the soul needs organic functions to exercise its powers and respond to the purpose of its existence on earth, so the spiritual life of Christianity will assume organic form and visible exercises. It will most certainly put on the form of church-life; nor should it be thought strange, that circumstances and the social condition of the people would exert modifications in the organic form of such life. Habits, mode of thought, and educational influences, will, to some extent, modify religious feelings and development. This was the case in the days of primitive Christianity, and also in succeeding ages. To understand this subject, as thoroughly as possible, we should take our point of observation near the Apostolic Churches, breathe its pure atmosphere and write what we see with a single eye. Not only the stream of life



issues from the throne and cross of Christ; but also the true church in form, attributes and prerogatives.

If the Apostolic Churches were not organized exactly after a model given by Christ, nevertheless, they do not cherish a spirit in conflict with the mind and teachings of Christ. These organized churches enshrine the life and power and glory of Christ's kingdom. When he takes possession of the heart there will be expression of love, worship and activity; so a real religious church-life will be shown by drawing together congenial souls into fellowship with each other and with God, forming a society with rules and order to promote edifying worship and successful Christian work. Here is the beginning of church-life and the visible machinery of church organization in the gospel dispensation. The great simplicity and unity of purpose do not destroy the wisdom, but rather magnify and beautify the model of the Apostolic Churches. We may safely say, that less machinery, less monarchical and arbitrary power in the Church of God, will not weaken or mar the glory and efficiency of the assemblies of saints. It will ever be true, that some men will aspire and seize the sceptre of power, even if compelled to make havoc of the church. They raise the cry, and call for the crucifixion of all individualism in Christians and in churches.

1. The Jewish Synagogue-worship, to some extent, became the model of all Apostolic Churches.

The word Synagogue not only designates the house, but also the congregation engaged in religious worship. The Synagogue was first erected by the people of Israel in their captivity in Babylon as a substitute for the Temple. The end of the Synagogue toward the city of Jerusalem was the place of the ark containing the law and the direction for prayer. Each Synagogue had a college of elders, the chief was its ruler, who read and expounded the Scriptures and conducted public worship. Each Synagogue possessed the right to elect its own board of presbyters or elders; their office was both expressive of age and dignity, and the right to conduct the worship of the Synagogue. The title bishop was of more

modern date, was especially used by the Apostle Paul to describe the position and work of the pastor in Christian churches organized among the gentiles.

It is also evident, that the special ritual used in the Temple, and the offering of sacrifices, were never introduced into Synagogue-worship, and were never used in the Apostolic churches. With the final destruction of the Temple, the ritual and sacrifices ceased altogether. To all Christian churches, they have no binding force, for they had their fulfilment in Christ. The veil of the Temple, severing the most holy apartment, was rent from top to bottom and thrown open to all true worshippers without the mediation of high-priest. Christ, the great sacrifice, once offered, will continue to be effective unto the end of time.

Christ lived under the religious influence of Synagogue-worship, therefore his religious habits, mode of thought and life were more or less moulded by it. So did the Apostles while they were the associates of the Saviour, during the time of their public ministry; and the early Christians were in the habit of attending and worshipping in Synagogues. There the Scriptures were read and explained every Lord's day, prayers were offered and the people were exhorted. The Apostles preached, proved that he was the long-expected Messiah, and endeavored to persuade them to receive and confess the "Just and Holy One." Since Christ and the Apostles and Primitive Christians engaged so frequently and spent so much time in the service and worship of God in Synagogues, it is not surprising, that much of the mode of worship, the rules and principles of the Synagogue should be carried into the organization of Christian churches. Much was in harmony with each other. Doubtless, it proved a slow work to overcome prejudice, to cut loose from old notions and modes of worship, that might ultimately prove uncongenial to the spirit and liberty of the Gospel, and organize churches outside and distinct from Synagogue assemblies. This certainly was the ultimate design of Christ. It was highly improper to sew a piece of unfulled cloth into an old garment, or put new wine into old bottles. The Apostles, at first,



seemed to believe and acted as though Synagogue-worship would be continued until the era of the Millennium, when a high and better state of religious life would be realized. This idea is manifested in the fact, that the name Synagogue was given to their Christian assemblies. When the Jews gathered themselves together for worship, the reading of the Law and Prophets, they called such *assemblies* Synagogues; so also a Christian congregation convened for worship was called a Synagogue. Paul in addressing the Jews and the people of God, says, "Provoke one another unto love and good works; not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching," (Heb. 10: 24, 25). The word for *assembling* is the same as Synagogue. When the Apostle uses the same word for a Christian assembly, that the Jews did for their house of worship, or congregation, there evidently were some things in common to both. He felt the force of moral obligation, that all Christians should be diligent in improving the means for the attainment of a higher spiritual life and greater holiness, and be qualified to enter and enjoy a better state in the last days. He saw the day approaching, and wished all to be ready for it. The Apostle James uses the same word in the same sense, "For if there come unto your *assembly* a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment; and ye have respect to him that wear-eth the gay clothing, \* \* are ye not partial in yourselves?" (Jas. 2: 2, 4). The word for *assembly* is the same as Synagogue. As there can be no doubt, that James refers to a church under the Gospel engaged in worship, there must have been a similarity in worship, in the Apostolic churches and the Jewish Synagogue. In every such assembly of pious people there should prevail mutual love and confidence; the spirit of prejudice and partiality must be repudiated among the people of God. There is no real merit in gold and gay clothing, nor necessary demerit in poverty. All have need of humility and righteousness, and only such are highly esteemed in the judgment of God.

The titles of their officers were the same. The elders of the people of Israel exercised the office and held the same relation to the congregation and the worship of the Synagogue as the elders in the Apostolic churches. These were accustomed to read the Holy Scriptures and explain them to the people, lead in prayer and exhort the people to a religious life. All should be earnest and point out the way to heaven; be spent in the work of the ministry. So much alike were the elders of the Synagogue and those of the Primitive Churches in their position and work and mode of worship, that it is said, Pagans called all Christian congregations Jews. There seemed to them no distinct difference in their worship—all were one people.

2. An essential feature in the structure of the Apostolic Churches consisted in their *independency*.

By this we understand that each Primitive Church, when fully organized, was full-orbed, was a complete Church in herself, had the right to exist and the prerogative to enact all laws for government and the edification of her members, responsible only to herself and to Christ, who is head over all. No other Church, or union of Churches possessed the right to override her Council, or nullify her decisions and impose a foreign code of laws in which she had no co-equal right in framing. Each Church had a divine birth, invested with sufficient powers to take care of herself, and to conduct religious worship, in her best judgment, acceptable to God. The right of being is therefore God-given and not of human creation, but inherent in her spiritual life; and her religious growth, vigor and expansion are really dependent on her vital union with Christ. The Apostolic Churches were complete and independent in their mode of existence and the exercise of their prerogatives; not a part, a hundred or one thousandth part of one complete Church, unable to be a Church, to exist and to live, unless they were united together in ecclesiastical union, constituting only one Church, comprising the whole people of God.

But will not the *independency* mar their harmony and bring them into a clanship-strife? We believe that the Apostolic



Churches lived in great harmony and unity of spirit without any external confederation. The unity existing was in heart, confidence, grace and love. They were born of the same Spirit and begotten of the same Father. This union of feeling and purpose comes from above and dwells in the hearts of the people, and is never produced merely by the powers and laws of confederation. This accords with Apostolic teaching, "For as the body is one and hath many members, and all the members of that one body, being many, are one body ; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have all been made to drink into one spirit," (1 Cor. 12 : 12). "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God ; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief-corner stone," (Eph. 2 : 19, 20). "Endeavoring to keep the unity of the spirit in the bond of peace," (4 : 3).

It appears, then, that there can be no question, either of the *independence* or *unity* of the Apostolic Churches. No feeling of alienation or work of strife could enter and mar the loveliness of fraternity in any Church, or between the Churches existing in different localities without sharp rebuke from the Apostles. Neither had any Church, not even the mother Church at Jerusalem, or the Church at Antioch, the right, or arrogated the prerogative, to dictate laws for the existence and government of other Churches. Each local Church, under Christ, possessed the absolute right and qualification to conduct her over religious worship and exercise government for her edification ; and no other Church, or combination of Churches possessed the right, uninvited, to interfere, dictate, enact and enjoin other laws. Each Primitive Church, therefore, had the right to legislate and execute government as seemed most acceptable, only responsible to Christ, who is Chief over all.

These Primitive Churches may have asked and received counsel and advice in cases of emergency, yet this would not necessarily destroy their *independency*. In the multitude of

counsels there may be greater safety. The spirit and right of *independency* do not require bigotry, a headstrong and arrogant feeling of superiority; but they are consistent with humility, meekness and brotherly love. The Primitive Churches did not create a schism in the body of Christ by a practical recognition of the doctrine of ecclesiastical independency; nor yield to the idea of a monarchical confederation by admitting that all Christian Churches constitute but one body in Christ. The human body is one, though composed of many members; so also many Christians compose our Church. All the Apostolic Churches were factors of the one kingdom of Christ. This view alone seems consistent with the character of those Churches which the inspired Apostles planted and trained. The elements of *superiority* and dictation were wanting in constituting and governing these Primitive Churches. Each Church had individual rights—all were co-equal—all were supremely responsible to Christ.

3. The Apostolic Churches held their own *elections*, and in this way proved their *co-equal authority* and *independency*.

The right of suffrage belonged to all the members of each local Church, therefore each Christian society or assembly was a popular republic, and had the exclusive right to elect her officers and teachers, and carry forward her own government to her best interests. At first the Apostles may have done more to regulate and govern the Churches than they did after a process of time, for the spread and development of the Gospel qualified each Church to do her own work and protect her interest. The right to elect the officers and teachers as each Church judged necessary, was exercised on several occasions.

The first instance put on record was that of the election of (a) Matthias to the apostleship to fill the vacancy of Judas, the traitor. This election was one of great importance, not only because of the fact of the election of an Apostle, but also because it was done by the suffrage of the whole Church at Jerusalem, affording a decisive proof of the prerogative and supreme authority of the local Church. If the Apostles had understood the character and constitution of the Primi-



tive Church, that the choice and setting apart of suitable persons to the ministry of the word to be their exclusive prerogative, and that believers organized into a Church had no part in the matter; then the Apostles would not have appealed and submitted the question to the whole Church at Jerusalem. Of this there can be no doubt, for Peter arose and addressed all who were present, saying that Judas, who had been numbered with the twelve, had fallen and rendered vacant the Apostleship, and that therefore it was necessary to fill the vacancy by an election. It is not clearly certain whether even the nomination was made by the Apostle, or mutually by them and the Church. This much is certain, that when the two candidates were before them, the Apostles offered prayer to God for wisdom and guidance in the election. The society of believers proceeded jointly with the Apostles in holding the election and made choice of Matthias to fill the vacancy.

If such an election belonged exclusively to the Apostles, or to the ministry of the Gospel to perpetuate itself, why then did not the Apostles perform this act of electing an Apostle after the ascension of Christ, in a quiet way by themselves? Why did Peter address the whole Church on this matter and urge the necessity of selecting some one to fill the vacancy. The whole scene disclaims, that the Apostles had the exclusive right to fill the number of the Apostleship; much less the right to fill and perpetuate the ministry of the Gospel. This popular election under the circumstances and for the purpose specified, forcibly proves, that all ecclesiastical rights are *primarily inherent* in the Churches. The ordination by the Apostles was only confirmatory of the result of the proper election.

(b.) The next record we have of an election in the Primitive Church of Christ was for seven deacons.

Some believers became disturbed in their feelings, and were dissatisfied with the daily ministrations to supply the wants of the needy, and they brought complaints before the Apostles. To quiet the mind, to preserve peace and to give greater efficiency to the newly organized Church of Christ,

the Apostles advised the Church to elect persons, wise, discreet and earnestly devoted to serve as deacons. It is not certain by whom, heretofore, these ministrations were made. It is improbable that this service had been done by the Apostles. It is more probable by some native Jews, therefore the Hellenist Jews complained of partiality and injustice to their poor. The Apostles publicly announced, that they had no time for such service, hence their recommendation. The advice of the Apostles was cordially entertained and carried out by holding an election. The whole multitude of the disciples assembled and made choice of seven brethren, who were known to be pious and filled with the Holy Ghost. After the election, these men were inducted into the office of deacons by the Apostles by laying on of hands, and thus accepting and ratifying the action and choice of the whole Church.

We learn that the Primitive Church was invested with the individual right, inherent in her life and existence, to wield the power of self-protection and perpetuation, and was not dependent for this prerogative on other Churches, or the ministry, or a diocesan bishop or Synod. She had the right to hold elections and adopt rules without Apostolic interposition. This method of self-government stands forth clearly and defies all successful controversy. The Apostles might have made a selection of equally good men, honest, wise and faithful; but that was not their business as ministers of Christ, for this right of suffrage belonged exclusively to the members of each society of believers. We shall discover that church-rights were developed one by one as circumstances and occasion required.

As the body of the Church was enlarged and the people of God were scattered abroad, the Apostles went forth preaching the Gospel at large, and were successful in planting Churches in various localities. It would be natural, that fraternal feeling should prevail among all, and mutual confidence. The Church at Jerusalem was the first in existence, it would be natural that she would be regarded as the mother Church among the Jews, and that at Antioch by the Churches gathered from among the Gentiles. The religious prosperity



resulting from the labors of the Apostles, and the multiplication of Churches, required more laborers and aids to the active ministry, therefore more legislation and specific regulations in the Churches, developing a new feature in church affairs.

(c.) The appointment of delegates and assistants was the act of the Church.

The Apostle Paul, the great Missionary among the Gentiles was favored with co-laborers and assistants to cultivate his large field. When the news reached the ears of the Church at Jerusalem of the outpouring of the Spirit and the work of grace at Antioch, she sent Barnabas to visit that city and aid in building up the cause of God. This Church at Antioch became large and influential in a short time; she stood first in growth and activity. By divine command they set apart Paul and Barnabas, for the work of the ministry in other places. From this city and Church went forth most emphatically the work of evangelizing the heathen world. While Paul had the care of many Churches, he stood in need of brethren to accompany him in his travels, aid him to set in order the things in the Churches, to preach the word, to encourage and comfort the people. Among the many co-laborers and assistants of Paul, we mention Barnabas, Silas, Timothy, Titus, Silvanus, Mark, Clemens and Epaphras. These brethren and assistants of Paul were "Messengers of the Churches and the glory of Christ," (2 Cor. 8 : 23). Neander makes this statement in reference to the appointment of Titus and the election of the seven deacons. Paul speaks of Titus, "who was chosen of the Churches to travel" with him, (2 Cor. 8 : 19). Neander says,

"Inasmuch as the Apostles submitted the appointment of deacons to the vote of the Church and that of the delegates who should accompany them, in the name of the Churches, we may infer that a similar course was pursued also in the appointment of other officers of the Church."

(d.) The right of suffrage is an element of popular government and each Church has the right to elect her own pastor, teachers and rulers.

Mosheim gives his opinion on this subject in the following language:

“To them (the multitude or people) belonged the appointment of the Bishop, or Presbyters, as well as of the inferior ministers,—with them resided the power of enacting laws, as also of adopting or rejecting whatever might be proposed in the general assemblies, and of expelling and again receiving into communion any depraved or unworthy members.”

Why should we discredit the correctness of this principle in the government of the Church, when we admit and defend its soundness in all rightful civil government? We believe in this land, that all persons are equal before the law, and have the right to life, liberty, and the pursuit of happiness; the right to choose our own rulers and enact law by our own selected agents. Why not in the Church, since conscience and our religious life are of far more value?

(e.) The suppression of the right of suffrage is the destruction of the balance of power between ministers and the people, the extinction of religious liberty, and opening the way for irreligion and error.

If this proposition be true, how intrinsically important, that the rights of the primitive churches should be maintained, their independency, the elements of a religious republic to choose their pastors and rulers and the prerogative to enact such laws and establish such usages as they may deem well calculated to build them up in grace and holiness. So long as the people hold the right of suffrage they have the power to repel all aggressions on their rights and stand up in self-defence. Ministers are no more at liberty to trample under foot the laity than the latter have the right to degrade the ministry. The right of suffrage is mutual—while this is justly and fraternally exercised all is safe. Every student of ecclesiastical history can not fail to understand, what were the first innovations which marked the degeneracy of the early Christian Church. It was when certain men began to aspire for positions of honor and power superior to others, and when certain Churches, arrogated to themselves the right to control weaker ones. The Church of the city to govern



and direct the business of those of the country. Then we witness the suppression of religious liberty and the opening of the gates of error and irreligion. For these reasons, let every church be jealous of her rights and religious integrity, for all Christians are the Lord's freemen, and should realize that they endanger their liberty by transferring their rights into the hands of others. God has given to them the right of suffrage and to enact laws for their good. Never should Churches allow another body to enact laws for their government or surrender the right to repeal all obnoxious laws. Such an ecclesiastical body was unknown in the Apostolic Churches, and it will be expedient and right for all our Churches, in the present age, to repudiate it.

4. The primitive Churches exercised the right of discipline.

All members were admitted into church-fellowship by the action of the church on profession of faith in Christ, and all errorists and apostates were expelled by the action of the Church. There can be no reasonable doubt that each Church was invested with this right of discipline for her own purity and safety. Each member was responsible to his own Church and not to another society of Christian men. He who was a member of the Church at Jerusalem was not responsible to the Church at Antioch, or subject to her discipline. Each Church, therefore, had only jurisdiction over her own members. The Apostles did not claim and exercise discipline over the members of the Churches, but requested each local Church to attend to this their legitimate duty. They only, when necessary, gave the proper instructions to guide all the Churches in their action of discipline.

We have several instances on record to guide our opinion on this subject. The instruction of Christ given to his disciples contains the seeds of all equitable discipline in the Church, (Matt. 18 : 15—17). It is not improbable that this rule was familiar to all, for it prevailed in the government of Jewish Synagogues, and the sanction of it by Christ, transferred it, at least prospectively, to all Christian Churches. It was only when all efforts failed to reform, that offending

persons must be excluded from Christian fellowship. Faithfulness and a forgiving spirit should be largely and earnestly cultivated, so as, if possible, to insure success in the desired reformation.

Paul has given us one instance of church-discipline in detail, and from it we can form a clear and full conception of the performance of this duty. In the Church at Corinth, one of her members was guilty of a gross crime. The Apostle became acquainted with the fact, and in his second Epistle he gives to the Church a full and clear expression of his feelings and views on the subject and their duty in the case. Those who are without the Church we should leave for God to judge; but those who are members, it is the duty of the collective Church to judge and discipline. When the directions of Christ do not prove successful in the reformation of the apostate, then they should be excommunicated and thus delivered over to the kingdom of Satan, to reap the fearful penalty of expulsion, hoping that this, as a *dernier resort*, will lead them to repentance, reformation and salvation.

The Apostle informed his brethren in the Corinthian Church, that he regarded such discipline a righteous act; he would approve of it; that his spirit, all his feelings, and the deep emotions of his heart, would be with them to comfort and encourage them; but they must be careful not to lose sight of the chief end of all church-discipline, to aim at the purity and strength of the Church, and reformation of the excommunicated—win them back, if possible, to the Church and to Christ.

There are several leading thoughts which should not be overlooked nor be forgotten. The right for each Church to exercise discipline—the duty and motive to exert a moral influence to reform the offender and honor religion—each Church is best qualified to conduct a fair and candid investigation and render a just decision, and no appeal from that decision—the discipline of the Church relieves the pastor from many unwelcome responsibilities in *admitting* or *expelling* members—all healthy discipline will contribute to the peace and efficiency of the Church, to save souls and to honor Christ.



This whole subject is worthy of candid research and thorough study. It involves principles of vital interests to the practical character and, we think, to the efficiency of the Churches of Christ. If this subject underlies the status, the life, and the essential rights and liberty of each Church, then all should stand up for its defence. Understand the theory and reduce it, at all hazard, to a legitimate practice and honest conformity.

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## ARTICLE V.

### OUR PRESENT KNOWLEDGE OF THE SUN.

By Rev. PHILIP M. BIKLÉ, A. M., Professor of Physics and Astronomy in Pennsylvania College, Gettysburg, Pa.

Of the many celestial bodies that claim our attention and study, there are some that have points of special distinction. Possessing many features in common with the rest, they yet hold in other respects a prominence which confers upon them additional interest, and, in many cases, large additional value.

In examining the expanse of a cloudless midnight sky, the stars are apparently all alike save in brightness or possibly, here and there, in color; and yet among the vast brotherhood is one which, though not the brightest nor the most beautiful, transcends them all in the importance of its position. Now within a degree and a half of the place in the heavens to which one end of the earth's axis points, Polaris has been for centuries past and will be for centuries to come a faithful guide to the mariner and an ever helpful assistant to the astronomer. The earth's own satellite, though among the smallest of the heavenly bodies, is large in interest and importance. Its mellow, silver light and ever-recurring cycle of phases; its nearness to the earth, and preponderating influence in causing the oceanic tides; its help in finding the longitude of a place by the occultation of stars; its agency in causing the phenomena of solar eclipses; its rugged and manifestly desolate character, all combine to mark it, apart from its difference in appearance from the other bodies, as an object of special interest.

Of the fixed stars Sirius leads them all in brightness. Of the planets Jupiter is the prince in size. Saturn ranks above the rest in having the greatest number of attendant satellites, and stands alone in being encircled by several rings. Venus the beautiful morning and evening star is noted for her surpassing brilliancy at times, and for furnishing, by her transits across the Sun's disk, the most reliable method of obtaining the solar parallax. Neptune has the distinction of being the most distant of the known planets, thus standing as the outermost sentinel of the solar system.

Thus one heavenly body is found marked by this special feature and another by that, but there is one other which has a deeper interest and a more far-reaching influence than any of the rest. That one is the Sun.

To the earth's inhabitants the Sun is pre-eminent among physical objects not only on account of his own wonderful nature in itself considered, but also on account of the intimate relation he bears to every phase of terrestrial activity. The last expression is not too sweeping. It is only necessary to recall hastily some of the well known movements and changes constantly going on upon the earth to make the truth of it apparent.

It is from influences proceeding from the Sun that we have the winds, the storms, the clouds, the electric phenomena of the atmosphere. By his heat are produced the waves, the currents, the constant evaporation of the waters of the ocean. He has a share in the swelling tides. It is his vivifying power that enables vegetation to draw sustenance from inorganic matter and clothe itself with leaf and blossom and fruit. This is appropriated by men and animals, and every movement made, every act performed, every sound uttered is due, under divine power, to the transformation of solar heat through the mysterious processes of vegetable and animal life into vital force. The immense supply of coal, stored away long ago, obtained from the Sun the heat it is capable of giving to convert water into the steam that drives the machinery of our mills and factories. Everywhere we turn, indeed, there is to be found evidence of the potent influence of solar radiation.



If this heating power alone were taken away, allowing him to retain all the others, the earth would soon become a barren waste, and its inhabitants perish.

In view of all this, combined with the fact that he is the centre of our system, it is but reasonable that the Sun should be an object of supreme interest. It is our purpose to give in as brief space as possible the chief facts known at present about him, and to state some of the theories on points about which there is now no positive knowledge.

#### THE DISTANCE AND SIZE OF THE SUN.

The distance of a heavenly body is the first thing to be ascertained about it; for that must be known before there can be any determination of its volume or mass, and without these our knowledge would be limited indeed. The distance of the Sun is necessary not only for the reason given above, but also because it is essential in ascertaining the distances of the other celestial bodies, the moon excepted. An increase or diminution of this distance would have a corresponding effect upon the others, for it is the unit of measure and carries with it the influence of any other standard. It is *the* problem of Astronomy, and to its solution the devotees of the science have directed their best efforts.

In December, 1874, there occurred one of those rare events upon which astronomers largely rely for ascertaining the distance of the Sun. That event was the transit of the planet, Venus, across the solar disk. It was the first one since 1769. There will be another in December, 1882, visible along the Atlantic coast of the United States, but the next after that will not occur before the year 2004. All the leading nations of the world equipped and sent out expeditions, (the United States Government sending eight) to observe the transit of 1874. The immediate object aimed at was to secure a more correct value for the Sun's parallax. Without giving any technical definition of parallax, the present case may be plainly stated by saying, that it is the angle formed by the two lines drawn from the Sun to the extremities of the earth's radius, that radius forming a right angle with the line drawn to the centre of the earth. That angle is very

small. Some conception of its minuteness may be formed from some illustration like the following: Take two perfectly straight iron bars *one-third of a mile* in length, place them side by side in contact, then separate them at one end by just *one inch*; then the angle formed at the other end will be somewhat greater than the solar parallax, and the distance apart of one inch will represent a little more than the earth's semidiameter.

It is apparent from this, that a very slight error in observation or calculation will very decidedly affect the general result. In fact, a variation of only the *one-tenth of a second* from the value of the Sun's parallax would make a difference of more than *one million miles* in the Sun's distance. The true distance of the Sun is, in all probability, between ninety-one and a half millions and ninety-two millions of miles. This is the *mean* distance, however, the difference between the maximum and minimum being about three millions of miles. The results of the observations that will be made in 1882 will be combined with those made in 1874, and from the two sets the margin of error will certainly be much reduced.

It is impossible to have a true comprehension of such an enormous distance as has been named. In dealing with *millions* the mind is bewildered, and can arrive at nothing satisfactory except by putting things in such shape as to involve numbers that are more readily apprehended. Something may be gained by an effort of that kind in this case. The mind has, for instance, a pretty fair conception of the velocity of a railroad train going at the rate of thirty miles per hour. Now if something were started on its way in a direct line towards the Sun and were to move on continually with a uniform velocity of thirty miles per hour, it would take three hundred and fifty years to reach its destination. If there was an explosion on the Sun loud enough to be heard by the dwellers upon the earth, and sound should travel at the rate it ordinarily does, the report would not reach the earth till more than *fourteen* years had elapsed. Such is the enormous distance expressed by ninety-two millions of miles! And



yet across this immense chasm the great central body holds the earth in its pathway around him, and influences every movement upon its surface.

Knowing the distance of the Sun, the course to be pursued in gaining a knowledge of his volume and mass is clear. His diameter is about eight hundred and sixty thousand miles, or more than one hundred and eight times that of the earth. If any thing were to pass along this diameter at the rate of twenty miles per hour it would take nearly five years to go from one end to the other. If the earth were placed in the centre of the Sun and the moon at the usual distance from the earth, the moon would still be more than one hundred and ninety thousand miles from the Sun's surface. The diameter, by an easy process, gives the size or volume. It would take one million and a quarter such globes as our own to make a body as large as the Sun, and more than three hundred and twenty thousand to have the same mass. It is apparent from this that the density of the Sun is only about one-fourth that of the earth. The mass being so great, notwithstanding the comparatively small density, the force of gravity on the solar surface would be about twenty-eight times what it is on the earth. A man, if he could be placed there would be crushed by his own weight, for his head alone would weigh nearly three hundred pounds.

#### THE HEAT OF THE SUN.

It is evident to others as well as to scientists, that the heat of the Sun must be intense. Though the *temperature* (as distinct from the *quantity* of heat emitted) may not be accurately measured and stated in just so many degrees, yet it is very certain that it far exceeds anything in intensity that can be produced by artificial means. The following statement, from the lecture of Prof. Charles A. Young, of Dartmouth College, on "The Sun and the Phenomena of its Atmosphere," may help to make the matter clear. He says :

"From very elementary principles of the science of heat it follows, that the temperature of a body placed in the focus of a lens or mirror will not rise above that of the source of heat whose rays are there concentrated, and must generally

fall very far short of it. In fact, the action of the lens is simply to effect a virtual transportation of anything, placed in its focus, towards the source of heat. Now in the focus of a burning lens three feet in diameter, the most refractory solids—platinum, fire clay, the diamond itself—are either instantly melted or dissipated into vapor, and this although (taking into account the imperfections of the lens) the heat is no more intense than if the body were simply placed at a distance from the solar surface considerably greater than the moon's distance from the earth. There can be no doubt, that if the sun should approach as near us as the moon, the earth itself would melt."

Prof. Arthur Searle of the Harvard College Observatory says :

"Some measurements have been made of the light and heat of the photosphere ; and the difference between the heat of the iron which it probably contains, and what we call white-hot iron, is no doubt many (some astronomers think many hundred) times greater than the difference between our white-hot iron and cold iron."

Secchi, Ericsson, Zöllner, Pouillet, St. Claire Deville, and others of high scientific authority, whilst they differ in the number of degrees they assign to the temperature of the Sun, yet they all give very high figures, the most reliable being in the tens of thousands.

When we come to consider the *quantity* of heat sent out by this central body, we find determinations of greater agreement. The methods for ascertaining it are more easily applied, and hence considerable accuracy has been attained.

The effort to measure it is made on the very natural assumption that the Sun is subject to natural laws, the same as the fire which warms any room ; and that neither can give out heat without some source of supply. The instrument used is the pyrheliometer, invented and first used by the French scientist, M. Pouillet. The principle of it is very simple. The direct rays of the Sun are received on a certain amount of surface ; the heat thus obtained is directed for a definite time upon a certain quantity of water, and the consequent elevation of temperature measured by a thermometer ; the average inclination of the solar rays is allowed for ;



and then is found the ratio existing between the amount of surface employed and the whole surface which receives the Sun's heat at the earth's distance from the Sun. The whole quantity of heat given out in a certain unit of time is thus ascertained. This is the experiment in its plain outline. There are details as to precautions and corrections necessary in the process of making it, which it is not necessary to give.

From an experiment of this kind made by M. Pouillet it is found that, in our measure, nine pounds of water in a vessel one foot square would be raised one degree (Fahrenheit) in one minute. Now it is known how much coal it would be necessary to consume in order to accomplish the same result, and on this basis several interesting calculations have been made as to how much coal would be required to do as much warming as the Sun does over a given area for a given time. Professor S. P. Langley of the Alleghany Observatory, who has been making the solar surface a study for some years, has made the estimate that on as small an area as that occupied by the city of New York, it would take, in the absence of the Sun's heat, twelve million tons of coal per annum to keep the temperature from falling below zero, even if the burning were accomplished in such a way as to make all the heat pass down in the soil and then be radiated from it.

Sir John Herschel, in some experiments made at the Cape of Good Hope in 1838, ascertained that the heat received from the Sun in the zenith would melt on the earth a cake of ice one inch thick in about two hours and twelve minutes. Professor Young, in commenting on this, says:

“Now as there is no reason to suppose that more heat falls upon the earth than upon any other surface of equal size at the same distance, it follows that if the sun were surrounded by a complete shell of ice having the same diameter as the earth's orbit and one inch thick it would all be melted in two hours and twelve minutes. Furthermore, if we suppose this shell to contract, growing thicker of course so as to maintain the quantity of ice unchanged, it would still, since

it intercepts as before all the heat thrown off from the sun, be melted at the same rate—just so many tons of ice per hour: and if we imagine it to shrink clear down upon the surface of the Sun we find that the solar fire would melt its way out at the rate of nearly forty feet per minute. The same result substantially has been arrived at by several other observers. \* To produce this effect by the burning of anthracite coal would require a layer thirteen feet thick all over the Sun to be consumed every hour—two-thirds of a ton per hour to every square foot of surface—such a fire as no earthly furnace can ever parallel. At this rate, if the Sun were made of solid coal, he would burn entirely out in less than six thousand years.” †

How can the Sun constantly send out this marvelous amount of heat? How is this tremendous furnace supplied with fuel? What kind of fire is it that can give out such heat? Is it a fire at all that has burned at this rate for centuries without burning up? Is there any evidence of diminution in the quantity of heat emitted? These are questions that arise in every thoughtful mind and call for an answer. In the present state of science, a full and satisfactory one cannot be given. But some light may be gained from the data we have.

There has been no material change in climates for thousands of years, for the same plants that grew then within certain geographical bounds grow there now. This is an evidence that the amount of heat radiated by the Sun has continued about the same.

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\* Sir John Herschel's illustration, so often referred to, may be added: Supposing a cylinder of ice *forty-five miles* in diameter to be continually darted into the Sun *with the velocity of light*, and that the water produced by its fusion were continually carried off, the heat now given off constantly by radiation would then be wholly expended in its liquefaction, on the one hand, so as to leave no radiant surplus; while, on the other, the actual temperature at its surface would undergo no diminution.

† The coal beds of Pennsylvania would probably supply the entire world's consumption for centuries; but I find that if the source of the Sun's heat (whatever it is) were withdrawn, and it were possible to transport these coal beds there and burn them fast enough to keep up the present rate of emission and no more, they would last considerably less than the one-thousandth part of a second.—*Prof. Langley.*



It is stated by one \* whose testimony is regarded of great value, that the heat we receive from the Sun has not diminished by so much as the one-thirty-seventh of a degree since the building of the great Pyramid of Gizeh. So far then as observation goes it cannot be said with any assurance that the Sun is growing either warmer or colder.

Now Pouillet has shown that on the hypothesis of perfect conductibility and the specific heat of water (the highest of all substances), the Sun would have cooled through more than three hundred degrees (Fahrenheit) in one year. In view of this and what has been said of the constancy of the amount of heat for thousands of years, it is an inference fairly drawn, that no fuel we can imagine possibly to exist would enable the Sun, in burning it, to emit so much heat for so long a time. Then again, it is known that oxygen is necessary to support combustion, and therefore the Sun, even if the fuel is there, could not burn in the ordinary sense, because it is in the same condition as a body on the earth when in a vacuum. This then is so much in the way of a negative. It may help to clear the way for what follows.

One theory advanced for keeping up the supply of the Sun's heat is, that large meteoric masses are constantly falling into the Sun, which by their impact generate the necessary amount. Now it is true that heat may be produced in this way as can be shown by striking a piece of cold iron with a cold hammer, thus increasing the temperature of both; or better still by firing a cannon ball against a suitable target, thus heating it to such an extent that it cannot be handled. †

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\* Ericsson.

† The amount of heat generated in this way is greater than, at first blush, would be supposed. On the authority of Professor P. G. Tait of the University of Edinburgh, it may be stated that if the earth were allowed to fall into the Sun it would acquire, on reaching the surface, such a velocity that the impact would be equivalent to about ninety-one years of solar heat. The calculations made on the same data for the planet Jupiter give something like thirty-two thousand years. Brilliant exhibitions of this heating effect are frequently seen in the vaporization of meteors as they speed with their marvelous velocities through our atmosphere.

But this theory is untenable, because it would require such a supply to satisfy the demands of solar radiation as would cause greater disturbances of the planet Mercury than any observations justify. It is plain, however, that some small portion of the Sun's heat may be due to this cause, but as a theory for the whole of it it cannot stand.

Another theory \* still less satisfactory, attributes the supply of heat to the friction of the Sun's surface with a supposed atmosphere through which he is passing, just as a globe can be heated by letting it rub against something while it rotates. But this cannot be maintained, for if there really was something to cause so much friction on the solar surface as would be necessary to produce its actual radiation, it is demonstrable that the Sun's rotation upon his axis would be so impeded that it would altogether cease within the period of a few generations.

But it is not necessary, paradoxical as it may seem, that a body losing heat should fall in temperature. The *quantity* may change while the *degree* remains the same. For instance, if a vessel of water whose temperature is forty or fifty degrees be taken into a room where the air is at zero, it will be found, by testing it with a thermometer, that its temperature will sink lower and lower till it reaches thirty-two degrees—the freezing point. There, however, it stops and remains at that till all the water becomes ice. But during all this time the water has been freely parting with heat, and yet the temperature, as revealed by the thermometer, does not indicate it.

Or take the process in the other direction. If a vessel of water be heated instead of cooled and tested as before, the thermometer will show a gradual increase till it indicates two hundred and twelve degrees—the boiling point. There the mercury stops and the water begins to give off steam, but the temperature of the steam is found to be no higher than the water, the additional heat in this case and the loss of heat in the other being used to alter the molecular con-

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\* Theory of Williams.



dition of the water. The amount gained or lost is proportionately large as is shown by the time required for the freezing and the changing into vapor. Temperature then is no indication of the *quantity* of heat, as a body under certain circumstances may part with or receive much without giving any evidence of it by the indications of the thermometer.

But the steam, rising from the boiling water and indicating the same degree as the water, may have the process of heating continued, and if the process be carried on to a certain high temperature, the steam will be dissociated or resolved into its two component gases, hydrogen and oxygen. These two gases may be made to recombine, and in doing so will set free the heat that was used in separating them. The way is now prepared for stating another theory that has been given to account for the solar supply. It is the theory of *dissociation*. It was "brought forth in Chemistry by M. St. Claire Deville and in Physical Astronomy by M. Faye."\* The reasoning is after this manner: The two gases that are the constituent elements of water, in passing from their dissociated state into combination, disengage heat. Now, the material of the Sun may exist, at comparatively moderate temperatures, in a state of dissociation and on combining give out a great amount of heat; and this being constantly kept up on an enormous scale allows the Sun to carry on his marvelous radiation. This theory is received with much favor.

One more may be given. It is the theory that bases the source of supply on the gradual contraction of the Sun's volume, first presented, it is believed, by Helmholtz. Professor Langley is one of its earnest advocates, and I give the statement of it in his own words:

"We readily see that to lift a great building from its foundation it requires the force of many engines and men. Now, this force is represented by a certain equivalent of heat. Were the Sun composed of hydrogen, the lightest known gas, each cubic mile of it would far outweigh the largest of the Egyptian Pyramids; and when we consider the expenditure

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\* Professor Langley.

of force that would be required to lift the structures of Cheops or Gizeh a mile high, we see what force or heat would be given out by each of the six hundred billions of cubic miles next the Sun's surface in falling through that small distance. The hypothesis I refer to then is communicated in the statement that the heat produced by the settling of matter towards the centre, or in other words by the contraction of the Sun's mass as it tends to cool, keeps the temperature nearly constant at the expense of the volume. The truth of this hypothesis, or rather this theory, is shown by its standing the test of external computation."

The Sun, according to this view, is growing smaller, but it has been shown that a "shrinkage of its diameter by the one ten-thousandth part (a quantity imperceptible in our best telescopes) would have supplied all the heat that has been given out since the Christian era."

It is altogether probable that the truth lies in a combination of causes, such as have been given, viz.; the falling of meteoric masses, the combination of gases previously dissociated, and a general contraction of the whole body. No matter, however, what view may be taken, the processes cannot go on indefinitely. Though the Sun is still able at the present rate to warm the earth for millions of years, yet indications point to a failing some time, unless there be the interposition of creative power to renew it. Helmholtz says:

"Though the stove of our planetary system is so immense that it has not been sensibly diminished by the incessant emission which has gone on during the period of man's history, the inexorable laws of mechanics show that this store, which can only suffer loss and not gain, must finally be exhausted."

#### THE SUN'S SURFACE.

Whether the matter composing the central mass of the Sun is in the solid, liquid, or gaseous condition, is a subject on which there is at present no very definite knowledge. This is not at all surprising when it is remembered that so little is known about the interior portion of even our own globe.

However, the belief is entertained by many who have given careful attention to the subject and is gaining a more



and more general acceptance, that the whole mass of the Sun is in a gaseous condition. The interior, according to this belief, is under such an enormous pressure as to make the gas exceedingly dense \* but gas nevertheless, because it has no boiling point and acts like gas in all other respects.

This hypothesis is strengthened by the fact that the Sun's density is very small (being, as before stated, only about one-fourth that of the earth) compared with what it ought to be if the matter composing the Sun, much of which is known, were in a liquid or solid state.

The *surface*, however, is more easily studied and hence its nature is more definitely known. Whatever may be the state of matter in the interior, the exterior portion is certainly gaseous.

Like the earth, the Sun is enveloped by an atmosphere. But the Sun's atmosphere compared with his bulk, vast as it is, is proportionately much deeper than that of the earth. They differ also in the kinds of gases composing them, and in the fact that the Sun's atmosphere is self-luminous. †

Below the atmosphere is a stratum which reveals to us the Sun's surface and marks the well-defined edge of his disk. This is called the *photosphere*, meaning, as the etymology indicates, the sphere that gives the light.

Outside of the photosphere, but close to it, is that part of the atmosphere called the *chromosphere*. It is composed mainly of hydrogen gas, and during the time of a solar eclipse has a vividly red appearance; hence the name in its signification, *color-sphere*. Its edge is usually very rugged, and sometimes there are projections from it of immense height, like jets or streamers or the smoke of a distant locomotive. These are called *prominences* or *protuberances*. Like the atmosphere, they consist mainly of hydrogen and are evidently ejected through orifices in the photosphere. The height to which they rise is, in many cases, forty thousand

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\* Some think it is so dense as to be in a *viscous* condition.

† It may be added that, notwithstanding this self-luminous character of the solar atmosphere, it intercepts more light than it gives.

miles and occasionally they ascend three or four times that height.\*

The *corona* which encircles the Sun during an eclipse should not be overlooked. It is a "ring of variable extent, and resembles the 'glory' with which painters encircle the heads of saints."† The light generally seems to radiate from the moon's edge extending occasionally six or seven times the Sun's apparent diameter. Its color has been variously described by different observers but all agree in pronouncing it something of exceeding beauty.

The *cause* of the corona is an unsettled question, but it is now generally believed to have its origin in the Sun rather than in the earth's atmosphere or the diffraction of light as it passes the moon's edge.

Leaving the chromosphere, prominences and corona we return to what we *ordinarily* see in observing the Sun.

To the unassisted eye is presented a disk of uniform brightness. But if examined with a telescope of moderate magnifying power, the eye being properly protected the brightness will be found to be not the same in all parts. It is brightest in the centre because the rays from the photosphere come in a more direct course than they do from the edge of the Sun, and hence pass through a much less depth of atmosphere, and consequently suffer less from absorption.

Then again, there will be seen over the whole surface a mixture of bright and dark specks which have been compared to rice grains or when long drawn out, as they often are, to willow leaves. Often some of these near the edge become bright enough to be noticed separately when they receive the name, *faculae* (torches).

But the most marked of all these appearances are the solar spots. They occur principally in two belts each fifteen degrees wide and separated from each other by an equatorial belt

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\* On September 7th, 1871, Professor Young of Dartmouth College saw a prominence that attained an elevation of *two hundred thousand miles*. This distance is not a mere *guess*, but an accurate estimate based upon reliable data.

† Loomis.



of thirty degrees. The diameter of a spot of ordinary size is ten or twelve thousand miles; of the largest, fifty or sixty thousand miles and sometimes more; and of the smallest, called *pores*, only four or five hundred miles.

They are of a great variety of shapes; occur in large numbers at certain comparatively regular periods; usually consist of a very dark central portion called the *umbra*, and a lighter portion surrounding this called the *penumbra*; and have a supposed connection with certain terrestrial phenomena. The observation of them is surrounded with the deepest interest on account of the help they give in studying the physical constitution of the Sun.

The discussion of their nature along with that of the solar atmosphere etc., and the revelations of the spectroscope as to the chemical constitution of our great luminary will be reserved for a future article.

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## ARTICLE VI.

### CONFESSION.

By FRANCIS SPRINGER, D. D., Hillsboro, Ill.

Confession of Sin has given rise to sharp controversy between Romanists and Protestants.

For convenience of method the subject may be considered under three heads: the Romish, the Protestant, and the Scriptural presentation.

The church of the Pope connects confession of sins with penance and absolution. The priest hears the confession, prescribes the penance, and absolves the sinner. By ordainment of the Council of Trent, Confession is part of the Sacrament of penance. It is deemed essential to salvation, and it is required of the confessing one "to confess all and every mortal sin which, after diligent inquiry, we remember, and every evil thought or desire, and the circumstances that change the nature of the sin." Such comprehensive, searching, and detailed statement of "all and every mortal sin" to

the priest is called *Auricular Confession*, the plain English of which is the telling of ones sins into the ears of the priest.

According to the Romish theology, the chief utility of *Auricular Confession* is the facility it affords the priest to ascertain the true disposition and religious temper of the penitent, to the end that the priestly absolution may be adjusted to the exact condition and needs of the penitent: and herein is the tremendous power of the Papacy, which gains all the secrets of its devotees and uses them for purposes of absolute control in affairs secular and religious. The superstitious fears of both the ignorant and the educated of the hierarchy are used for their enslavement under the dominion of ambitious Rome. A distinguishing feature of the *Papal Confession* is, that it is not optional or occasional, but fixed and compulsory. The obligation to recite one's sins of omission and commission, of outward act and inward thought, imagination and desire, in the ears of the solitary priest shut up in his cage, and to make the recital under the awful inquisition of secrecy,—is universally acknowledged and sacredly heeded by all faithful Romanists the world over.

The Protestant view of the subject either utterly rejects and abhors *Auricular Confession*, and its attendant priestly absolution, or, placing it among the rubbish of things indifferent, extends to it the indulgence of a permissive institution which, by a remote possibility, might be the means of an occasional benefit.

Chief among the Protestants who give some prominence to this human-devised Sacrament are the Episcopalians and Lutherans. The former have it in their *Book of Daily Prayer*, and the latter in their *Church Creed*. In both these denominations the Confession of sin is associated with repentance, and is not fixed, compulsory, and particular in details, but only optional and general. The formulary of the *Church of England* has these words:

“Almighty God the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and com-



mandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel."

The Lutheran Church Creed makes an awkward presentation of Confession in its Eleventh Article, which seems tremulously hesitant between Rome and Wittenburg. As it stands in "Schott's Augsburg Confession," the Article reads:

"In regard to Confession we teach, that private absolution ought to be retained in the Churches, and should not be rejected entirely; although it is not necessary to enumerate all our sins and transgressions, as this would be impossible. Psalms 19: 12, 'Who can understand his errors?'"

This Article is plainly marked with a wish to get away from popery, but yet to entertain a compromise with some of its adherents. It sets out to speak of confession, and immediately switches off to "private absolution." As confession and absolution go together, the form of language here employed is an obvious device to make private confession at least admissible, by the manner in which the wording associates it with "private absolution." The less offensive is made to hang a little of its own respectability about the shoulders of its more ungainly companion. It is well known that in the time of Luther confession to the priest,—especially private,—was less in favor than was absolution. To the political leaders the confessional was specially distasteful, because valuable secrets of state policy and rival dynasties went into the ears of the hierarchy, and made the Church an over-mastering power in diplomacy and politics. The absolution was less offensive because less capable of intermeddling with affairs of state and the rights of private judgment. In his "Apology" Melancthon says:

"We also retain Confession, *on account of absolution* which is the Word of God, through which the power of the keys absolves us from our sins." \*

The Lutheran Reformers, no doubt, intended that Confes-

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\* Book Concord, p. 165.

sion of sins should be practiced, but their writings plainly deny all the features of Confession which are distinctively Romish. For example our Lutheran fathers deny the sacramental character of Confession: they deny also the compulsion by which the Papal Church enforces the observance; and likewise, the requirement which demands an enumeration of all our transgressions.

Pursuing this line of discrimination so clearly brought out by the noble reformers of the sixteenth century, we are led to the less pretentious and far more beneficial presentation which the Holy Bible makes. In this sacred Book the subject is before us in a light wholly unencumbered with human craft and policy, and undarkened by the slightest shade of bigotry or passionate polemics. In 1 John 1 : 9, we read: "If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." James 5 : 16, "Confess your faults one to another, and pray for one another, that ye may be healed." Mat. 3 : 6, "Were baptized of John in Jordan, confessing their sins." Acts 19 : 18, "Many that believed came and confessed, and showed their deeds."

These passages are fair samples of Gospel words on this important subject. The practice at that day was not stiffened into formulated regularity, but was spontaneous, honest, sincere. No tricks of solemnity for impression's sake, and no pressure of priestly inquisition surrounded the penitent with bewildering awe. The whole process, unperverted by mere human manipulation, was purely an act of the intelligent soul conscious of its guilt, voluntarily and without reserve, pouring out its grief of sin into the ear of God and humbly suing for pardon.

The divine WORD forcibly teaches the duty and the benefits of confessing one's sins, and the implication is everywhere apparent that Confession is due (1) to God, (2) to our fellow beings, and (3) to one's self. Confession is due to God, because all sin is against Him, and He only can pardon and restore the sinner; it is due to our fellow man, because our sin is an injury to him, and he is our brother with whom we should



deal as we would that he should deal with us; and we ought to confess to ourselves, in order that self may be taught not to practice the deception of concealing sin by denying it.

But it is plain that the Bible gives no countenance to the methods of confession enforced by the laws of the Romish Church. The Catechism of the Council of Trent, for example, in speaking of the "power of the keys," avers that "the sacerdotal character is invested with power to retain as well as to remit sins, and that the priest is the judge exercising his discretion in the cases coming before him." (p. 191.) And furthermore, "not only are the faithful to be taught that Confession was instituted by our Lord; but they are also to be reminded that, by authority of the Church, have been added certain rites and solemn ceremonies," (p. 192). The same high authority calls the institution "*the tribunal of penance*," 'without recourse to which not even children can hope for salvation.' A careful perusal of the explanations and instructions given by the Romanists, in relation to Confession, will convince any unprejudiced mind, that the Papal doctrine of Confession is one of the most dangerous enemies to intellectual, moral, and religious freedom the ingenuity of man or devil has ever conceived. When the Church taught that Confession to a priest was the only means of salvation, the despotism of Rome was complete. The most abject degradation of the body is the enslavement of the soul; and this precisely it was that the Romish Confession did.

Possibly indeed, the Confessional in the hands of Protestantism might be a useful and holy instrument of good without any alloy of evil. Yes, but it is a possibility so remote that no measurement of time practicable on earth can ever reach it. So long as human nature remains imperfect and in the slough of sin, it cannot be entrusted with a power of absolute control over the thoughts and the conscience of society. Pope Leo the Great, in the fifth century, is the first on record who thrust aside the primitive open, social, and public Confession which had been practiced by the earliest Christians and their immediate successors. Leo was a ferocious heresy-hunter and persecuter, and at the same time the lawful

and acknowledged representative and head of the Christian Church. May not the same arrogance and defection from Christ occur again in the very house of his friends? Power in possession is corrupting to the possessor, even though the possessor be a Christian. If the hands of the priest receiving the private confessions of his parishoners, were clean when he first began the dangerous secret service, they would soon become foul by continuance in it. Such is the testimony borne by the history of the Church. As Apostolic Christianity was perverted from its simplicity and heathenized into Romanism, so does Protestantism tend toward bigoted and boastful sectarianism.

A dreamy theology, as logical and consistent in theory as was John Locke's constitution of government for one of the original colonies of America, may be pleasant recreation for the genius of the philosopher or the imagination of the poet, and quite as illusive and impracticable.

Certainly, the most sensible, as well as the most Christian way for us disciples of the Redeemer, is to accept, practice, and cherish the plain teachings of the Gospel on the duty of Confession, and therewith be in thankful and happy content. We must neither add to nor subtract from the things which are written in the divine Book of life. Least of all, is it allowable for the followers of Christ to employ his divine name and Kingdom as the covering of a system of tyranny over the brotherhood: and can any one deny that Auricular Confession, stated, necessary and obligatory, to an official person who is authorized by human law to receive such Confession, and grant or withhold forgiveness of sin as he may think fit,—is an instrument of tyranny most debasing and infamous? Nor is there the least foundation for this rite in the New Testament: and whilst the lack of Scriptural authority is no serious hindrance to the Romanist, who claims that “the creed or religious belief of Catholics is not confined to the Scriptures,”—it certainly must be so regarded by the Protestant.

In few words, well considered and tightly knit into syllo-



gism, this doctrine of Auricular Confession is thus argued by a learned and eminent bishop of the Papal Church :

“The power of the keys, or the right of absolution and retention, has been given by Christ to his apostles and to their lawfully consecrated successors. But this power cannot be effectively exercised without auricular confession. Therefore, by a necessary consequence from Holy Scripture, the religious obligation of auricular confession has been demonstrated.”

Can logic be more conclusive than is this? Yet with all its syllogistic conclusiveness, nothing is proved or rendered clearer or more certain than it was before. “The power of the keys, or the right of absolution and retention has been given by Christ to his apostles and to their lawfully consecrated successors.” What an immensity of unproved assumption is here accepted for indisputable and unchallenged truth! And then, the conclusion is, “necessary consequence from Holy Scripture.” It is just by such weak tricks of smartness that the Holy Bible is burdened and dishonored with the authorship of many untruths, and our divine Christianity itself is forced into the service of knavery and falsehood. But this reasoning of the distinguished Romish bishop, M. Trevern, is a fair specimen of the best scriptural proof of Auricular Confession to a priest, anywhere met with in writings of Catholics. The main point is, that the Confession is indispensable to the effectiveness of the keys; that is, unless we can have the Confession, we must be without the keys. But is this the kind of Confession which the Gospel teaches? Surely not, else would we find in the Gospel the Romish definition, or something to warrant it, namely, “By Confession is understood the declaration which the penitent sinner makes of his sins to a priest.”\*

And what else is this deference to the priest, when we are pressed with the burden of our sin, but the substitution of a mere man for the divine Mediator? The lesson of the Sacred Book on this point is (1 Tim. 2 : 5,) “There is one God and one Mediator between God and men, the man Christ

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\* See “Faith of Catholics,” p. 283.

Jesus.” And this is enough, because God himself has so decided. Then, to God and our Saviour, “the Christ of God,” and not to sacerdotal assumption, must be our penitent confession; and, as is also divinely commanded, to our fellow man whom our iniquity has injured, must be made honest and hearty confession and suitable restitution.

“Whate’er  
I may have been, or am, doth rest between  
Heaven and myself—I shall not choose a mortal  
To be my Mediator ”

As an instrument for the maintenance of an external and visible unity of all Christians, private confession to an ecclesiastical official is undoubtedly a most potent device; and the same may be said of all the seven sacraments of the Romish hierarchy. The external unity of all Christians is the theoretical center of the Roman Catholic Church. Hence comes the never-ceasing averment of her priests and populace, that there is no salvation outside the pale of Catholicism, which, in this connection, means Romanism. When Protestants yield to the luring bait of Romish rites, and the Romish scheme of Christian unity, they are like the demoralized Israelites whom Moses is trying to rescue from Egyptian bondage;—they long for the flesh-pots of their masters, and are weak enough to stoop to a yoke which the Divine Master does not impose. Oneness in Christ is spirit-likeness to Him, not the uniform of unvarying dogmas, ceremonies, and external drill.

To us Lutherans the careful and dispassionate consideration of this subject is a duty of supreme importance, because the doctrinal declaration of Lutheran faith contains an article which seems to enjoin secret confession and conference with an “ecclesiastical searcher of conscience.” As a rule, the teachings set forth in the several Articles of the Augsburg Confession, are amply illustrated and proved by quotations from the *Sacred Word*; but the Eleventh Article is a remarkable exception to this rule, not only in *Schott’s Confession and Symbols*, and Dr. S. S. Schmucker’s *Theology*, but also in the *Book of Concord*. This omission of Scripture



texts in proof of the Eleventh Article can be accounted for only by the fact, that the Sacred Scriptures contain no such texts. In this view of the case, the Article in question should be allowed to remain a dead letter, or be expunged from the creed of Lutherans.

Possibly so to speak as above, in the opinion of some, may be characterized as rash; but to the writer there will always be the consolation that while his temerity may be that of weakness or ignorance, the temerity of those who would take from or add to the plain teachings of the Bible is downright wickedness.

Any movement among Protestants of the present day, toward the re-establishment of private confession and absolution, as was generally in practice about the period of the Reformation by Martin Luther, will be regarded by large numbers of the most devout, intelligent, and active Christian workers, both lay and clerical, as a re-enactment of the heathenizing processes of the earlier centuries, when Romish errors first began.

The time is probably not distant when the question, "who is a Lutheran?" must be settled. In that settlement, the Eleventh Article and those who have faith in it, and those who do not have faith in it, will be summoned to a trial of skill in the work of reconciliation. May we not hope that such a measure and fullness of the genuine Christian spirit may yet come to all who bear the Lutheran name, as will enable them to bear patiently one another's differences, and to live and work together in the service of our divine Lord and Saviour?

## ARTICLE VII.

## THE ORIGIN OF LIFE, OR THE GERM THEORY.

By E. S. BREIDENBAUGH, A. M., Conrad Professor of Chemistry and Mineralogy in Pennsylvania College.

- I. *Evolution and the Origin of Life.* By H. CHARLTON BASTIAN, M. A., M. D., F. R. S. Professor of Pathological Anatomy in University College, London. London and New York, Macmillan & Co. 1874. 12mo. pp. 186.
- II. *On Fermentation.* By R. SCHUTZENBERGER, Director of the Chemical Laboratory at the Sorbonne. No. XX. of the International Scientific Series. New York, D. Appleton & Co. 1876. 12mo. pp. 331.
- III. *On the Optical Department of the Atmosphere in reference to the Phenomena of Putrefaction and Infection.* Abstract of a paper read before the Royal Society, Jan. 13, 1876, by Prof. TYNDALL, F. R. S. Communicated by the author to *Nature*, Jan. 27th, and Feb. 3d, 1876.
- IV. *The Spontaneous Generation Controversy.* By Rev. W. H. DALLINGER, V. P. R. M. S.—From *Popular Science Review*—*Popular Science Monthly*, Aug. 1876.
- V. *Pasteur on Fermentation*, Translated by L. A. STIMSON, M. D., from *Bulletin de l'Académie de Médecine*. *Popular Science Monthly*, Oct. 1875.

This subject is one that has for some time been occupying the attention of the advanced thinkers of the medical profession, and has excited much interest among Biologists. The investigation requires the most careful scientific accuracy, and being strictly a question of experiment, affords the non-scientific world an opportunity of observing how specialists pursue their inquiries. This article gives a brief resumé of the discussion, with the results obtained by the most recent investigations, as given in the above mentioned works and papers that have recently appeared on this subject.

Dr. Bastian has been the most industrious and most original modern champion of the idea of Spontaneous Generation. In this work he presents a summary of the experi-



ments and conclusions detailed in his larger work, "The Beginnings of Life (1872)," supplemented by such results obtained in the interval as, in his opinion, strengthen his position.

While Dr. Bastian presents, in the strongest possible manner, most carefully and clearly the arguments upon which the idea of Spontaneous Generation now rests, he labors under the disadvantage of too evidently making a special plea for a hypothesis, which he very emphatically and constantly asserts is already proven correct, and scouting at even the plausibility of any contra argument, is impatient of any doubt on the part of his cotemporaries.

In this respect Schützenberger, in his Monograph on Fermentation, offers a striking contrast; while distinctly adopting one view of the subject, he states very frankly the position held by other investigators. Himself a student of the phenomena he describes and explains, he is avowedly a follower of M. Pasteur, the most successful investigator of the phenomena of fermentation, yet at times he very decidedly dissents from, or modifies his approval of, conclusions, or of the value pertaining to certain experiments or observations made by M. Pasteur. This work gives, in comparatively small compass, the most trust-worthy conclusions of the day in regard to Fermentation, with abstracts of the observations originating, sustaining and proving the views now held.

The authors of the papers referred to are men of acknowledged prominence in their special departments—and hardly merit the insinuations of Dr. Bastian that they are prejudiced *a priori* against the idea of the origination *de novo* of the lower organisms. The opinions of M. Pasteur are specially valuable, because he has spent many years, fruitful in results in studies of this character—first in ascertaining the nature and checking the vegetative parasitic disease that threatened the entire destruction of the silk worms of France, afterward in examining and curing the diseases of wines, and finally in the analysis of the nature of Fermentation. In each investigation he displayed the most consummate skill, and attained such results as restored prosperity to certain

industries, whose impending destruction seemed to bring a blight upon all France.

The books and papers treat of the life of the lowest organisms of which we are cognizant, and more particularly with respect to secondary causes through which they may have come into existence.

The study of Fermentation affords a most satisfactory introduction to the peculiarities of these lower orders of life. Early observers noticing the effervescence that occurs on adding the yeast to wort, and also many similar phenomena in the change undergone by saccharine solutions—or in bread making, confounded the action with that which takes place on adding Muriatic Acid to a solution of Bicarbonate of Soda, and designated the several phenomena by the term Fermentation (*Fervere*), because of the boiling action. Afterwards the products of the several results were found to differ—alcohol and carbonic acid gas being found in saccharine solutions, sugar in place of starch in the bread, and the results in the soda solution to be purely inorganic.

Later observers noticed that a pellicle appearing in the saccharine solution grew as the fermentation continued—it being ascertained that this pellicle was a vegetate growth, an animated discussion arose as to the relation between the two facts. For instance, Liebig contended, that the plant in the act of growing communicated motion to the particles in solution, thus mechanically breaking up the molecules of sugar, into molecules of alcohol and carbonic acid gas. The relation as understood by the vitalists has been thus formulated by Turpin: “Fermentation as effect and vegetation as cause, are two things inseparable in the decomposition of sugar.” \*

These phenomena are best described in alcoholic fermentation. The juice of the grape contains a certain quantity of sugar, after standing for some time the sugar is observed to be gradually disappearing, carbonic acid gas is passing into the atmosphere, and alcohol, with very small quantities of glyce-

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\* Schützenberger, p. 43.



erine and succinic acid,\* is found in the solution. The weights of these products nearly aggregate that of the altered sugar, a certain comparatively small amount of oxygen was unaccounted for till careful examination showed that it was consumed in the growing of the yeast plant.

The ferment in general, of which yeast is one variety, is a minute living organism of one cell, round or oval, (*Saccharomyces Cerevisiae* measure in their greatest diameter .00031 — .00035 in.) In the fermentable liquid it reproduces by the method of budding (one cell giving rise to several small vesicular prominences which increase in size and gradually by a stricture at the point of union are separated from the mother cell at whose expense they have grown. If the ferment is not in a fermentable liquid but exposed to the air, after some hours within the protoplasm of the cell, the small granulations slowly aggregate into two to four “islets,” and becoming connected gradually mature, when the wall of the mother cell is ruptured and the spores are ejected and separated. (Spores of the *Saccharomyces Cerevisiae* measure .00015 — .00019 in. in diameter.) These spores having the same function as the seeds of flowering plants, produce plants like those from which they have originated. The growth by budding is so rapid, that M. Engel has estimated that one cell of *Mycoderma vini* produces in 48 hours about 35.978 cells.

Only a small amount of ferment is necessary to cause the alteration of a comparatively large amount of sugar. While the ferment removes a small quantity of oxygen from the sugar—the remainder of the oxygen carbon and hydrogen of the sugar is converted almost entirely into alcohol and carbonic acid gas. The ferment itself ceases to manifest vital functions at a temperature above 149° F. (generally at 140°), whilst spores, as will be shown below, will germinate after being submitted to a much higher temperature.

M. Pasteur† thus expresses his view of the general and widely extended action of ferments: “Every being, every

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\* Still smaller quantities of other substances have at times been observed.

† Popular Science Monthly, Oct. 1875, p. 713.

organ, every cell which has the faculty of accomplishing chemical processes without using free oxygen, produces at once phenomena of fermentation." In speaking of this subject, the same author describes the successive action of different ferments in the same liquid. After the sugar is entirely converted into alcohol, a class of ferments, (vinegar yeast) begins to grow and absorbing oxygen from the air, burns the alcohol into acetic acid, which by a different action is burned into water and carbonic acid gas, as is seen in spontaneously weakened vinegar. Bacteria, and afterwards moulds, take possession of the solution, and continue to live as long as they find any food—leaving finally only water, ashes, and the germs of the various life, ready to be scattered by the wind.

Such facts could not be observed without suggesting the inquiry, What is the source of the first germs of each kind of life that appears in the solutions?

Two explanations have been made, one that if a solution contains the materials of which the protoplasm of the cells is composed, these materials can by a re-arrangement of their particles, through an inherent power, produce the living organism. This is termed *Archebiosis*, (Huxley's—*Abiogenesis*.\*) On the other hand it is maintained, that germs are introduced through the air or other extraneous source and finding suitable nourishment, grow, reproduce, and in general perform the functions of life. This is termed *Panspermism*, (Huxley's—*Biogenesis*.\*)

Bastian † thus states the two views:

"(1) The hypothesis of *Archebiosis* (carrying *Heterogenesis*‡ with it as a necessary consequence), which supposes that these minutest living things have come into being and into the region of the visible, by a process of chemical com-

\* Lay Sermons, Addresses, &c. p. 350.

† Evolution and the origin of life, p. 51.

‡ The term *Heterogenesis* may be used to denote alternate generation, or a kind of evolution, termed by Huxley *Xenogenesis*, "which means the generation of something foreign." (Lay Sermons, &c., p. 353.) This point does not enter into our present discussion.



mination and growth, similar in kind to that by which crystalline germs originate in other fluids."

"(2) The theory of *Panspermism* (discrediting both *Archebiosis* and *Heterogenesis*), which supposes that the minutest living things above referred to, have merely developed in the fluids, owing to the accidental presence therein of invisible 'germs' thrown off from pre-existing living organisms."

That the alcoholic ferment comes from the must found on the shell of the grape, is evident from the fact, that the juice transferred from the grape to a suitable vessel without coming in contact with the outside of the shell or of the air will not evince alcoholic fermentation, but the addition of a few drops of water that has been used to wash a single grape will originate the alcoholic fermentation.

How these germs come to appear on the must will be gathered from the following discussion.

The phenomena connected with the life of these lower organisms, is best studied in solutions in which they thrive most vigorously. Among such preparations are infusions of Hay, Turnip, Meats, etc., which being first made are quite clear, but after a few hours a small pellicle appears and gradually the solution becomes cloudy, turbid, and after a while dense with a growth of Bacteria, Monads, Vibriones, *Torula* and other microscopic vegetative organisms—round or cylindrical—reproducing by buds or spores.

In deciding this question, *a priori* reasoning has very little weight. Still this method has been employed, Dr. Bastian arguing from the nebular hypothesis and certain conceptions of evolution, thinks that the general uniformity of nature requires a belief in Spontaneous Generation. The most ardent and able Evolutionists, such as Huxley and Spencer, see no necessary connection between this origination of and evolution in life—the theories of evolution all start with existing life; although certain evolutionists have ventured conceptions of the possible secondary causes involved in the beginning of life.

Our devout trust in God as the Creator need not be shaken by any decision resulting from the investigation of this ques-

tion, for God may have introduced the first life through some secondary cause, which may seem to us at present very doubtful. However nothing has yet appeared that calls for any alteration in our present conception of the origin of life.

This question is not a recent one, but as means of investigation have been enlarged and methods of work have become more accurate, the hope of more positive information has reopened the question, while the advance of microscopic science has driven the question farther and farther back among the minutest organisms. This fact creates a predisposition in favor of Panspermism, but it is what investigators would naturally expect.

The question is not however one of mere argument, but of rigid experiment, whose conditions are well stated by the late Prof. Jeffries Wyman: \*

“There can therefore be no certainty of the existence of spontaneous generation in a given solution, until it can be shown that this has been freed of all living organisms which it contained at the beginning of the experiment and kept free of all such from without during the progress of it.”

Their appearance even then he terms only “probable” evidence as “the absolute proof of spontaneous generation is from the formation of living organisms out of inorganic matter.

Such considerations have led Schützenberger † to say:

“A single experiment which proves by a negative result, that organic infusions, protected from germs from without, do not give birth to infusoria, is worth more, scientifically speaking, than ten experiments tending to establish the contrary opinion.”

The first condition as laid down above is attained in one of two ways.

1. As these organisms are destroyed at 140°—149° F., by boiling an infusion all life is destroyed and the solution will remain clear; if life appears, we conclude, either that spores

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\* American Journal of Science and Art, Sept., 1867.

† On Fermentation, p. 310.



(or germs) have been introduced, or that Archebiosis has taken place.

2. If there be contained in a solution certain proportions of substances containing Carbon, Oxygen, Hydrogen and Nitrogen, with the earthy or ash constituents of plants,\* and a drop of an infusion containing living organisms be introduced, it is found that these organisms will thrive as well as in the infusions. After life has been manifested, if the solution is boiled and germs excluded, it will remain clear unless Archebiosis be true.

The second condition is attained in various ways:

1. The air is carefully calcined before coming in contact with boiled infusions.

2. The air is filtered through cotton† which mechanically removes the germs.

3. The glass vessel containing the solution is carefully sealed by fusing the drawn out neck, while the infusion is boiling.

The general result of the experiments detailed by the authors already cited, is that the appearance of life in solutions thus treated is exceptional—even in the work of Dr. Bastian. Yet he and certain followers so far forget the nature of scientific proof that they argue from exceptional cases.

E. Ray Lankester protests‡ “against Dr. Bastian’s proceedings, in citing a number of observers *in support* of his views (NATURE, Feb. 10, 1876,) whose researches taken in each case—as a whole—furnish conclusive arguments *against* his views.”

In three of the one hundred and ninety-three, otherwise negative experiments made by Prof. Tyndall, life appeared—each case being traced by that cautious observer to germs, he says, if the germs had not been discovered, “we should have

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\* Such as Iron, Potash, Soda, Phosphorus, Sulphur, etc.

† Cotton, unless carefully prepared, may itself introduce germs; fibrous asbestos previously heated is sometimes employed.

‡ Nature, Feb. 24, 1876.

had three cases of Spontaneous Generation far more striking than many that have been adduced."

The futility of Dr. Bastian's reasoning is sharply exposed by Rev. Mr. Dallinger. Dr. Bastian details\* two typical experiments, one of which very briefly described consisted in placing an infusion of common cress and a few leaves in a flask which was sealed while boiling, and then heated in a digester to 270—275° F. for twenty minutes, and to 230° F. for an hour, on opening the flask after the expiration of nine weeks "*there appeared more than a dozen very active monads.*" Dr. Bastian describes these monads very fully,—Rev. Mr. Dallinger and Dr. Drysdale, both accomplished microscopists, in studying various minute organisms, examined in careful detail the life phenomena of this very monad, which they, as also Dr. Bastian, found perished at 140° F., but in addition they found that its spores survived after exposure to a temperature of 300° F. Dr. Bastian employed a temperature 25° less.

It has been objected that in the above mentioned methods the power of the air to sustain and much more to permit generation of life, is destroyed by calcining, filtering or the action in sealed flasks.

At this juncture, Prof. Tyndall after most painstaking and skilfull researches gives his testimony. After carefull examination† of the subject he came to the conclusion,‡ "that the power of developing life by the air, and its power of scattering light, would be found to go hand in hand." That is, if a beam of light be set through air in which the organic matter is destroyed (burnt), its path will not be visible as in ordinary uncalcined air.

Boxes were prepared with glass fronts, hinged backs, and panes of glass set in the sides, the bottoms were perforated to hold test tubes (glass tubes sealed at one end), in the tops pipettes were fixed in such a manner as to admit of both lat-

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\* Evolution, etc., pp. 175—180.

† As detailed in Fragments of Science, in the article on Dust and Disease.

‡ Nature, Jan. 27, 1876.



eral and vertical movement, without admitting air, also to preserve the equilibrium of the air, in the tops were inserted two bent tubes stoppered with cotton to prevent germs being carried in by the feeble currents of air. A beam of electric light being sent through the box its track was plainly visible. After three days the dust had settled, and was held by the glycerine with which the inside was varnished—a beam of electric light on now being passed was visible without the box while within was darkness. If the door was opened for an instant then the beam of light was scattered. Here we have a discerning power beyond that of the finest microscopes. Infusions of hay, turnips, liver etc., were now introduced into the test tubes through the pipette—and then boiled—out of one hundred and thirty-nine tubes life appeared only in the three already referred to, although the tubes were exposed for several months. Six hundred tubes with similar contents exposed to the air at various places, in a very short time became turbid with vegetative growth.

In these experiments the air was entirely unaltered, only in the quiet of the closed box the germs had settled from the enclosed air. The door of the box being opened for an instant, the solutions that had remained clear for months became after two days turbid with Bacteria.—Well may M. Pasteur say, “In the actual state of the science, the hypothesis of spontaneous generation is a chimera.” \*

The phenomena of the growth of vegetative organisms in milk, and other albuminous or alkaline matters has not been so clearly determined, as the point at which this life is destroyed seems to be above 212° F. The further examination of the subject is looked for with interest.

From the conclusions now obtained we can form a very clear idea of the final issue. Although interesting in itself a greater interest pertains to the subject because of its practical application. These investigations point very decidedly to the theory that epidemics are promoted, contagion is effected, gangrene in wounds is originated, by the germs suspended

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\* In a letter to Prof. Tyndall communicated to Nature, Feb. 17, 1876.

in the air. The facts observed even afford very plausible explanations of the exceptional cases—e. g. germs not being equally distributed in place or time, nor in respect to quantity or quality, may explain why certain apparently exposed localities may escape an epidemic that prevails in immediate neighborhoods. The vitality of the germs also differs greatly, as in activity of fresh and old yeast—some constitutions may be able to resist the influence of introduced germs that have lessened vitality.

Prof. Tyndall, in summing up his inquiry, remarks,\*

“That he will hardly be charged with any desire to limit the power and potency of matter. But holding the notion he does on this point, it is all the more incumbent on him to affirm that as far as inquiry has hitherto penetrated, life has never been proved to appear independently of antecedent life.”

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## ARTICLE VIII.

### THE MISSION OF THE CHURCH.

By P. FELTS, D. D., Johnstown, N. Y.

“Charity begins at home” is an old and oft-repeated adage, which, containing a grain of truth, is not unfrequently so interpreted as to make it teach a pound of error. Extremely selfish and parsimonious people have found in it an excuse for their culpable neglect of the destitute, for their meagre contributions to the benevolent operations of the church, for their utter disregard of the Macedonian cry, constantly arising from the wilds of Africa, the jungles of Hindoostan, the plains of China, and the isles of the sea, “*Come over, and help us.*”

The Church of Christ is emphatically a missionary Church. It originated in mission work, and has been perpetuated by like means. Christ Himself, its divine founder and head, who bought it with His blood, and has preserved it by His

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\* Nature, Feb 3, 1876.



power, was its first missionary, whom, we may regard, when looking upon the human side of His life, a Home, but on the divine side, a Foreign Missionary. By birth a Jew, His labors were principally confined to those of His own nation. He began His work at home. Dwelling in the bosom of the Father, by Him was He sent into the world "to seek and to save that which was lost."

After Christ, came the apostles—twelve missionaries—chosen and qualified by Him for mission work. Connected with their commission to preach the gospel were the instructions, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel, Mat. 10 : 5, 6. According to the Master's express command, the apostles were, therefore, to follow in His footsteps, in this as in many other respects, by beginning to work for the world's regeneration at home.

Nature dictates that those allied to us by consanguinity or nationality should be the first objects of our solicitude, and the first subjects of our benevolence. Tacitus, a heathen writer, says, "*Liberos cuique ac propinquos natura charissimos esse voluit.*" But what other is the voice of nature than the voice of God? The Almighty Father speaks just as definitely to us through our mental and moral endowments as through His written Word. If love of kindred be an original principle of our natures, which I believe it to be, then, God commands us through it, to devote ourselves to their well-being before looking after others.

Now, with this principle implanted in the human heart by its beneficent Creator, the gospel must harmonize, as both have a like origin. Nature and Revelation cannot conflict. God never teaches one thing by His works, and the opposite by His word. "He cannot deny Himself." While therefore we find the sentiment written with the finger of the Almighty, within the red-leaved volume of the human heart "Charity begins at home," we also find accordant truths written by the same finger upon the sacred page.

Charity, however, never ceases its work at the place of beginning. It is progressive in its operations. St. Paul not

only asserts that "if any man provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an infidel," 1 Tim. 5 : 8 ; but likewise commands, "As we have opportunity, let us do good unto all men," Gal. 6 : 10. Benevolence, like the light of the sun, is diffusive. There is not a possibility of confining it within the narrow limits of a family, or the boundaries of a nation. The wants, the sufferings and the sorrows of those who were "aliens to the commonwealth of Israel" touched the benevolent heart of Jesus, no less than the wants, sufferings and sorrows of the sons and daughters of Jacob. Were not the Roman father, the Syrophœnician mother, the Samaritan woman made sensible of the fact, by acts of kindness, that His heart throbbed in love for those unable to pronounce the Shibboleth of the Jew? And in Him we have our model. He has not merely in His word given us the details how to build, but likewise in His life the model after which to build. From His example we learn that not simply those of a particular household, community or nation, should awaken our sympathies, but every form of wretchedness, wherever it may exist, every tear of sorrow, wherever it may fall, should thrill our hearts with pitying love. Hence, we say, although home is the place to begin the sublime work of saving men, yet he who limits himself to so narrow a sphere must either be ignorant of the requirements of the gospel, or guilty of dereliction of duty. Gospel precepts forbid our stopping with a single family, congregation, community, or nation, but urge us on beyond the seas, over mountain barriers, through frost and fire, through tropical green and arctic snow, until from the earth's girdle to its poles, all nations, tribes, and peoples "shall know the joyful sound." Christ not only says to every converted soul, "Go home to thy friends and tell them how great things the Lord hath done for thee," Mark 5 : 19, but in addition to this, commands, Go into all the world and preach the gospel to every creature, Mark 16 : 15. Hence all believers should, in every Christian way possible, seek the advancement of Christ's kingdom, both at home and abroad. Missionary operations,



whether directed towards such as may be famishing for the bread of life at our very doors, or perishing with spiritual hunger in the uttermost parts of the earth, are identically the same work. Consequently the issue sometimes raised between Home and Foreign Missions, with regard to their relative importance, is unwarranted by the gospel. There cannot possibly be any antagonism between them. Both are equally important. Both are aiming to accomplish the same purpose. Therefore he who would give his entire support to the home work, and utterly refuse aid to the foreign field, or *vice versa*, is as injudicious as a coachman, who while wishing his carriage to run easy and noiseless, would oil only one arm of the axle, and leave the other perfectly dry, wearing and grinding and creaking with every revolution of the wheel. The Christian Church has but one mission, and that this may be fulfilled it should be liberally sustained in all of its departments of labor.

In the organization of the Church we have most manifestly evidence of design. God never does any thing without a purpose, neither does He employ a particular instrumentality for the attainment of a specific end, when another would be more available. Infinite wisdom never experiments, is never at a loss for the proper means to effect contemplated results.

The Church is an instrumentality, in God's hands, for the accomplishment of His gracious purposes towards our world lying in wickedness. Its mission, therefore, is to carry forward, to a glorious consummation, the work began by its Divine Founder. As to the nature of this work, Christ Himself gives all needful information, where He says "God sent not His Son into the world to condemn the world; but that the world through Him might be saved," John 3 : 17.

Christ's mission contemplated nothing less than the regeneration and salvation of our sinful race. When,

"Down from the shining seats above  
With joyful haste He fled,"

it was to do His Father's will, "who," St. Paul says, "will

have all to be saved, and to come unto the knowledge of the truth," 1 Tim. 2 : 4.

The relation sustained by God to "all men" confirms our faith in His willingness to save all. "Have not all one Father!" asks the prophet: "Hath not one God created us?" Moses in his cosmology answers these questions affirmatively: "God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth," Gen. 1 : 27, 28. So likewise the apostle Paul, in his great sermon on Mars' Hill, where he declared to the Athenians, who boastfully assumed for themselves a different and nobler origin than that of the barbarians, that God "hath made of one blood all nations of men for to dwell on all the face of the earth," Acts 17 : 26. Mankind have a common origin—one Father, who loves all, and therefore desires the salvation of all. Esquimaux, Hot-tentot, Ethiopian, can as truly and confidently look to the Eternal Throne, and repeat their "Pater nosters," as Teuton, Celt, or Briton.

God's character and moral attributes evince a willingness on His part to save "all men." Impartiality, goodness, benevolence, patience, love and mercy are constantly displayed in His gracious and providential dealings towards the children of men. "Of a truth I perceive," said Peter, the Jew, in the house of Cornelius, the Gentile, "God is no respecter of persons," Acts 10 : 34. Every man looking beneath the surface of things will be compelled to make a like acknowledgment. God's gifts in nature, through which our temporal comforts are promoted, are unlimited in their applicability to any particular class of individuals. The same sun sheds his rays on all, the same starry heavens alike canopy all with grandeur; the air we breathe has an original adaptation to all who inhale it; the flowers bloom to please, and the birds sing to cheer one as much as another. Earth has been made a wide garden of pleasant fruits and summer blooms, but little inferior, perhaps, to the straitened paradise



that was lost, that all of God's children might share in His rich bounty.

And yet, we have to admit, that in the inequalities in the condition of men, there is an apparent partiality manifested in God's providences. To one man is given an iron constitution, he passes his days and nights undisturbed by ache or pain; another, from his very birth, is the victim of disease, scarcely knowing the enjoyment there is in a moment's freedom from physical suffering. One is possessed of the highest intellectual endowments, his mind grasps the most intricate subjects it would seem almost intuitively; another has not intellect sufficient to learn the alphabet, or to count his fingers. The birth place of one is in a Christian land, where he possesses all the accessories necessary to help him on his way to glory and to God; another has his lot cast in some benighted corner of the earth, where every surrounding tends to carry him onward to the vortex of irretrievable ruin and eternal death. Here are irregularities that, to those taking merely a superficial view of things, may seem to reflect upon the goodness and impartiality of God. But when we take into consideration, the grand principle of compensation, which is manifestly characteristic of the Divine Government, what appeared to be a substance, is ascertained to be a delusion. Every loss has a corresponding gain. What the sick and infirm may lose in physical enjoyment may be more than made up to them in spiritual. Blindness to those possessing perfect vision seems a great affliction, and yet the blind are usually the most cheerful of men. Many a man who has lost his sight in mature life, has pronounced his last years the best. The interior vision has become clearer and more profound. The sense of hearing has become more acute, as well as that of feeling more delicate, and thus the loss of the one sense is compensated by gain in the others. Kitto thanked God that total deafness revealed to him music that he never imagined before. Hence, whatever man's condition, however great his physical infirmities, and even sufferings, God's goodness and love appear amid them all, in compensa-

ting for every loss, by the bestowment of equal or even greater blessings. But let it not be forgotten, that everything seemingly incompatible with rectitude in God as a Sovereign, will be made plain when He sits upon His throne as Judge of angels and of men. Deficiencies will then be fully supplied. At that day it will be more tolerable for the heathen, than for those who have lived in Christian lands without improving their exalted privileges. "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required," Luke 12 : 47, 48. Hence, we say, every one looking beneath the surface of things, studying God's providences in the light of His Word, must be constrained to say with the psalmist, "The Lord is good to all," Ps. 145 : 9. "The earth is full of His riches," Ps. 104 : 24. We live, and move, and have our being in a world swimming in God's rich bounty. Streams of benevolence are continually flowing from the exhaustless fountain of His love, making green and beautiful the abodes of men, causing the desert-places in human hearts to bud and blossom as the rose.

And then, how patient is God with all. "The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance," 2 Peter 3 : 9. "Sentence against an evil work is not executed speedily," Ec. 8 : 11. The thunder-bolts of wrath, which justice demands, "Hurl without delay," are long held trembling in His hand, while warning after warning is given, before they come crashing down upon the guilty head of the persistent offender.

And then, how great is His mercy—mercy His "darling attribute"—for even the vilest of the vile. "He retaineth not His anger forever, because He delighteth in mercy," Micah 7 : 18. "He delighteth in mercy" is the language of the flowers of Gethsemane, dyed in the blood of His own dear Son. "He delighteth in mercy," rings out from the Cross upon which this Son hangs dying, even while from His pale



lips the heart-rending cry is heard, "My God, my God, why hast thou forsaken me?" Is there a sinner this side the gates of death, but what such mercy can reach? Offered as it was to "Jerusalem sinners," who in the language of the immortal Dreamer in Bedford jail, "had their hands up to the elbows in the heart's blood of Jesus," can we form any other conclusion than that He is willing to show mercy to all?

In the adaptation of the gospel to the spiritual wants of all men, we are more fully confirmed in our faith that God is willing to save all. Mankind have common spiritual wants no less than physical. The soul has need of food and clothing, and medicine, as well as the body, and it must have them, or famish, and stand exposed in its nakedness, and die of its infirmities. The body is dust, and from the dust it gets its supplies. Bread and beefsteak will satisfy its hunger, water its thirst, cotton, and wool, and silk will cover the shame of its nakedness, vegetables and minerals furnish its medicines. But the soul is from above, immaterial, like its great Creator, in whose image it was made. Its wants must be supplied by what is adapted to its nature. It must have spiritual food and drink, spiritual clothing, spiritual medicine. The great God Himself must be its meat and drink, God's righteousness its dress, and God's grace its remedy. What the soul wants then to satisfy its craving desires, to cover its shame, and give it rest, and peace, and joy, is God. Hence the yearnings of the immortal in us can only find satisfaction in God. Job's wail of distress is at some time or other repeated by every soul living without God: "O that I knew where I might find Him." Even in the profoundest depths of Pagan prejudice, error and misbelief, the soul cries aloud for the real Author of its own mysterious creaturehood. No wonder that our Lord exclaimed, "Thou fool!" as He heard the soliloquy of the rich man in the gospel; "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry," Luke 12:19, for as well might we attempt to feed the body on wind or light, as the soul on the goods of earth.

Now, to meet these soul-wants, the Gospel is an absolute

necessity. We must know God before we can enjoy Him, and know Him not only as a Sovereign, but also as a Father; not only as a Lord, but likewise as a Redeemer. Philosophy, through ratiocination, may discover to us a God, as Creator and Governor of the universe, Science build a ladder on which we may climb to the throne of His power, but they fail to reveal to us the benevolence of His heart, or to bring us into the bosom of His love. This is accomplished solely by the gospel. For we must be like God, before we can enjoy Him, and, to be like Him, that wonderful change must be wrought in us of which Christ spake to Nicodemus, when He said, "Ye must be born again," John, 3 : 7. A renewed soul, or, in other words, a restoration of God's image in the heart, is just as necessary to the enjoyment of communion with God, as sight is to recognize beauty of color, or hearing sweetness of melody. What pleasure would a blind man derive from a walk through the art galleries of Florence, Dresden, or Rome, although surrounded by the finest specimens of art the world has ever produced? What enjoyment would a deaf man receive from the execution, by the best disciplined orchestra, of Mozart or Beethoven's grandest compositions? Might not the former as well be walking on a barren heath, as amid the great masters, and the latter sit amid a chaos of noise, as the rapturous clash of instruments? So the unrenewed sinner may live in a world so full of God, that, in the language of Seneca, "Whithersoever he turns he sees God meeting him," and yet as far as his enjoyment of God is concerned, he might, were it possible, as well live in a world where God was not. He has no divine sight to apprehend Him in the loveliness of His nature; no divine spirit within him to commune with Him either in the privacy of his own chamber, or in the public sanctuary.

Here the gospel comes in with its rich provisions, its abundance of means, its grand doctrines of the incarnation and atonement, through which we behold "God manifest in the flesh," God making "reconciliation for the sins of the people;" giving us the blessed Word to acquaint us with the "good, and acceptable, and perfect will of God;" the sacrament of



baptism—"a merciful water of life, and a laver of regeneration in the Holy Ghost," and the sacrament of the altar—"the body and blood of our Lord Jesus Christ, under the external signs of bread and wine"—"for the remission of sins."

The Christian religion, therefore, meets every want of the soul, accomplishes for man and in man what every other system has failed to do. Is he ignorant? Here is wisdom. Is he in darkness? Here is light. Is he starving? Here is bread. Is he sick? Here is medicine. Is he naked? Here is dress. Is he trembling under a sense of guilt? Here is pardon. Is he struggling to be delivered from the body of this death? Here is liberty. Just what he wants as a poor, condemned sinner, and all he wants to make him free and pure and happy in the life that now is, and that which is to come, the gospel provides.

The gospel, therefore, alone meets man's case. Made as we are, deliverance from the consequences merely of sin, is not enough for us; we must be delivered also from sin itself. It matters not what difference there may be of race, of language, of rank, of culture, of outward morality; it is enough that we all are human. The first Adam is forever repeating himself in his offspring. And the one imperative necessity of every child of Adam is, to be born again, a work wrought in the soul by the Holy Ghost, such a work as pagan philosophies and false religions never dreamed of. When this is accomplished, then will the soul find rest and happiness in God.

Now, the mission of the Church, is to diffuse a knowledge of the truth among all men, in order to their attainment of this blessed experience, and thus bring our world, a revolted province in God's great empire, into submission to its rightful King. Satan's rule must be broken. God has given the whole earth to His Son, and He must have it. Prophecy's golden age, when "the earth shall be full of the knowledge of the Lord, as the waters cover the seas," when "the kingdoms of this world will become the kingdoms of our Lord, and His Christ," must dawn. All nations will yet join in one mighty chorus, singing, "Te Deum laudamus." As the

Alpine herdsman, at the going down of the sun, it is said, will take his horn, and through it shout, "Praise ye the Lord," and then a brother herdsman, on some distant slope, takes up the echo, "Praise ye the Lord," and then the same notes are caught up by others on more distant heights, till hill shouts to hill, and peak echoes to peak the sublime anthem of praise, while all within the sound of the summons uncover their heads and bow in their evening worship, so, from continent to continent, and from island to island, the world over, will the sound of the gospel's silver trumpet be heard inviting a disenthralled race to praise the Lord, which in obedience to the summons will bow in worship at the feet of Him who is God over all blessed forevermore. "The heathen may rage," and "the kings of the earth set themselves, and the rulers take counsel together against the Lord and against His Anointed," "scoffers walking after their own lusts" may ridicule the thought, infidels raise the puny arm of opposition, yet the glorious work of evangelization will go forward, the enemies of the truth will melt away as snow and ice before the warm breath of spring, the long expected day will appear, when

"The dwellers in the vales, and on the rocks,  
Shout to each other; and the mountain tops  
From distant mountains, catch the flying joy;  
Till, nation after nation taught the strain,  
Earth rolls the rapturous hosanna round."

We are not insensible to the fact that the work necessary to accomplish so desirable a result, is stupendously great, and if it depended solely upon human wisdom and power, the prospect would be extremely discouraging. Even in nominal Christian lands, how great the majority living "without God" in the world. How many who regard the cross as the symbol of their faith, never do warfare under its banner. How many who call themselves by Christ's name are almost as ignorant of Christ as the Hottentot. The Church of Jesus Christ has almost as great a missionary field among some nations called Christian, as among others where gospel light has



never shone. In addition to the multitudes, for whose conversion the Church must labor in Christian countries, many of whom have the form of godliness but deny its power, there are in the world no less than six millions of Jews, one hundred and fifty millions of Mohammedans, and eight hundred millions of Pagans, who through its instrumentality must be made savingly acquainted with Jesus. And millions upon millions of these, like the Australians, and Feejees, and Diaks, are sunken so low that in the scale of being they are scarcely perceptibly above rats and reptiles. And even those who have attained to a certain degree of civilization, who have acquired no little scientific knowledge, and who surpass, as our great Centennial Exhibition shows, enlightened nations in art, are morally no better, possibly not as good, as the brutish Australians, or cannibal New Zealanders, or snake-eating Africans. The followers of Mahomet, the disciples of Confucius, the votaries of Sivah, Brama and Vishnu, although free from the disgusting habits, the brutish modes of life characteristic of the fetich-worshipers of central Africa, are nevertheless spiritually as foul, just as loathsome and disgusting in the sight of an infinitely pure God. "Man looketh on the outward appearance, but the Lord looketh on the heart," 1 Sam. 16 : 7. Modern missionaries tell us that St. Paul's description of the state of the heathen world, eighteen hundred years ago, is a true picture of its present condition. Not only do the grossest idolatries and the most abominable licentiousness prevail, but they are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful ; who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them," Rom. 1 : 29—32. How dark a picture! What a sad state to contemplate! And yet all this shame and wickedness has every missionary of the cross to heathen

lands, to behold and battle against. To these ignorant, benighted, wandering souls, a lost God has to be discovered, a lost manhood restored, and a lost way to a blissful immortality revealed.

The accomplishment of a work of so great magnitude demands patient, persevering toil. Changing time-honored customs, uprooting old prejudices, persuading men to abandon the religion of their fathers and embrace a new faith, is no easy task. Such a work is slow and difficult. It takes no little time, and causes no little sweat to flow. And yet this is not a discouraging feature in the case. God took time to create a world, and shall He not take time to re-create it? He takes time to build up an oak, and shall He not take time to build up manhood? The progress of the Church has been slow, we admit, but then there has been progress and nothing but progress. Our Leader has never lost a battle, never been compelled to retreat. From the hour He dyed His garments in blood in the fight with the powers of darkness on the cross until the present, He has gone on conquering and to conquer. Every apparent defeat has been turned into a glorious triumph. The little stone in Daniel's vision, cut out of the mountain without hands, has already become a great mountain, and may sooner than the most sanguine expect, fill the whole earth. The signs of the times plainly indicate that

"There's a fount about to stream;  
There's a light about to beam;  
There's a warmth about to glow;  
There's a flower about to blow."

The world's wide field is "white already to harvest." All that the Christian reapers have to do, is to thrust in the sickle and golden grain can be garnered almost anywhere. False systems of religion are fast losing hold on the minds of the people. The eyes of nations in heathenish darkness are turning towards Christian Europe and America for light. Mahomedanism, that deadly Upas that has for centuries poisoned the moral atmosphere where Christianity won many of its first triumphs, is dead to its very roots, and its rotten



boughs are falling day by day. God hasten the time when its dead trunk shall lay prone in the dust, and its deluded, heartless, persecuting, blood-thirsty votaries shall bend the knee and worship that same Jesus, whom they now so much delight to persecute in His people! China's great wall of prejudice is fast crumbling, Japan opens her long closed gates to the gospel herald, Ethiopia is stretching out her hands for help, and the isles of the sea are crying, "We perish with hunger." The great questions now pressing upon the heart of the Church is, How shall these multitudes be reached? Where are the self-sacrificing laborers who will go into these fields and gather their harvests? Where are the Christian men and women, who, taking their lives in their hands, will carry the bread of life to these famishing souls? How can the necessary means be secured for the carrying forward of so expensive a work? For it is a work that demands treasure as well as men.

As society is here constituted, and as all men have temporal wants that must be supplied, the Church cannot fulfill its grand mission on the earth without money. The work is expensive as well as great. Christ's ambassadors should never hesitate in urging His people blessed with this world's goods to give, and to give liberally, for the support of His cause. For, as the old lady said to Dr. Adam Clark, who seemed somewhat disconcerted, when a missionary offering was called for immediately after he had preached a sermon on the freeness of salvation, "Dr., the water is free, but then we must have a silver cup to carry it in."

Looking particularly at the foreign missionary work, we find it necessarily expensive, for it means nothing less than Christian civilization, and all know that the bare appliances of Christian civilization are costly. Every Christian convert in heathendom has been said to cost the Church one thousand dollars. And many look upon this as a small return for the amount expended. But is this a larger sum than is necessary to make our children at home educated men and women? Ought we expect to make the heathen Christians with less

money than those of our own firesides? Let it be remembered that the support of a few missionaries is not all the expense involved in Christianizing the heathen. Appliances necessary to make an American a scholar, Christian and gentleman, are required to make a New Zealander or Cafrian the same. They must have churches, and schools, and printing presses, and scientific apparatuses, and libraries, as well as preachers of the gospel. And all these cost money. But, blessed be God, the Church has enough to meet all these demands. Were its membership only awake to their responsibility, did they regard themselves, as they are, stewards of the treasures entrusted to their care, instead of lords of the possessions they control, the Church would no longer be obliged to go begging for money, but it would come pouring into the Lord's treasury in such amounts that those who are now almost continually crying, "*The treasury is depleted, Give, give, or our missionaries will suffer, the work must cease, and the unfinished walls will stand as a monument of our illiberality,*" would be constrained to cry out, as did Moses in the wilderness, when he beheld the heaps of brass and silver, and gold and gems, brought together for the building of the tabernacle, "*Hold, it is enough.*"

Although men, and professed Christian men, are inclined to give sparingly towards the work of evangelizing the heathen, yet, in a worldly point of view, it is a profitable investment. "He that hath pity on the poor lendeth to the Lord; and that which he hath given will He pay him again," Prov. 19 : 17. Christian nations, in instances not a few, have realized the fulfillment of this promise, in receiving, through commerce, from those nations evangelized, vastly more than their evangelization cost.

The civilization of the heathen always creates new wants, that must be supplied from Christian countries. Every Pagan, civilized and christianized, assists in fostering commerce, and thus indirectly pays back what his civilization and christianization cost. The profits of our commerce with the Sandwich Islands, in a single year, were \$660,964, while the entire cost of bringing them from barbarism to Christianity,



was only \$1,250,000. Therefore, in one year, they paid back fifty-three per cent. of the whole cost of their Christianization. During this same year, New England received in profits from its commerce with the British possessions in Africa, \$400,786, which was nearly one-fourth as much as was expended for Foreign Missions that year, by all denominations in our country. There is no loss in expending money on the poor, benighted heathen, even in a pecuniary point of view, which is the very lowest view that we can take.

There are other returns we receive for mission work among the heathen decidedly superior to those of finance. The American people, in general, are inclined to mammon-worship. We, as a nation, love money, beyond a doubt, inordinately. Will it pay? is the absorbing question of the day. And by the word "*pay*," is usually meant dollars and cents, as if silver and gold were the only, or the best pay, that any investment could secure. But how meagre in the eyes of some do dollars and cents appear, when compared with knowledge, and in this respect we are largely in debt even to the heathen, among whom our missionaries have labored. They being men of intelligence and culture, have carefully studied the geography, the botany, the mineralogy, the natural history, the language, the literature, the political economy and modes of thought of the natives of those countries in which they have labored, and thus added rare specimens to those cabinets of knowledge to which scholars have access. Hence the theologian, the scientist, the linguist, the statesman, all are more or less benefited by the foreign mission enterprise. Knowledge is increased, and an increase of sanctified knowledge is an increase of power, usefulness and happiness.

How utterly impossible would it be to measure the influence for good, exerted by the missionary labors and explorations of Dr. Livingstone, who threaded his way through the jungles and along the rivers, and up the table-lands, of Africa, until, broken down by labor and exposure, he fell "asleep in Jesus," in that distant land, surrounded by the dark faces of the benighted people he had come to save. Although dead, his works follow him. How greatly is the geographer in-

debted to him for the patient toil and weary journeys required to settle the long vexed problem of the sources of the Nile? How much the ethnologist, for bringing to light many new and manly races inhabiting the lake country, and interior table-lands? How much the philanthropist, for exposing the gigantic slave-trade in children, kidnapped around the head-waters of the Nile, and sold annually to the number of not less than twenty-five thousand in Egypt, Arabia, Turkey, and Persia?

But this great work is remunerative in another and higher sense, for thereby God is glorified, Zion's chords lengthened, and undying souls saved. Of how little worth do gold and silver appear, or even human wisdom, by the side of an immortal soul? To "save a soul from death," to rescue it from infinite depths of shame, and to be instrumental in its attainment of happiness perhaps greater than that which an archangel now enjoys, and glory greater than that with which an archangel now is clothed; is not that a sufficient reward for the greatest, and most self-denying labors; the largest interest that can be received on monetary investments? If Heaven's jasper walls are built by angelic hands, and by them its gates of pearl hung, and golden pavements laid, and princely palaces reared, rather would I be the means of bringing one soul to the enjoyment of that heaven, than to see my name written in burning sapphires as its architect.

In addition to men and money, the fulfillment of the Church's mission demands earnest, believing prayer. "Ask of me," says the Father to His Son, "and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," Ps. 2: 8. The Father had the disposition to give, but the Son must make the request. His prayers were to prevail. The same assurance given to the God-man with regard to prevailing prayer, is given His Church. "Ask and ye shall receive." The Church's mission is Christ's mission, and in that mission, He is not only as deeply interested, but as really engaged as ever. There is an impossibility to separate Christ from His Church. "Ye shall know," said He to His disciples, "that I am in my Father,



and ye in me, and I in you," John 14 : 20. St. Paul says to the Ephesians that God "gave Him to be the head over all things to the Church, which is His body, the fullness of Him that filleth all in all," Eph. 1 : 22, 23. Christ the head—the Church the body. Therefore Christ's life is the Church's life, and His work the Church's work, which must be carried on after the example left by Him while here in the flesh.

Christ was strengthened for His work through prayer. Before engaging in the toils of the day, and encountering the rude collisions of the world, and the fearful wrecks of sin, He prepared Himself for the task by going into some desert-place to pray. He received "daily bread" from His native heaven, by which He "waxed strong in spirit," and who can tell how much of this was given in answer to earnest prayer? Would the Church of Christ become "mighty through God to the pulling down of strong holds," much prayer, believing prayer, importunate prayer is an absolute necessity.

"Prayer was appointed to convey

The blessings God designs to give."

Through it the Church is invested with an invincible power. It makes the feeblest strong and the most timid brave. Gideon, and Barak, and Samson, and Jephtha, and David, were indebted to the prayer of faith for their heroism and successes in battle. The first great triumph of the Church, when three thousand slain of the Lord lay in the dust, crying, "Men and brethren, what shall we do?" was won in answer to prayer. By mighty pleadings with God, Luther and his coadjutors broke the spell of ages and laid nations subdued at the foot of the cross. Would we see the angel, which has the everlasting gospel to preach, speed his flight, his wings must be strengthened by the Church's prayers. Work must be done, but work alone is insufficient. Jesus worked, but at the same time "offered up prayers and supplications with strong crying and tears." The entire night, before the twelve were chosen, was spent in the mountain in prayer. O that the Church would awake to her great responsibility, that, not only her ministry, but her entire member-

ship, would be found more frequent, more earnest in their prayers for the world's conversion, for then, we might confidently expect the work in which she is engaged to receive a fresh impetus, and the millennial morning to be near at hand!

We fear that the materialistic drift of the age is manifesting itself in the Church, leading many to unduly emphasize work to the neglect of prayer. Luther's motto, "*Ora et labora*," should be the motto of every disciple of Jesus. For the Church in the fulfillment of its mission demands the "*ora*" not less than the "*labora*." Mere human forces, multiplied agencies are not "might nor power" in spiritual work, but an impertinence, unless backed by the Spirit's influences, which we cannot reasonably expect to be done, except there is a compliance with the condition upon which the gift of the Holy Ghost is promised. "If ye being evil know how to give good gifts unto your children; how much more shall the heavenly Father give the Holy Spirit to them that ask Him?" God is ever willing to give His gracious Spirit, before whose breath the giant Anakim of error and unbelief, of infidelity and heathenism, will flee as chaff before the wings of the wind, but then we must ask, sincerely, believingly ask. Let the Church besiege God's throne with their prayers, and in the might and power of that Spirit which will then be given according to promise, march forth to battle, and the time will draw near when our globe will be brought under the mild sway of "the Prince of Peace," upon whose brow will rest the diadem of victory.

"Jesus shall reign where'er the sun  
Does His successive journeys run;  
His Kingdom stretch from shore to shore  
Till moon shall wax and wane no more."

How grand the mission of the Church! What a noble life to live, in the service of Christ, and for the regeneration of our race! What a sublime death to die, fighting for humanity and truth, laying aside the armor on earth, to wear the crown in heaven!

Soldiers of the cross, the war-bugle is sounding, calling,



*"To arms, to arms!"* Arise, buckle on the divine panoply, unsheath "the sword of the Spirit," unfurl the blood-stained banner, and under the leadership of "the Captain of the Lord's host," march forth to the moral conquest of the world.

Ambassadors for Christ, by whom God sends His proclamation of pardon to a guilty race, be faithful, be prompt in the delivery of this message of mercy, lest men perish and their blood be required at your hands.

On the Isle of Man, there is said to be an old tower in ruins, moss-covered and ivy-crowned, in the midst of which the most plaintive strains of music are heard at certain times, sung in commemoration of the tragic taking off of one of the governors of that Island. During one of the unhappy wars, in which England was engaged, this governor was charged with treason and condemned to the scaffold. Before the day of execution, his innocency was established, and his monarch thereupon immediately sent him a reprieve. Unfortunately the document fell into the hands of a bitter enemy, who withheld it until after the execution. A pardon was granted, but being withheld, he who should and might have lived, died. Through His Church does the Monarch of the Universe send pardon, not to the innocent, but to the guilty race of men: let the message be carried, and that right speedily to all, by those to whom it is entrusted, lest, through their culpable neglect, souls perish for whom Christ died.

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## ARTICLE IX.

### LUTHERAN CHURCH POLITY.

We are not ambitious for the last word: but as the writer of the articles in the April and October numbers of the REVIEW has completely changed his ground, something more seems necessary to avoid misapprehension, and to vindicate the truth. It will be remembered, that in the article of last January, on "*a question in Church Polity,*" it was proposed "*to exhibit the views of some of our older and most distinguished Lutheran authorities on the subject*" under discussion. As the re-

sult, it was alleged: "*it may be safely affirmed that the Church presents as her faith and practice the examination and ordination of ministers by ministers.*"

In the views set forth in that article, exceptions were taken by Dr. Ort, who undertook to show that we had entirely mistaken the views of our Lutheran divines, and that the very authorities cited prove exactly the contrary of what was affirmed. The discussion is one, therefore, chiefly of Lutheran views and Lutheran usage, and to this point, at least for the present, we propose to confine ourselves.

But we have had so much from the other side about "God-given rights," and have been so frequently reminded of the usurpations of ministers, that we cannot omit a passing notice of these assumptions and imputations. It is a quite common device for men to cover a very shallow foundation by setting up most extravagant claims, and by sounding phrases to seek to divert attention from the weakness of their cause. This claim to a special divine commission, or "God-given rights," is not an uncommon one. We have had it in every age, and from almost every quarter, from without as well as from within the Church, by royal princes and mob leaders, and we are not to be frightened or blinded by any high sounding terms. If these "God-given rights" are to be continually paraded before us in this discussion, we desire to know a little more about them. We very respectfully suggest to those who make such free use of this and similar terms, that it would be well to inform us definitely as to what these "God-given rights" are, and to refer us to the time and place of the grant. Let us have the book, chapter, and verse of the Bible, which contains the charter of this wonderful gift. Surely it must be somewhere definitely recorded, and all the provisions of the grant clearly stated. Meanwhile a few points will be mentioned, in regard to which we are left quite in the dark, and would gladly have some light from those who speak and write so freely on this subject.

Are these "God-given rights" bestowed on all members of the Church, simply as members, or only on true believers?



Do they belong to simple membership in the visible Church, or do they require some spiritual qualification?

Are they bestowed on all, irrespective of age or sex, or, as some churches claim, are they restricted to adult males over twenty-one years of age, and who are not under church censure? Precisely how extensive or how restricted is the grant in this respect?

If they belong to the spiritual priesthood of believers, as such, how are we to ascertain, with absolute certainty, who are spiritual priests, divinely authorized to exercise these rights, and who are only pretenders or impostors in the temple of the Lord?

If the Christian Ministry, or special priesthood, is a mere development, or grows out, of the universal priesthood, or is a power delegated by the universal priesthood to certain individuals, and this right to officiate as ministers of Christ's Church depends entirely on this delegated authority thus bestowed, how would the case stand, if bestowed only by a majority of members of all sorts, and this majority should not include an actual majority of the true believers or spiritual priests in the congregation? Would the authority be delegated or not? Or, if assumed, would the individual thus officiating have authority from the spiritual priesthood, which had refused to grant it?

If these rights are "God-given" to the whole Church (and every member of it), visible or invisible, whence comes the authority to delegate them to a few, or, as we shall see, by and by, according to the doctrine of those who are so loud in asserting the claim, to surrender the grant altogether? Will those who make so much ado over "God-given rights," explain by what process they can be treated as a thing of such utter indifference or worthlessness, that they can advocate the surrender of them at pleasure, or the handing of them over to a few persons appointed by the ruling sovereign? Is that rendering to Cæsar the things which are Cæsar's, and to God the things which are God's? God-given rights are

after all, held to be very cheap, if they can be delegated or surrendered at pleasure.

These and other questions arise in our minds, when we listen to what is said on the other side, and our difficulties have not been removed by anything offered on this subject from that quarter. We would prefer some clear and satisfactory explanation of the difficulties, which must confront every reflecting mind, when contemplating this view of the Ministry, rather than the repetition of hackneyed terms of vague and doubtful import. And if any one does undertake the task of enlightening us on this point, deemed so fundamental to Lutheranism, we very respectfully suggest that we may be spared hearing again, how ‘all the disciples voted to elect Matthias,’ when every respectable scholar or careful reader knows, or ought to know, that the choice was by lot, and not by “all voting.” We want something better than this “all voting” for Matthias.

We turn now to notice some things in the article in the October number of the REVIEW. The general tone and style of that article invite criticism, but as these are matters of taste, we leave them with the author. We must, however, be allowed to say, that we have not been able to discover any such acquaintance with the authorities he cites, nor any such mastery of the subject under discussion, as to warrant the bold and defiant attitude of the writer. Extravagance of assertion and vehemence of manner are poor substitutes for substantial facts and sober arguments. The one is very apt to be, as in this case, in inverse proportion to the other.

The attention of our readers is called to the fact, that our opponent has entirely changed his position, since he wrote the article in the April number of the REVIEW. He has swung from one extreme to the other, in seeking to maintain his argument. This he has a perfect right to do, if he finds his first position untenable, as he evidently did; and it may indicate some tact in generalship, to abandon an unsafe or dangerous position, and take up another supposed to be safer, but it does not prove a very thorough acquaintance with the field.



In the April number he said : “*The election of a candidate as pastor, was simply the order of the Church to ordain. Bearing this in mind, the statement of the old theologians, that the ministry examined the candidate and ordained, and that the people consented, voted, and approved, becomes very clear.*” The decision of qualifications, and the question of fitness or unfitness, rested with the popular vote of the congregation. And this is the principle, that was to explain and make “very clear” “the statement of the old theologians” on this subject. “Bearing this in mind,” he says, “this statement becomes very clear.” Unfortunately, it was found that this position contradicted the express and repeated statements of these old theologians on the subject, and when this was pointed out in the July number of the REVIEW, it was quietly abandoned without a word of defence or apology. We hear nothing more about this election of a candidate as pastor being simply the order of the Church to ordain, in the October article. It is hardly necessary for us to say more on this point, as the writer has quietly abandoned it for the opposite extreme.

In the October article, we are informed that this power has been delegated to and vested in the *Consistory*. It is no longer the popular vote, but the vote of a very few individuals, appointed how and for what purpose will be seen presently, that is to decide the matter. From the extremest democracy, we are now carried to the highest style of aristocracy, as the law of the Church, and the exponent of genuine Lutheranism. Dr. Ort seems peculiarly happy in his discovery of the *Consistory*. He is delighted with it above measure, dwells upon it with the most evident satisfaction, and seems to feel assured that now he has found, in these old theologians, something to utterly overthrow this bug-bear of a Ministerium. He is afraid there might be some possible misapprehension in the case, and so says : “Let it be borne distinctly in mind that the Presbytery of which Gerhard and Quenstedt speak, was composed of ministers and highly respected laymen.” This is his darling Consistory. And he says, with an air of triumphant delight : “If only the laymen could be eliminated from that Presbytery of which Ger-

hard talks so much, and that Quenstedt says was charged with the duty of inquiring into the studies, the character, and the life of those who were to be ordained. But we know of no process of elimination, whether it be that of addition or subtraction, or comparison, or substitution, that will cause these known quantities to disappear utterly."

We do not like to spoil a good thing, and evidently Dr. Ort imagines he has a very good thing. But we must seriously and honestly tell him, that he need not at all trouble himself about getting these laymen out of this Consistory. We knew all the while they were there, and knew by what authority they were there, and are quite willing that he shall have all the benefit that he can legitimately derive from their presence, to support his view of the "God-given rights" of the Church, and of the Lutheran doctrine of the Ministry. It is quite possible, however, that if he had extended his researches beyond "the published translations of Prof. Jacobs and Dr. Hay," he would not have been quite so jubilant over his new discovery of the *Consistory*. We think we shall show, before we are through with this article, that he has allowed himself to be imposed upon by relying too implicitly on partial extracts, severed from their connection; and that his over confident statements about the Presbytery being "composed of both laymen and ministers," in the particular cases cited to prove his doctrine, is simply another unfortunate blunder, like that 'vote of the congregation being the order to ordain?' We regret the necessity of pointing out such blunders, but the style of the discussion on the other side, leaves us no alternative. And if our opponent has not again blundered, so as utterly to mistake the meaning of Gerhard and Quenstedt in the very passages quoted, then we confess that we are unable to read those authors, or have been deceived as to their meaning. Our readers will be furnished with the opportunity of judging who has been mistaken in this case.

As so much stress is laid on the *Consistory*, and what are alleged to be the positive statements of Gerhard and Quenstedt in relation to it and the Presbytery, let us hear Gerhard



on the point of the Consistory, and the examination of candidates for the ministry. He gives a distinct statement covering this very question. We had occasion to refer to Gerhard and this statement in the article of last January, to show that from the very establishment of the Lutheran Church, this practice of ministers examining candidates for the ministry, had been the law or rule of the Church. We cited only a part of what Gerhard says, deeming it quite sufficient for the purpose. Our opponent undertook to show that we misunderstood Gerhard, and that his own views peeped out of every clause of the passage. Assuring him in the July number that his imagination had imposed upon him, and that he was mistaken, he again, in the October number, argues through several pages to show what Gerhard does, or ought to mean. We will now quote enough of the passage from Gerhard to put beyond any shadow of doubt, or ingenuity of logic, the testimony of this distinguished theologian, and let our readers decide whether he assigns the examination of candidates for the ministry to the Consistory, or to the ministers of the Church. Speaking of how the electors, princes, and estates of the Empire, adhering to the Augsburg Confession, and who had secured for themselves in their territories episcopal rights, adjusted these matters, he says:

“Some parts they themselves do not touch, but leave to the MINISTERS OF THE CHURCH, as the preaching of the Word and the administration of the Sacraments, the power of the keys, THE EXAMINATION OF THOSE TO BE ELECTED AS MINISTERS, THEIR ORDINATION, ETC.: some they transact through *Consistories and Superintendents*, as the visitation of churches, the decision of ecclesiastical cases, to which especially belong matrimonial affairs, etc.: some they reserve immediately to themselves alone, as the promulgation of ecclesiastical constitutions, the convocation of Synods, etc.: some, finally, they administer with the consent of the Church, as the election and calling of ministers.”\*

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\*Quaedam capita ipsimet non adtingant, sed ecclesiae ministris relinquunt, utpote praedicationem verbi et sacramentorum administrationem, potestatem clavium, examen eligendorum ministrorum, eorum ordinationem. etc: quaedam per consistoriales et superintendentes peragant, utpote ecclesiarum visitationem, causarum ecclesiasti-

Comment upon this quotation from Gerhard seems hardly necessary, and yet our readers are to be persuaded to believe, that Gerhard does not assign the duty of examination to ministers alone, but to Consistories or Presbyteries, meaning, as is alleged, the same, "composed of laymen and ministers." We are told that, "according to the old authorities, there is a wide difference between Ministerium and Presbytery. In the former there are ministers only; in the latter, some are ministers and some are laymen." And the argument is, that to the Presbytery, or Consistory and not to the Ministerium, belongs the right of examining and ordaining. Now we simply ask our readers to note the fact, that Gerhard here makes distinct mention of Consistories, and what was committed to them, and it does *not* include examination or ordination of ministers; also that he mentions what was left in the hands of the ministers of the Church, and it *does* include this very duty. No argument can make this testimony of Gerhard clearer, and no sophistry or ingenuity can explain it away. There it stands, itself a sufficient refutation of the specious logic employed to prove by this author the very contrary. Whatever may have been done afterwards, and whatever authority Consistories may have usurped, from the beginning of Lutheranism it was not so. At that time it is clear, on the express authority of Gerhard, that these Consistories did not examine, but the Ministerium or ministers did. Will our opponent make a note of this?

As the *Consistories* are relied on to overthrow the *Ministerium*, it may be well to inquire a little into their origin and character. The whole subject is somewhat confused and perplexing, as they did not have a very fixed character, but differed at different times and in different places. Some general features, however, are sufficiently established to be considered parts of the system.

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carum, ad quas etiam matrimoniales spectant, dijudicationem, etc.; quaedam sibi solis immediate reservent, utpote constitutionum ecclesiarum promulgationem, synodorum convocationem, etc.: quaedam denique cum consensu ecclesiae administrent, utpote electionem et vocationem ministrorum.—Vol. XII., p. 116.



1. When first established they had no reference to the examination or ordination of ministers, but were for a wholly different object. In the Appendix to the Smalcald Articles, the need was pointed out of a court to have jurisdiction in matters relating to marriage. Accordingly, the first Consistory was established at Wittenberg, composed of two ministers and two laymen, "to have jurisdiction in matrimonial affairs only." Others were afterwards established, and their powers were somewhat varied; but in no case was their business purely ecclesiastical or spiritual. They had jurisdiction in secular as well as in ecclesiastical affairs, and the claim was distinctly put forward and acknowledged, that they represented the State as well as the Church.

2. The members of the Consistories were appointed by the ruling sovereign or prince, and the Churches had no voice in their selection. No congregations delegated to them any authority to act in their name, nor were they even consulted in their appointment. The head of the government acted on his own authority in the matter, claiming, it is true, to be the ecclesiastical as well as the civil head of the government.

3. They did not in any true or proper sense represent the Church, or constitute the *Church representative*. We know very well that Gerhard, Quenstedt, and others, speak of them in this light, to support the figment of a theory of the "*ecclesia repraesentativa*." But the plainest facts contradict the theory, and the authorities frankly admit that the Consistories represent no one but the head of the government. Buddeus says:

"There are some who designate Consistories by the name of the *Church representative*, which, nevertheless if you judge the matter correctly, rather than the Church, represent the prince himself, or the sovereign ruler, by whose command they administer the law in regard to sacred things."\*

The best authorities tell us, that the "members of the Con-

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\* Sunt et qui Consistoria, *ecclesiae repraesentativae* nomine designant; quae tamen, si accurate rem dijudices, ipsum principem potius, seu summum imperantem, cujus mandato jus circa Sacra administrant, quam ecclesiam, repraesentant.—Buddeus, pp. 1214.

sistories were regarded as mere servants of the State." The theologians indeed try to harmonize this State agency, consisting of a few individuals from the State and the Church, with the doctrine of a *Church representative*, composed of ministers and laymen, truly representing the Church. But it is a very lame affair.

4. These Consistories, so far as they acted for the churches, saved them all trouble in electing pastors, and left them only the negative right of objecting to their appointments, on sufficient cause being shown; but of this the Consistories were the judge, and if they judged the objection to be "frivolous, without honorable cause from ignorance or caprice," they are "to pay no heed to it," so that practically the congregations had few if any rights left, where these State agencies, representing the prince, administered Church affairs.

Such, in brief, were the Consistories, when they undertook to regulate and control such matters as our opponent seems delighted to find in their power. Appointed by the prince, acting by authority of the prince, really the agents of the prince, when they usurped the rights which belonged to the ministers and members of the Church, they left little but tame submission to their authority.

But this was in violation of the original design of Consistories, and, as we learn, "destroyed the independence of the Church, degraded it to a mere institution of the State, and withdrew all participation in the government of the Church from the congregations." This is the Consistory, let it be remembered, which our opponent so lauds, because it had in it a few laymen, appointed by the sovereign to represent him, and which he thinks so superior to a body of Lutheran ministers.

That such exercise of authority by the Consistory, in examining and deciding on ministerial qualifications, as claimed by our opponent, was in violation of clearly defined consistorial law, can be easily shown. That it was in opposition to the order established in the Church after the peace of Passau, as distinctly stated by Gerhard, has already been proved by the clearest testimony. The learned Carpzov, Professor of



jurisprudence, who has written a ponderous work on *ecclesiastical or consistorial jurisprudence*, has stated the case in terms sufficiently clear. He says:

“But truly, indeed, must we distinguish between ecclesiastical authority, *internal*, and *external*: the former, which truly consists in the preaching of the word, the administration of the sacraments, and the power of the keys, and concerns the ministry itself, is left to the ministry of the Church, nor can the princes and civil authorities intrude themselves into it.”\*

Again, and most decisively:

“Whether, therefore, shall all these causes, and the entire episcopal rights be discussed and acted on in the Consistories? This certainly is not to be affirmed, lest we extend the jurisdiction of Consistories too far, and erroneously confound the internal ecclesiastical authority with the external: for what relates to the preaching of the word, the administration of the sacraments, and the power of the keys, and *the ministry itself*, into these the princes and civil authorities ought by no means to intrude themselves; and so NEITHER SHOULD THE CONSISTORIES WHO HAVE OBTAINED THEIR POWER OF JUDGING FROM THEM. But they should stop with those things which belong to the external authority of the Church.”†

Here the distinction is clearly drawn between the internal, and the external, authority of the Church, and the principle laid down that the Consistories have no right to interfere in the internal affairs, or what belongs to the ministerial office. That this includes the examination and ordination of minis-

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\* Sed nimirum probe distinguendum est inter potestatem Ecclesiasticam internam et externam: illa, quae nempe consistit in praedicatione verbi, administratione Sacramentorum, et potestate clavium, ipsumque respicit ministerium, Ecclesiae ministris relinquitur, nec possunt Principes et Status politici se huic intromittere.—Jurisprud. Consistorialis, Lib. I. p. 4.

† Annum ergo omnes hae causae ac universa jura episcopalia in Consistoriis ventilanda atque tractanda erunt? Non certe asserendum, ne jurisdictionem Consistoriorum nimium extendamus, et potestatem ecclesiasticam internam cum externa perperam confundamus: Nam quae praedicationem verbi, administrationem Sacramentorum et potestatem Clavium, ipsumque Ministerium respiciunt, iis Principes et Magistratus politici nequaquam se intromittere debent, adeoque nec Consistoria, qui ab illis potestatem judicandi obtinuerunt. Sed subsistendum in eis quae externae sunt potestatis ecclesiasticae.—Jurisprud. Consistorialis, Lib. III., p. 656.

ters, he further distinctly states, when showing the disposition made by the elector and princes of what are called episcopal rights, after the peace of Passau. He says :

“Some things they leave to the ministers of the Church, as the preaching of the word, the administration of the sacraments, the power of the keys, the examination of those to be elected as ministers, and their ordination, BECAUSE THESE HAVE REGARD TO THE INTERNAL AUTHORITY OF THE CHURCH, from which they properly abstain, as we have said above.”\*

Further, tersely and sharply :

“The ecclesiastical estate (ministry) examines, ordains, installs.”†

Language could hardly be plainer than this, in declaring that the Consistories have no right to interfere in the examination and ordination of ministers, but that this work belongs to the ministers of the Church. And this is from one whose office, as Chancellor of the Elector of Saxony, was to expound the law on the subject in that home of Lutheranism. The advocates of the Ministerium, to-day, say just what these learned Lutheran authorities say, that the examination and ordination of ministers belong to the ministers of the Church, and that others ought by no means to intrude upon this business—*nequaquam se intromittere debent*. If this be “episcopal debris which has been dumped there from the cart of ministerial self-perpetuation,” it has the sanction and support of the founders of the Lutheran Church, and her greatest theologians and jurists.

How Luther himself regarded these *Consistories*, which were introduced only a few years before his death, and which already began to interfere with the rights and duties of ministers, a few of his characteristic utterances well show ; and it will be seen that his admiration for them was not quite equal

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\* Quaedam \* \* Ecclesiae ministris relinquat, puta praedicationem verbi et Sacramentorum administrationem, potestatem Clavium, examen eligendorum ministrorum, eorumque ordinationem, quia haec spectant ad internam potestatem ecclesiasticam, a qua merito abstinent, ut diximus, supr. libr. I. Definit. 2.

† Status ecclesiasticus examinat, ordinat, instituit. — Jurisprud. Consistorialis, Lib. III., p. 656.



to that of some of our modern defenders of these exponents of genuine Lutheranism. He declares:

“We must pull down the Consistory, if we would not soon have the jurists and the pope in it.”

Against the interference with the rights and duties of ministers by others, he says:

“Either let them themselves become pastors, preach, baptize, visit the sick, administer the communion, and perform all ecclesiastical duties, or let them cease to confound callings, let them attend to their courts, and leave the churches to those who are called to them, and who must render an account to God.”

Again:

“The court isn’t worth anything. Its regiment is mere crabs and snails.” \* \* “It has come to this—that we see young masters, cities, even small muddy towns and villages, that would prevent their pastors and preachers from inveighing against sin and crime, in the pulpit, or else chase them away and starve them; and he that takes anything from them is holy. If they complain to the officials, they are called so ambitious that nothing can satisfy them.”

These are the Consistories, and these are the laymen, whose presence and aid we are assured are so necessary in the examination of ministers, to keep down ministerial arrogance, and to protect the Church against the encroachments of priestly authority. Perhaps we shall be told that there is no such danger in our day, and that the like cannot occur in this country, where there is no such union of Church and State. But we reply, that the danger is quite as great in that direction as in the opposite, where so much fear and alarm are continually expressed by the enemies of the Ministerium. Ministers of Jesus Christ are not necessarily “sinners above all others,” and the least of all worthy of confidence and trust. If they cannot be trusted in this matter, the sooner they abandon their calling, the better for themselves, and for those who are ambitious to assume these responsibilities.

We must now notice the argument, in the October number, based on the *Consistory* and *Presbytery* being the same, and their being “composed of both laymen and ministers;” whilst

the Ministerium "has no laymen in it." This is really the main point in that article, and it is very apparent that the author imagines he has made out a case that admits of no reply. He dwells upon this point, and reiterates his assertions with a confidence that can only be explained by the supposition, that he is entirely innocent of any examination of Gerhard and Quenstedt themselves, but has derived all his knowledge of them from a few brief quotations. He says:

"Let it be borne distinctly in mind that the Presbytery, of which Gerhard and Quenstedt speak, was composed of ministers and highly respected laymen." \* \* "According to these old authorities, there is a wide difference between Ministerium and Presbytery. In the former there are ministers only; in the latter, some are ministers and some are laymen." \* \* "And what is the Presbytery? Gerhard and Quenstedt define it to be an ecclesiastical body, composed of ministers and laymen."

Now in the face of these very positive and unqualified assertions, and of the boastful logic based on them, we venture to affirm that both Gerhard and Quenstedt do use the term Presbytery when no laymen are included, and simply to designate a ministerial body. We will not imitate his valor, and "challenge our opponent to cite from Gerhard a passage which gives any other" meaning, for we do not claim to have read every sentence in Gerhard; but we will undertake to show that "according to these old authorities," so far from there *always* being "*a wide difference between Ministerium and Presbytery,*" they use the term Presbytery, over and over again, to express the very idea of Ministerium, or body of ministers. And if we shall succeed in showing this—and showing, too, that this is the case in the very connections from which the passages have been wrested to prove the contrary—the labored reasoning and vehement rhetoric of our opponent, will have served but little purpose, except to gratify those who love their own opinions more than the truth, and who would sooner cling to a delusion, than experience the discomfort of acknowledging an error. It is not pre-



tended that these old divines never use the term Presbytery in a sense that includes laymen, nor that they have not sometimes used it in the same sense as Consistory ; but that this is not its only meaning, nor the common meaning when they use it in connection with examination and ordination of ministers. This is the real question. A word may have more than one use or signification, and its use in any given case is the important point in ascertaining the meaning of an author. The word *πρεσβυτέριον*, occurs three times in our Greek Testament, translated differently each time. Was the body that laid hands on Timothy to ordain him, 1 Tim. 4:14, the same that joined the chief priests and scribes to lead Jesus into their council, Luke 22:66? The inspired writers use the same word, and that word in Greek is *Presbytery*. If Presbytery can have but one meaning, and that meaning such as is assigned it in the October REVIEW, then it can do very strange things—even more strange than that writer himself claims.

The very first quotation used from Gerhard, in the October Article, if the writer had examined the connection, would have saved him from falling into, and us the necessity of pointing out, this mistake. Just before, Gerhard says:

“Moreover, since there are in the Church three distinct Estates or orders: the *ecclesiastical*, the *political*, and the *domestic*, or the *Presbytery*, the *magistracy*, and the *people*, of all which, as members, the Church consists, etc.” \*

No one, acquainted with Gerhard and our Lutheran theologians, will question that by *status ecclesiasticus* here, he means the ministry, and yet he puts as the synonym *Presbytery*. And so he continues to use it again and again throughout the connection. He says:

“For since those who are already engaged in the ministry, and profess sound doctrine, are of all able to judge most correctly concerning the qualifications of those who are to be called to the office

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\*Porro cum in ecclesia sint tres distincti status sive ordines: ecclesiasticus, politicus, et oeconomicus, sive presbyterium, magistratus et populus, ex quibus omnibus, velut ex membris, ecclesia constat etc.

of teaching, therefore no one will say that they should be excluded from the mediate calling. But because the *Presbytery* is not the whole Church, but only a part, etc.” \*

Here again, it will be observed, he uses *Presbytery* as meaning the same with “*those already engaged in the ministry.*” Then follows the quotation given in the October number, where again it is plain that he uses *Presbytery* for ministers or status ecclesiasticus—“not to the *Presbytery* alone, nor to the magistracy alone, much less to the \* \* \* promiscuous and ignorant multitude etc.” † And right on, in the same paragraph, he says: “*To the Presbytery belong the examination, ordination and installation*” ‡

It seems like a waste of time and space to argue that here Gerhard by the term *Presbytery* means the ministry. He uses it in apposition to, or as the synonym of, *status ecclesiasticus*, which denotes the ministry. To it he assigns not only the examination, but the ordination and installation of ministers, duties which confessedly belong to ministers. If any doubt on this point, the simple reading of Gerhard will be sufficient to remove their difficulties.

In the next quotation, furnished on the same page in the October REVIEW, in reply to Bellarmine, where the writer treats us to stars, \* \* \* Gerhard, in the words omitted, speaks distinctly of the “examination by the ministry”—*examinatum a ministerio*, and then proceeds to use *presbytery* in the same sense, as the connection clearly shows. Why these stars were used, instead of Gerhard’s own plain words, our readers can readily surmise.

Further proof of our point might be furnished from Gerhard, but it is deemed unnecessary. Enough has been cited to show that he uses *Presbytery* for the status ecclesiasticus,

\* Qui enim jam ante versantur, in ministerio, et profitentur sanam doctrinam, omnium rectissime de eorum, qui ad docendi munus vocandi sunt, qualitatibus judicare possunt, nemo igitur dixerit, eos a vocatione mediata excludendos esse. Quia vero presbyterium non est tota ecclesia, sed tantum pars ejus etc.

† Nec soli presbyterio, nec soli magistratui multo minus arbitrio promiscuae et imperitae multitudinis subjeciendam esse ministrorum constitutionem etc.

‡ Presbyterio competit examen, ordinatio it inauguratio.



or ministry, and that to this he assigns the duty of examination and ordination. What he says about Consistories, and the use made of it by our opponent, will be noticed before we close. In the October Article, some stress is laid on the fact that Gerhard says: in examine non satisfecerit presbyterii expectationi, instead of *ministerii*. But as we have shown that Gerhard uses Presbytery in such connections for ministry, and as he does expressly use *ministerio*, where stars are substituted in that quotation, the objection must be felt to be very weak.

But we are assured that: "Quenstedt, without vagueness, without obscurity of language, declares, that the Consistory, which is composed of ministers and highly respected members of the Church, 'is charged with the duty of inquiring into the studies, the life, and the character of those who are to be ordained.'"

Now if this very formal and positive assertion has any real meaning, or application to the point under discussion, it must mean that "Quenstedt without vagueness, without obscurity of language," assigns to the Consistory, composed of ministers and laymen, the duty of examining and deciding upon the qualifications of candidates for the ministry. But we think we shall show by Quenstedt's own very express language that this is not the case, and that our opponent has again been drawn into a mistake, by relying on partial quotations from Quenstedt, instead of examining for himself. To make good our statement it will be necessary to quote at some length from Quenstedt. In entire agreement with Gerhard, he says:

"The Church consists of three parts, 1. The bishops and presbyters, 2. the magistrates, and 3. the common people: or, the Presbytery, the magistracy, and the people, of all which as members, the Church consists. No one of these estates is to be excluded from this work, but to each is to be left its own parts and its own duties in the mediate calling of ministers. The first parts belong to the bishops and presbyters, the second to the civil magistracy, but, thirdly, also there is required the suffrage and sanction of the Christian people."

“Each part of the Church has its own duties in the calling of ministers: *It is the part of ministers to examine the candidates for the ministry, to inquire into their learning and life, to ascertain and judge of the gifts necessary to the ministerial office, and to ordain them by the laying on of hands.*” \* \* \*

“A distinction is to be made between the right of calling, and the ceremony of ordination; the one belongs to the whole Church, the other to the Presbytery alone.” \*

On this quotation from Quenstedt, we remark, 1. That it shows that he also uses the term Presbytery to mean the ministry, and not the Consistory, in such connection. This is evident from his using it as the synonym of bishops and presbyters, or as the first part or the Church, which he had just stated to include sacerdotes sive statum ecclesiasticum; and also from his assigning to it alone the ceremony of ordination—ritum ordinationis. All Lutherans of all shades assign this duty to the ministry. 2. That he does, “without vagueness, without obscurity of language,” declare that to the ministers, sacerdotum, and not to the Consistory, belongs the duty of examining candidates for the ministry, and judging of their qualifications, as well as that of ordination.

So that Quenstedt, as well as Gerhard, teaches the very opposite of what our opponent, so confidently and so boldly affirmed touching the Presbytery and the duty of examining candidates for the ministry. Their plain language is not to be set aside by part of a sentence taken here, and part there, and so fitted together as to make them mean some-

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\* Ecclesia tribus constat partibus, 1. Episcopis et Presbyteris. 2. Magistratibus et. 3. rudi plebe: Sive, Presbyterio, Magistratu, et populo, ex quibus omnibus, velut ex membris, Ecclesia consistit. Nullus horum Statuum ab hoc opere est excludendus, sed singulis suae partes, suaeque officia in mediata vocatione Ministrorum sunt relinquenda. Primae partes debentur Episcopis et Presbyteris, secundae Magistratui seculari, sed et tertio requiritur populi Christiani suffragium et testimonium.

Quaelibet Ecclesiae pars in vocandis Ministris suas habet functiones; Sacerdotum est, candidatos ministerii examinare. in eruditionem et vitam eorum inquirere, de donis ad Ministerium Ecclesiasticum necessariis, cognoscere et judicare, cum impositione manuum eos inaugurare; etc.

Disting, inter jus vocationis, et ritum ordinationis: illud competit toti ecclesiae, hoc soli Presbyterio.—Quenstedt vol. iv. p. 402.



thing entirely different from what they actually say. Having paid some little attention to what they have to say on this subject, we very respectfully invite Dr. Ort to furnish a single statement from Gerhard, or Quenstedt, that, fairly interpreted, assigns to Consistories the duty of examining candidates and deciding upon their qualifications. That the quotations he has used for this purpose, utterly fail to support such a view, we think has been shown beyond the shadow of a doubt: and we have furnished express and repeated statements from these authors, showing that they do assign this duty to ministers, designating them by a variety of such terms as admit of no debate as to their meaning.

And now a word about those Consistories, of which both Gerhard and Quenstedt do speak, and speak very sparingly—not “*talk so much*,” as we are assured in the October article—and which they do call Presbyteries. We think it has been shown from their own express language, that our opponent has egregiously mistaken their meaning, when he asserts that they use the term Presbytery as entirely different from Ministerium. But that they also sometimes use the word in the same sense as Consistory, we do not at all question. The connection will generally readily decide the specific meaning; but, unfortunately, in the October REVIEW, the writer paid no regard to the connection, but argued because it sometimes meant Consistory, and included laymen and ministers, it always means this, and nothing else. The few paragraphs he quotes can be readily explained in harmony with what they say of the duty of ministers, to examine and ordain, and without making Gerhard and Quenstedt contradict themselves. Let us now inquire into their actual meaning.

Gerhard is arguing the right of the people, or members of the Church, to have a part in the general business of calling or electing ministers. He has just declared the duty of the ministry to examine—*ministerio, ut eligendae personae doctrinam et qualitates exploret*—and now he is speaking of how the people may express their judgment, or perform their part. He says:

“The practice of our churches shows, that without confusion the people are admitted to the election of ministers. There have been established among us Consistories, composed of highly respectable ecclesiastical and political persons, who represent the Church, nor does the whole multitude of the people participate in the election, but to certain persons, viz., elders, the authority is given of speaking and acting in the name of the rest.”

In this he cannot have any reference to the examination of the candidates, for he has just said, in this same paragraph, and with only a single sentence intervening, “to each order of the Church we assign its own part: *to the ministry that it may examine into the doctrine and qualifications of the person to be elected.*”<sup>\*</sup> This, therefore, is plainly not the point; but it is the vote of the people in the election: and this, he says, is done, without confusion, by “certain persons,” elders, or the Consistory, speaking and acting in the name of the rest. This is something quite different from the formal examination, which he distinctly assigns to ministers, in this same statement—but which was entirely overlooked in the October article in the REVIEW.

And so with the quotations from Quenstedt, imagined to be so conclusive. Two quotations, considerably separated in Quenstedt, are brought together, and the attempt made to prove that this author expressly assigns the duty of examination to the Consistory. The first quotation, and the one relied on to support the conclusion, immediately follows those already given in this article from Quenstedt. After expressly, and with a clearness that leaves no possible room for doubt as to his meaning, assigning to ministers the duty of examining and deciding upon the qualifications of candidates—*Sacerdotum est, candidatos ministerii examinare, in eruditionem et vitam eorum inquirere, de donis ad Ministerium Ecclesiasticum necessariis, cognoscere et judicare*—he states, very much as Gerhard has done:

“To avoid contentions in the election of bishops and pres-

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<sup>\*</sup> Et cuique ecclesiae ordini suas partes adsignamus: ministro, ut eligendae personae doctrinam et qualitates exploret.



byters, there have rightly been established Church Consistories, or Presbyteries, composed of ecclesiastical and honorable political men, who represent the Church, and whose duty it is to further ecclesiastical business, and to inquire into the studies, life and character of those to be ordained to the ministry.”\*

In ascertaining his meaning, it is to be assumed that he does not intend to contradict himself in what he had just stated in the sentences immediately preceding, about the duty of ministers to examine and ordain. The specific point in the statement is “the avoiding of contentions in elections”—*Ad praeavoidendas contentiones in electione*—which is a matter wholly different from that of the examination of candidates, where there is little room for contentions. And to avoid these, as Gerhard tells us, not “the whole multitude of the people” vote, but only “certain persons” representing the Church: and these same persons, called the Consistory, Quenstedt says, should inquire into—literally “ought to inquire,” *inquirere debent*,—the studies, life, and character of those to be ordained to the ministry.” When speaking of the duty of ministers to examine, etc., he uses *examinare*—*cognoscere et judicare*, but of the Consistory he simply says, *inquirere debent*. This distinction in the use of words is not accidental, but shows what each of them was to do—the ministers were to examine and judge of ministerial qualifications, the Consistory, doing the voting in election, were also in behalf of those they represented, to inquire into the fitness of those to be elected and ordained. Such a fair interpretation puts these theologians in harmony with themselves and the facts in the case: and if it be remembered, that at that time, no one was ordained without a call to some church, the significance of this election by the Consistory can be readily understood.

There are some other incidental points that we would like

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\* *Ad praeavoidendas contentiones in Episcoporum et Presbyterorum electione, recte instituta sunt Consistoria Ecclesiastica, sive Presbyteria, ex viris Ecclesiasticis et honoratis Politicis, qui Ecclesiam repraesentant, et negotia Ecclesiastica expedire, atque in studia, vitam, ac mores ordinandorum ad ministerium inquirere debent.*—QUENSTEDT, Vol. IV., 402.

to discuss, but for the present we have neither time nor space. To one only can we refer, and that in the briefest manner. The attempt has been made to create the impression, that the advocates of the Ministerium are seeking to uphold a doctrine unfriendly to the rights of the laity and of the churches, and opposed to genuine Lutheranism. It has been alleged that the Missourians, assumed to be the most genuinely Lutheran of all our Lutheran bodies, maintain and practice the same views as our opponents. On the contrary, we boldly affirm, that no part of the Lutheran Church has ever accorded to the laity and churches a fuller measure of their just rights, than those in the General Synod, who are most zealous in their defence of the Ministerium. And so far from the Missourians granting greater freedom to their congregations, we speak advisedly when we say, that under this principle of delegated authority, advocated by our opponents, their ministers meet in ministerial Conferences, and enact rules for the churches, such as no Ministerium in the General Synod would attempt to do. They are greatly deceived, who imagine that the denial to the ministry of their just rights is the proper way to secure the rights of the churches. This war upon the Ministerium, is radical in its spirit, revolutionary in its character, and destructive in its tendency. It has been uniformly marked by innuendoes or flings against the character of the ministry, and the danger of intrusting to them such grave responsibilities, forgetting that the degradation of the ministry must carry with it the degradation of the whole Church.

A few points, it is believed, have been established beyond any reasonable controversy. 1. That in the original establishment of the Lutheran Church, the duty of examination, judging of qualifications, and ordaining to the office of the ministry, was committed to ministers of the gospel.

2. That this rule received the sanction of the highest authorities, both among the theologians and jurists of the Lutheran Church, as the law of the Lutheran Church.

3. That when our fathers organized the Church in this country, they recognized and adopted the same principle, and handed it down to their successors.



4. That the founders and defenders of our General Synod adopted the same as a part of Lutheran Church polity.

It is a sufficient answer to the question of our opponent: "does this 'time-honored practice' prove that the Lutheran Church in this country judged the making of ministers to belong by divine appointment exclusively to the ministry?" to quote from the Formula of Government recommended to Synods — "The clergy shall then hold a meeting, consisting exclusively of Scripture elders, that is preachers, for the purpose of attending to those duties *which Christ and His apostles enjoined upon them alone, etc.*"

This view of Church polity we have endeavored to defend, believing it to be not only Lutheran, but scriptural. We believe that the honor of the ministry, and the welfare of the churches are concerned in its maintainance; and so long as we have the honor to belong to the one, and labor for the other, we hope to be loyal to this principle of our Evangelical Lutheran Church.

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## ARTICLE X.

### LITERARY INTELLIGENCE.

As usual during the last quarter of the year, holiday books have been filling a prominent place in publishers' catalogues. They are of small account, however, in any record meant to present the progress of original literary work. Many of them are beautiful exhibitions of the publisher's art, but they do not come within the meaning of our quarterly lists.

**BIBLICAL AND THEOLOGICAL.**—*The Christian Faith*, an Exposition of the Apostles' Creed, by Rev. Geo. M. Baker, Rector of St. James' Church, Batavia; *The True Man*, and other Practical Sermons, by Rev. Samuel S. Mitchell, D. D.; *The Teachings of Providence*, or New Lessons on Old Subjects, by Rev. J. B. Gross, author of "The Doctrine of the Lord's Supper;" *The Vision of God, and other Sermons*, by Rev. Henry Allon, D. D., Pastor of the Union Chapel, Islington, Editor of the British Quarterly Review; *A Young Man's Difficulties with his Bible*, by Rev. D. W. Faunce, author of Fletcher Prize Essay, "The Christian World;" *Why Four Gospels*, or the Gospel for

all the World, a Manual designed to aid Christians in the Study of the Scriptures, and to a better understanding of the Gospels, by S. D. Gregory, D. D., Professor of the Mental Sciences and English Literature in the University of Wooster, author of "Christian Ethics;" *Modern Materialism, etc.*, Attitude towards Theology, comprising two Papers reprinted from the "Contemporary Review," and being a Continuation of the Argument of "Religion as affected by Modern Materialism," by James Martineau, LL. D.; *The Meaning and Power of Baptism*, by Rev. J. G. Stearns; *Lange's Commentary*, a new vol., *Ezekiel*, translated, Enlarged and Edited by Patrick Fairburn, D. D. and Rev. Wm. Findlay, aided by Rev. Thomas Crerar, M. A., and Rev. Sinclair Mansen—*Daniel*, translated, enlarged, and edited by James Strong, S. T. D.; *Christ, the Teacher of Men*, by Rev. A. W. Pitzer, author of "Ecce Deus-Homo;" *The Book of Psalms*, a new translation, with Introduction and Notes Explanatory and Critical, by J. J. Stewart Browne, reprinted from the third English Edition, by W. F. Draper; *In the Days of thy Youth*, by F. W. Farrar, D. D.

PHILOSOPHICAL AND SCIENTIFIC.—*The Theory of Sound in its Relation to Music*, by Prof. Pietro Blaserna, of the Royal University of Rome, with numerous wood-cuts, (International Scientific Series); *Contemporary Evolution*, an Essay on some recent Social Changes, by St. George Mivart; *Modern Physical Fatalism and the Doctrine of Evolution*, by Thomas Rawson Birks, M. A.; *Outlines of Lectures on the History of Philosophy*, by John J. Elmendorf, S. T. D.; *The Races of Man and their Geographical Distribution*, from the German of Oscar Peschel; *History of Thought in the Eighteenth Century*, by Leslie Stephens, two vols., large octavo; *The Development Hypothesis—Is it Sufficient?* by James McCosh, D. D., LL. D., President of Princeton College.

POLITICAL.—*The Money Question*—the Legal-Tender Paper Monetary System of the United States, by Wm. A. Berkey; *Archology*, or the Science of Government, by S. V. Blakeslee, Oakland, Cal.; *An Alphabet in Finance*, a Simple Statement of Permanent Principles and their Application to Questions of the Day, by Graham McAdam, with Introduction by R. R. Bowker.

HISTORICAL AND BIOGRAPHICAL.—*The Life of (John) Conrad Weiser*, the German Pioneer, Patriot, and Patron of Two Races, by C. Z. Weiser, D. D.; *The Early Plantagenets*, by Wm. Stubbs, M. A., Regius Prof. of Modern History in the University of Oxford; (*Epochs of Modern History*, edited by Edward E. Morris, M. A., and J. Surtees Phillpotts, B. C. L.); *Viking Tales of the North*, translated from the Icelandic by Rasmus B. Anderson—See notice in this number of REVIEW; *The Life of John Locke*, by H. R. Fox Bourne, two vols.; *Lectures on the History of Preaching*, by John A. Broadus, D. D., LL. D., Prof. in the Southern Baptist Theological Seminary, Green-



ville, S. C., author of "A Treatise on the Preparation and Delivery of Sermons ;" *Centennial Historical Discourses* delivered in the city of Philadelphia, June, 1876, by appointment of the General Assembly of the Presbyterian Church in the United States—with the Moderator's Sermon before the General Assembly of 1876—by Rev. A. T. McGill, D. D., LL. D., Rev. S. M. Hopkins, D. D., Rev. S. J. Willson, D. D., LL. D., Rev. E. P. Humphrey, D. D., LL. D., Rev. E. D. Morris, D. D. ; *The Athenæan Empire*, from the Flight of Xerxes to the Fall of Athens, by Geo. W. Cox, M. A. (Epochs of Ancient History, edited by Rev. G. W. Cox, M. A., and Charles Sankey, M. A.)

POETRY—*Deirdré*, an anonymous poem ; *Fridthjof's Saga*, a Norse Romance, by Esaias Tegner, Bishop of Wexio, translated from the Swedish by Thomas E. A. Holcomb and Martha A. Lyon Holcomb.

MISCELLANEOUS.—*Diamonds and Precious Stones*, a Popular account of Gems, translated from the French of Louis Dieulafait, by Fanchon Sanford (Illustrated Library of Wonders); *Vine and Olive*, or Young America in Spain and Portugal; a Story of Travel and Adventure, by Wm. F. Adams (Oliver Optic); *Rules for Conducting Business in Deliberative Assemblies*, by P. H. Mell, D. D., new edition revised; *In the Levant*, by Chas. W. Warner; *King Saul*, a Tragedy, by Byron A. Brooks.

#### GERMAN.

BIBLICAL.—On the Gospel of John a new work of 595 pp. has appeared, from the pen of a layman, F. von Uechtritz. The title is : "Studies of a layman on the Origin, the Character, and the Significance of the Gospel of John."

On the Apocalypse there is a new commentary, by Prof. Dr. A. Bisping, 356 pp. It seems to be rather a reproduction of what other commentators have said, than an original exposition.

SYSTEMATIC.—The second edition of the learned work of Dr. Kahnis, on *Lutheran Dogmatics*, has been published. The work has been thoroughly revised and considerably changed, though the author's standpoint is the same as in the first edition. Whilst the first edition appeared in three volumes, the second has but two, of 518 and 530 pp. The historico-genetic method, which was severely attacked by critics, has been retained.

HISTORICAL.—*History of quietistic Mysticism in the Catholic Church*, by Dr. H. Heppe, 522 pp. He speaks only of the Mysticism in the Catholic Church since the Reformation, beginning with the Spanish Quietism of the sixteenth century. The book consists of eight sections, nearly six of which are devoted to Madam Guyon. In an appendix he speaks briefly of the quietistic Mysticism in the Protestant Church.

Of the recent German works on Mysticism, one of the most learned

is that of Prof. Preger on the *History of German Mysticism in the Middle Ages*. Part I. contains the history of German Mysticism till the time of Master Eckhart's death, 488 pp. The volume is divided into three sections. In the first he discusses Mystic life in the twelfth and thirteenth centuries; in the second, The Mystic Doctrines before Master Eckhart; in the third, he treats of Master Eckhart.

*The Apostle Barnabas*, by Dr. O. Braunsberger, 278 pp. This is the work of a Catholic priest, and from the Catholic standpoint. It received the prize offered by the theological Faculty of the University of Munich. While learned, and showing great research, it is not as critical as some other works on the subject, not distinguishing carefully enough between legend and history. It is divided into two parts; first, The life of the Apostle Barnabas; second, The Epistle of Barnabas.

*Lectures on Church History and on the History of the Christian life in the Church*, by R. Rothe. Edited by Prof. Weingarten. Two parts, 492 and 555 pp. The first part treats of the Catholic or churchly period, the second of the Catholic and Protestant period. Some of the peculiar views of Rothe, found in his *Ethics*, are also found in these lectures, especially his peculiar view of the relation of the Church to the State. His division is also peculiar. He regards the time from the beginning of the Christian Church till the Reformation as the Catholic or churchly period; the second period begins with the Reformation, and he calls this the civil, worldly, moral, or political period. The first period he subdivides as follows: first, to the time of Constantine; second, to the time of Charlemagne; third, to the Reformation.

MISCELLANEOUS.—*Miscellaneous Lectures on Christian Life in the past and present*, by Dr. Uhlhorn, 410. The lectures are on the period of the Reformation, on the Vatican Council, on social questions, and one on Thomas a Kempis.

*Posthumous Lectures on Liturgics and Homiletics*, by Dr. Henke. Edited by Dr. Zschimmer, 572 pp. The work is divided as follows: after the Introduction, part first treats of Cultus in general, part second of Liturgics, part third of Homiletics. In Liturgics he generally adopts the views of Lutheran theologians.

On Social Science two works have recently appeared, but neither of them based on the principles of the Gospel. *Structure and Life of the Social Body*, by Dr. Schaeffer. First volume, 850 pp. *Thoughts on the Social Science of the Future*, by P. Lilienfeld. Second part, 464 pp.

J. H. W. S.



## ARTICLE XI.

## NOTICES OF NEW PUBLICATIONS.

J. B. LIPPINCOTT &amp; CO., PHILA.

(For sale by A. D. Buehler &amp; Co., Gettysburg, Pa.)

*A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments*, by the Rev. Robert Jamison, D. D., St. Paul's, Glasgow; Rev. A. R. Fausset, A. M., St. Cuthbert's, York; and Rev. David Brown, D. D., Professor of Theology, Aberdeen. Vol. VI. Acts—Romans. By the Rev. David Brown, D. D. 1 Corinthians—Revelations. By the Rev. A. R. Fausset, A. M. pp. xxiv., lxxii., 731.

This is the concluding volume of this valuable Commentary. The preceding volumes have been noticed in the REVIEW, and the favorable judgment already expressed is reiterated. Its character is well expressed in the title, "Critical, Experimental and Practical." The authors have availed themselves of the best modern critical aids in ascertaining the true meaning of the text, and from it have derived the lessons bearing on religious experience, and the practical duties of holy living. These six volumes, at a moderate cost, furnish an immense amount of valuable matter bearing on the Bible, and the various subjects included in the sacred volume. Any individual or family possessing this work will have one of the best helps, in the English language, to an intelligent study of the Bible, and cannot fail of deriving spiritual advantage from a proper use of it. Each of the authors of this volume, has prefixed a tolerably full Introduction to his part of the work. These Introductions embrace the usual topics discussed in Introductions to individual books of the Bible, and will be found scholarly, comprehensive and yet compact. The work, as a whole, is marked by a studied conciseness, and the avoidance of useless matter, which only swells without adding to the value of such a commentary. In this particular, the authors have shown better judgment than some other commentators, who seem bent on showing how much they can drag together. We recommend this commentary to those who desire a work of the kind on the whole of the Bible.

HARPER &amp; BROTHERS, NEW YORK.

*The Mikado's Empire.* Book I., History of Japan, from 660 B. C. to 1872 A. D. Book II., Personal Experiences, Observations, and Studies in Japan, 1870—1874. By William Elliot Griffis, A. M., late of the Imperial University of Tokio, Japan. pp. 625. 1876.

Vol. VII. No. 1.

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This is a superb volume, on a subject of great and growing interest. A few years ago Japan was a closed country against all foreigners—now it is perhaps the most open and inviting of all countries not included in the pale of Christendom. The revolution has been one of the most wonderful in the history of the world. This volume is the result of a four years residence in that strange land, and of a study of the history and life of that people. Mr. Griffis possessed good opportunities for such a work. He was invited to Japan to organize a scientific school on the principle of our American schools, and after about a year at Fukui, he was Professor for three years in the Imperial University, at Tokio. Such a position afforded advantages for the preparation of the work now before us. The volume is divided into two parts, historical, and personal. The first part, which is occupied with the history of Japan from 660 B. C. to 1872 A. D., includes about one half of the volume. This is necessarily beset with much greater difficulties than the latter part. To master in a few years the whole history of a people hitherto little known, to separate what is false from what is true, so as to arrive at certainty, on all points, may be pronounced an impossibility. All that can be claimed is, that the author has performed his task well, and has given us much valuable historical matter in regard to a people of whom we need and desire information. Further studies may reverse some opinions and change some conclusions, but they will not destroy the substantial value of this volume, as a contribution to the history of the Japanese. We may look for some correction of errors by subsequent writers. Our attention has been called to one by Prof. Parsons, in his calling the Daimos Princes. It would, however, be ungenerous to hunt after small defects and overlook substantial merits.

The second part of the volume will be most interesting to the majority of Readers. It details the personal experience and observations of the author, and gives us a view of the manners and customs, mode of living and social habits, religious practices, etc., of the people. The various chapters which treat of such topics as "Sights and sounds in a pagan temple; Life in a Japanese house; Children's games and sports; Household customs and superstitions; Folk-lore and fire-side stories; The position of woman, etc., etc., are full of interest and instruction. Some things may excite the surprise of our Christian people, as when he says :

"No ladies excel the Japanese in that innate love of beauty, order, neatness, household adornment and management, and the amenities of dress and etiquette as prescribed by their own standard. \* \* As educators of their children, the Japanese women are peers to the mothers of any civilization. \* \* The Japanese maiden is bright, intelligent, interesting, modest, lady-like, self-reliant; neither a slave nor a wanton." All this will only make us feel more sensitively, when



he adds: "I yet utter my conviction that nothing can ever renovate the individual heart, nothing purify society, and give pure blood-growth to the body politic in Japan, but the religion of Jesus Christ." The one thing still needed is the Gospel.

There are valuable notes and appendices, furnishing statistics in regard to population, finances, productions, resources of the country, the army and navy, etc., etc., with a full Index to the whole work. Altogether it is a volume such as thousands of readers will be glad to possess.

*The First Century of the Republic: A Review of American Progress.*

By the Rev. Theodore D. Woolsey, D. D., LL. D., etc. pp. 506. 1876.

The papers which make up this volume were published, most of them, during the past year, in Harper's Magazine, with the title of "The First Century of the Republic." They were written by authors of such acknowledged reputation, and on subjects of so great interest, that we are glad to have them together in this substantial volume. It is a most fitting volume for 1876. It should be in the hands of every American reader—a household volume. The subjects discussed are so varied, and the information given so extensive, that we cannot attempt any summary of its contents. The very best we can do will be to give a list of the authors and their subjects. Eugene Lawrence, Introduction—Colonial Progress; Edward H. Knight, Mechanical Progress; David A. Wells, Progress in Manufacture; William H. Brewer, Agricultural Progress; T. Sterry Hunt, The Development of our Mineral Resources; Edward Atkinson, Commercial Development; Francis G. Walker, Growth and Distribution of Population; William S. Sumner, Monetary Development; T. D. Woolsey, The Experiment of the Union; Eugene Lawrence, Educational Progress; F. A. P. Barnard, The Exact Sciences; Theodore Gill, Natural Science; Edwin P. Whiffle, A Century of American Literature; S. S. Conant, Progress of the Fine Arts; Austin Flint, Medical and Sanitary Progress; Benjamin Vaughan Abbott, American Jurisprudence; Charles L. Bruce, Humanitarian Progress; John F. Hurst, Religious Development. The writers will be recognized, many of them, as representative men in their own departments. A carefully prepared analytical Index crowns the whole, and makes it a volume of convenience for reference, as well as of interest for general reading. It is hardly necessary to add that the style in which it is published is worthy of the well known house of Harper and Brothers.

*Homeric Synchronism.* An Enquiry into the Time and Place of Homer. By the Right Hon. W. E. Gladstone, M. P., Author of "Juventus Mundi," etc. pp. 284. 1876.

This is a volume of special interest to critical scholars. It is another, and most valuable, contribution to the Homeric question. The

authorship of the Iliad, and the related questions, have been matters of long and learned disputation. When we first read Homer in Greek, we were excited on the subject, and felt pained at the many critical doubts as to the reality of his existence and the authenticity of his story. We are glad to find so accomplished a scholar as Mr. Gladstone still defending the old and cherished views. His general conclusion is: "There are probable grounds, of an historical character, for believing that the main action of the Iliad took place, and that Homer lived, between certain chronological limits, which may now be approximately pointed out to the satisfaction of reasonable minds." The volume consists of two Parts—the first treats of the place and date of Homer in history, the second of matters relating to Homer's connection with Egyptian and Eastern knowledge. The discussion has, as the author suggests, "indirectly a relation to the Chronology of the Hebrew Records."

*Mediaeval and Modern Saints and Miracles.* Not ab uno e Societate Jesu. pp. 307. 1876.

The author of this volume has furnished, from authentic sources, copious illustrations of the teaching of the Romish Church. In this case, nothing is so terrible as the telling of the simple truth. It is not the Romanism of the dark ages, but Romanism as it has come down to our own day, that is here exposed to view, and subjected to this arraignment before the American public. The intelligent reader can examine the authorities for himself, as a large part of the volume is made up of citations from Catholic and standard authorities. The volume is one of great value on the Catholic question—which at present interests us politically as well as religiously.

*A General History of Greece.* From the earliest period to the death of Alexander the Great. With a Sketch of the subsequent History to the present time. By George W. Cox, M. A., Author of "Tales of Ancient Greece," "Mythology of the Aryan Nations," etc. pp. xxxii., 709. 1876.

We have no lack of histories of Greece, but this one is likely to secure for itself no inferior place. The author brings to his task ripe scholarship, a keen appreciation of his subject, a careful examination of facts, with manifest capacity as a writer to give a clear and impressive view of what he desires to portray. The volume is sufficiently full to satisfy the majority of readers, and yet not so full as to be tedious in its details. The style is clear, vigorous, and flowing, and many of the scenes are drawn with strong effect. It has all the requisite appendages, in the way of marginal and foot notes, colored maps, chronological table, Index, etc., to make it a complete volume for the student, and for whom it is specially designed, being one of "the Student's Series."



*A General History of Rome*, from the foundation of the city to the fall of Augustus, B. C. 753—A. D. 476. By Charles Merivale, D. D., Dean of Ely. pp. 701. 1876.

This volume, like the preceding one, to which it is a mate, belongs to "the Student's Series." It is an abridgment or condensation of the author's greater work, and the execution of the plan has been done with great judgment and skill. We are here furnished with a history that is really instructive, and at the same time sufficiently entertaining. It is supplied with maps and a good Index.

These two volumes, on Greece and Rome, are real additions to our historical reading, and will aid in a better acquaintance with these most interesting and important portions of the history of the ancient world: and will also help to a better understanding of much in our modern literature and civilization.

JOS. H. COATES & CO., PHILADELPHIA.

*Essays in Literary Criticism.* By Richard Holt Hutton.—Goethe and his Influence.—Nathaniel Hawthorne.—Arthur Hugh Clough.—Wordsworth and his Genius.—George Eliot.—Matthew Arnold. pp. 355. 1876.

Messrs. Coates & Co. deserve thanks for giving to the public an American edition of these literary papers of Mr. Hutton. It is proper that a writer who ranks among the ablest men of England in his own field, should be better known than he has been in our country, and that American readers should enjoy the pleasure and profit of a more general familiarity with his writings. Mr. Hutton is the leading Editor of the *London Spectator*, and the well-known success of that journal is largely due to his high literary ability. The six essays that form this volume—on the authors named on the title-page—present abundant evidence that he deserves to be ranked among the foremost literary critics of our day.

These papers are unusually fresh, and are marked throughout by fine discrimination, genial literary insight, just and subtle analysis, and remarkable aptness of critical expression. Mr. Hutton tells us, in his preface to this American edition, of "the constant delight he has taken in the writers here reviewed." The evidence of this intense interest in his authors, by which he reached his deep insight into them, is everywhere apparent. But his appreciation is by no means blind or unqualified. He sees defects and faults, and does not spare them. Perhaps the most distinguishing characteristic of Mr. Hutton's criticisms is the mirror-like view he gives of the personality of his authors—presenting the men as impressed on their writings. In this respect the papers of this volume are peculiarly valuable, as they show the sadly damaging influence, in the case of a number of the authors reviewed, of a want either of high moral life or of true Christian

faith. In the case of Matthew Arnold, for instance, it is made apparent how a skeptical rejection of what Heaven has provided in the Gospel for the craving needs of the human soul, has left only a brilliant intellectualism, unsatisfied and unanchored in the midst of its treasures, and has spread an aspect of sadness and gloom over all his poetry, which is well described as embodying "the sweetness, the gravity, the beauty, and the languor of death." In the case of Goethe, it is shown how the "moral indifference" theory of art breaks utterly down, and his poetry, which is almost perfect "until it rises to the dramatic region, where moral actions are involved, and a moral faith is therefore heeded, then becomes blank, shadowy, feeble." In the negative attitude, of both Hawthorne and Clough, toward Christian faith, literary ability was similarly damaged and barred from its best success. We know not precisely what theological standpoint Mr. Hutton occupies. If we mistake not, he holds "broad-church" sentiments. However that may be, the pictures he gives of some of the writers and writings he reviews, afford a very impressive view of the damaging effects, in literary effort, of skeptical thought or the absence of positive Christian faith. The moral tone of the Essays is, therefore, healthful and bracing.

BAKER, VOORHIS & CO., NEW YORK.

*The Philosophy of Law*; being Notes of Lectures delivered during Twenty-three Years (1852—1875) in Inner Temple Hall, London. By Herbert Broom, LL. D., late Professor on Common Law to the Inns of Court. pp. 307. 1876.

Dr. Broom is probably the best legal author, of our day, in England. His *Commentaries on Common Law*, *Commentaries on Constitutional Law*, and *Legal Maxims*, have secured for him high credit and a wide reputation. The work before us comes as the fruit of his long service as Professor of Common Law to the Inns of Court, London. Containing, as it does, the substance of his lectures in that position, it exhibits the results of long and careful thought—the maturest views and statements of one confessedly eminent in the science of jurisprudence.

The author's aim has been, not to present a theoretical view of the philosophy of law, or reach conclusions by abstract methods, but to bring out the acknowledged principles of law from the actual decisions of the courts. This method has the advantage of always connecting the broad, universal legal principle with a clear, distinct illustration of it. It brings into most transparent view the general ground and principles which underlie all right statutory regulations, and the rules and reasoning which lawyers and courts must apply to the various cases in practical life. The subject is thus brought under "the inductive method" of study, and it is made plain that, however crooked or oblique of equity judicial processes may sometimes seem to be, juris-



prudence is yet a "rational science founded upon the universal principles of moral rectitude."

The scope of this work is probably best indicated by a glance at the subjects of the different chapters. The first chapter is prefatory, and sets forth the nature and sources of common law, and the grounds of distinction between civil and criminal law. The next four chapters discuss the subject of contracts, defining their nature and settling all the principles that are applied to them. Chapters sixth and seventh present the subject of "torts," and the various legal principles they involve. The eighth and ninth chapters take up criminal law, and discuss the nature of the various crimes, and the legal rules demanded in the application of philosophic jurisprudence to cases in court.

The work is eminently practical, and must of course prove valuable to practitioners and students of law. To citizens in general it will afford such an acquaintance with the leading principles of law as should be had by all. Ministers of the Gospel would do well to make themselves familiar with the main principles of legal science as here presented. The publishers have done their part well, issuing the volume, in octavo, on heavy, tinted paper, and in large clear type, delightful to the eye.

S. C. GRIGGS & CO., CHICAGO.

*Viking Tales of the North.* The Sagas of Thorstein, Viking's Son, and Fridthjof the Bold, Translated from the Icelandic by Rasmus B. Anderson, A. M., Professor of the Scandinavian Languages in the University of Wisconsin, and Honorary Member of the Icelandic Literary Society, and Jón Bjarnason. Also Tegnér's Fridthjof's Saga, translated into English by George Stevens. pp. 370, 1877.

Good service was done by Prof. Anderson, in the interest of Scandinavian literature among us, by his work on *Norse Mythology*, and other books. We welcome this volume, giving us several characteristic Icelandic Sagas, with the needed explanations for a right understanding of them. It is a kind of literature but little known to the American public, and deserves encouragement. We believe this is the first volume of Saga-translations ever published in this country.

The word 'Saga' is applied to the Norse tales of the olden time, whether historical or fabulous. Some of the Sagas present genuine historical traditions, others are formed largely of mythical elements. Mr. Anderson has given us an example of each kind—the Saga of Thorstein being historical, and that of Fridthjof the Bold belonging to the fabulous class. In both we see illustrated the artistic and dramatic form into which the Saga writers cast their material. These Northern tales take the reader into scenes new and strange to him—where the movement of events is determined by unlooked-for blendings of supernatural powers with human actions, and rough supersti-

tions with historical facts. The consequent wild, weird, unearthly character of some of the scenes causes the stories to get a strong hold of the reader's interest. About half of the volume is made up of Stevens' translation of Tegnér's great Swedish poem: *Fridthjof's Saga*, with introductory chapters containing a Sketch of Bishop Tegnér, etc. The two Sagas prepare the reader to understand and appreciate this famous poem, which is based upon them. The volume closes with Explanatory Notes, and a Glossary of terms needing definition.

*Fridthjof's Saga*; a Norse Romance, by Esaias Tegnér, Bishop of Wexio. Translated from the Swedish by Thomas A. E. Holcomb and Martha A. Lyon Holcomb. pp. 213. 1877.

Tegnér's *Fridthjof's Saga*, as it has been well expressed, is "the very heart of Scandinavian poetry—a heart which, though it belongs to the icy North and strikes its deepest roots far down into the traditional legends of ancestral paganism, still has enough of warmth and beauty to delight the readers of the most varied climates and nationalities." An immense number of editions of this celebrated poem have been published in Sweden and Norway, and it has been reproduced in all the languages of Europe. Eighteen translations into English have preceded the one now given by Mr. and Mrs. Holcomb, which is the first *American* translation. We welcome this new rendering, not only because it is American, but because of its high excellence. It exhibits the true poetic susceptibility needed in a translator, to transfer poetry from one tongue to another. It is marked by an easy, graceful, musical flow of the metres,—preserving in every canto the original measures,—that makes this a truly superior translation. The volume is beautifully gotten out by the enterprising publishers.

*The Great Conversers, and other Essays.* By William Mathews, LL. D., Prof. of Rhetoric and English Literature in the University of Chicago. Sixth Edition, pp. 304. 1876.

It is not surprising that this book has reached a sixth edition. It is made up of twenty brief essays on important or interesting topics, and sparkles all through with gems of thought, beautiful expression and useful truths. Dr. Mathews exhibits much literary wealth, and writes with great force. Valuable lessons are given in a way that entertains and charms the reader. The author has one fault, however, which somewhat mars the excellence of some of his essays—the habit of allowing an error or mistake which he combats to throw him into an opposite extreme in which proper limitations are forgotten. His representations are often exaggerations, and his antitheses become unjust and misleading. An illustration of this is afforded by the essay on Compulsory Morality, in which, from the impotence of law to create personal virtue, he swings over to a conclusion which, logi-



cally extended and applied, amounts to an absurd denial of the propriety and usefulness of all legal restriction of crime or offences against social welfare. But even where the reader cannot accept all Dr. Mathew's views or statements, he will be quickened and instructed by his rich and unfailing suggestiveness.

SCRIBNER, ARMSTRONG & CO., NEW YORK.

*Christian Dogmatics*: A Text-Book for Academical Instruction and Private Study. By J. J. Van Oosterzee, D. D., Professor of Theology in the University of Utrecht. Translated from the Dutch, By J. W. Watson, B. A., Vicar of Newburgh, Lancashire; and Maurice J. Evans, B. A., Stratford-upon-Avon. vols. I, & II. pp. 818.

This work is issued as a part of the "*Theological and Philosophical Library*," edited by Drs. Smith and Schaff. They have selected it "as being upon the whole the work best adapted to the wants of English and American students." The wisdom of their selection we are not disposed to discuss, but to confine ourselves to the work selected. That it possesses real merit and is entitled to a conspicuous place among works which treat of Christian Dogmatics, few competent to form a candid and intelligent judgment, will deny. It is systematic in arrangement, comprehensive in scope, scholarly in discussion, orthodox, according to the Reformed standards, in doctrine, but catholic in spirit, and evangelical in sentiment. It makes good its title to *Christian Dogmatics*, for whilst the author does not discard the proper use of reason and philosophy, he does not forget that here, "everything must be viewed by the light which streams forth from Christ as centre:" and that, "Christ as the highest revelation of God, must also be to the dogmatist the light of his science."

It was perhaps a misfortune for the success of this work, in the United States, that it followed so close upon the elaborate work of Dr. Hodge, of the same general school of Theology, and with which it is most naturally brought into comparison. Dr. Hodge's *Systematic Theology*, published by the same house, Scribner, Armstrong & Co., had, we believe, a large sale, both in this country, and in England and Scotland. The field was thus to some extent preoccupied, and the work of Dr. Oosterzee will have fewer purchasers and students than if it had appeared in more propitious times. Still, it will doubtless command a steady and continuous sale.

Compared with the *Systematic Theology* of Dr. Hodge, we should say that it is more systematic and scientific in its treatment of the general subject, and has less of irrelevant or outside discussions. Many incidental topics, discussed at considerable length by Dr. Hodge, are barely alluded to by Dr. Oosterzee. Dr. Hodge's work impresses us as a careful compilation made upon an original outline, and hence



has much that scarcely belongs to a treatise on Systematic Theology. It is all very valuable, but some of it would be more in place elsewhere. Dr. Oosterzee has adhered to a plan, and given us an elaborate work, the result more of his own thinking and composition. His reference to other authors are quite frequent, but he quotes much less than Dr. Hodge. He is also less positive and dogmatic than the venerable Princeton Theologian. Tenaciously holding to the Reformed faith, he nevertheless does not seem so certain of its infallibility in every particular as Dr. Hodge does. On various points, such as that of the theistic argument, inspiration, etc., his views are rather European than English or American. He has evidently felt more the influence of other schools of theology and philosophy, than we have on this side of the ocean. He shows less disposition to contend for the formulae of the orthodox faith, than to set it forth in a manner that may commend itself to the sober thought of the present age. It is not meant that the work shows any material departure from what are considered orthodox views, but a more free handling of them than has commonly prevailed. There is no apparent unwillingness to grapple with any of the grave questions which belong to such a work.

It is eminently candid and fair in the discussion of topics about which there are real differences of opinion. The author does not fail to express, on every suitable occasion, his advocacy of the Reformed doctrine when differing from the Lutheran, yet he seldom if at all does any injustice to Lutheran views, unless it be that they are not always fully presented. It is to be distinctly understood, and he makes no attempt to conceal the fact, that he belongs to the Reformed School of Theology. But it is not the old, crabbed, repulsive exhibition of it. It is Calvinism in its modern dress, if still the same in substance, yet sweetened in spirit and more attractive in appearance. As illustrating Dr. Oosterzee's disposition to make concessions to others, he has really conceded nearly all that Baptists ask, and leaves a very slender support for his own system. We believe he has conceded more than the facts in the case warrant.

We would be glad to notice more at length some other features of the work, but we are hindered by lack of space. For the purpose designed, we regard it as a very excellent treatise, and, bating the few points on which we cannot agree with the author, cordially commend it to our readers. It is a valuable acquisition to the library of any minister or theological student.

(Through J. B. Lippincott & Co., Phila.)

*The Book of the Prophet Ezekiel.* By Fr. Wilhelm Julius Schroeder, B. D., Translated, enlarged, and edited By Patrick Fairbairn, D.D., and Rev. William Findlay, M. A., Larkhall, Scotland, aided by Rev. Thomas Crerar, M. A., and Rev. Sinclair Manson, M. A. pp. 492.



*The Book of the Prophet Daniel*—By Dr. Otto Zückler. Translated, enlarged and edited, By James Strong, S. T. D., Professor of Exegetical Theology in Drew Theological Seminary, Madison, N. J. pp. 273. 1876.

This is the thirteenth volume of Lange's Commentary on the Old Testament. That on the New Testament is completed, and the Old Testament part is rapidly approaching completion. Its general character is so well known, that little more seems necessary than to announce to our readers the appearance of this another volume. It may be added that the work of preparation, both in the original and in the edition in English, has fallen into the most competent hands, giving assurance of being well done. It is a volume covering prophecies of special interest.

*Epochs of Modern History. The Early Plantagenets.* By William Stubbs, M. A., Regius Professor of Modern History in the University of Oxford. pp. 308.

*Epochs in Ancient History. Roman History. The Early Empire. From the assassination of Julius Cæsar to that of Domitian,* by W. W. Capes, M. A., Late Fellow and Tutor of Queen's College and reader in Ancient History in the University of Oxford. pp. 260.

*The Athenian Empire,* by Geo. W. Cox, M. A., Joint-Editor of the Series. pp. 275.

The first of these three volumes belongs to the Series of Histories of Modern Epochs, the other two to that of Ancient Epochs. The first Series has now reached the ninth volume, the other the third. These volumes cover epochs of the deepest interest and greatest importance in the history of the world. They are prepared by scholars, who have made the subject a special study. We commend them to our readers for their real worth as histories, their convenience in studying special periods, and their attractiveness in style and cheapness in price.

*Sans-Souci Series. Anecdote Biography of Percy Bysshe Shelley.* Edited by Richard Henry Stoddard. pp. xxii., 290. 1877.

This is in every sense a most attractive volume. The exterior is pleasing to the eye, and the interior is still more pleasing, or rather fascinating. The subject is one of strange and absorbing interest, and Mr. Stoddard has performed his part so as to leave no room for fault-finding criticism. We scarcely know how more could be compressed into narrower space, or presented in a cheaper or more attractive form. If this is a fair specimen of this new series, it may be safe to predict for it great popularity, and the enterprising publishers may congratulate themselves on an assured success.

ROBERT CARTER & BROS., NEW YORK.

Through Smith, English & Co., Phila.

*The Footprints of St. Peter:* Being the Life and Times of the Apostle. By J. R. Macduff, D. D., Author of "the Footprints of St. Paul," "Memories of Gennesaret," "Morning and Night Watches," etc., etc. pp. xvi., 630. 1877.

The popular writer in this new work gives us a full account of the great apostle of the circumcision, from his early infancy to his death and burial. He aims to be full and satisfactory on all leading incidents, and to allow nothing to pass unnoticed that would throw light on his subject. In some instances there seems to be a needless minuteness of detail, yet the volume is one of value both for scholars and general readers. It will supply a want in our religious literature.

*History of the Reformation in Europe in the Time of Calvin.* By the Rev. J. H. Merle D'Aubigne, D. D., translated by William L. R. Cates. pp. xxix., 576. 1876.

D'Aubigne's History of the Reformation has been too widely read, and is too well known to need any extended notice. This is the seventh volume, and, like the preceding one, treats especially of the time of Calvin, who, as is well known was the object of the author's greatest admiration. Although posthumous, it possesses the well known traits of the distinguished writer. Another volume, expected during the year, will complete the work. It must always remain, in spite of historical defects, a popular history of the great Reformation.

*Synoptical Lectures on the Books of Holy Scripture.* Third Series. Romans—Revelation. By the Rev. Donald Fraser, D. D. pp. 306.

The plan of these Lectures is somewhat novel and well executed. The author condenses a great deal in a very narrow compass, and furnishes in a popular form and style the results of careful critical study. No one can read these lectures without a more intelligent view of the books of which they treat. They offer suggestions in the way of exposition—which it would be well for pastors to improve.

*Uncle Joe's Thanksgiving.* By Julia A. Mathews, author of "The Golden Ladder Series," "Drayton Hall," "Dare to Do Right," etc. pp. 360. 1877.

*The Broken Mallet, and the Pigeon's Eggs:* By Jonanna H. Mathews, author of "the Bessie Books," etc. pp. 325. 1877.

Two volumes by these popular writers for the young.

JAMES R. OSGOOD & CO., BOSTON.

(Through J. B. Lippincott & Co.)

*In the Levant.* By Charles Dudley Warren, author of "My Summer in a Garden;" "My Winter on the Nile," etc., etc. pp. 374. 1877.



This is a very interesting volume of travel and sight-seeing. The author, who was already known by a number of popular volumes, takes us over some of the most attractive places in the old world, and using his eyes for our benefit, tells us, in a chatty style, what he sees and learns. It brings one right into the midst of the life which the volume intends to portray. The journey begins at Jaffa, the ancient Joppa, and proceeds thence to Jerusalem, including the holy places in and around the city, with the "going down to Jericho," and Bethlehem. We are carried along the Syrian coast, over the Lebanon to Baalbeck and Damascus, of which very interesting accounts are given. Cyprus and Rhodes and the Ægean isles, Smyrna and Ephesus, Constantinople, Athens and Corinth are included in the range of places visited and talked about. It is enough to name the places visited to satisfy any one that the subject of the volume need not lack interest, and the author makes good use of his eyes and ears, and wields a ready pen.

*Harold.* A Drama by Alfred Tennyson. [Author's edition, from advance sheets.] pp. 170. 1877.

It is enough to announce a new poem from Tennyson to insure readers; and the volume comes too late for any careful notice in this number of the REVIEW. The characters who figure in the play are the most distinguished in that epoch of England's history—King Edward the Confessor, Stigand, Archbishop of Canterbury, and Aldred, Archbishop of York, Count William of Normandy, William Rufus, the sons of Earl Godwin, of whom Harold, the Hero of the Drama, is the most conspicuous. The volume is published uniform with "Queen Mary," and is attractive in appearance.

SMITH, ENGLISH & CO., PHILADELPHIA.

*Text-Book of Church History.* By Dr. John Henry Kurtz, Professor of Theology in the University of Dorpat, etc. Two vols. in one. Revised, with Corrections and Additions from the Seventh German Edition. pp. 534. 1876.

This new edition of this popular text-book of Church History differs from the preceding chiefly in a more accurate representation of some of the Churches in the United States—especially the Lutheran. It has received, and merits, a wide use in Theological Seminaries and in private study. The publishers deserve well of all who have occasion to use such a work, in their efforts to render it more accurate and trustworthy. The movements of Churches in the United States are so rapid and varied, that it is not easy to keep pace with the changes.

LUTHERAN BOOK STORE, 117 N. SIXTH ST., PHILA.

*Luther and the Swiss.* A Lecture delivered before the Evangelical Association of Hanover, Germany. By Gerhard Uhlhorn, D. D.

Translated from the German by G. F. Krotel, D. D., Pastor of the Evangelical Lutheran Church of the Holy Trinity, New York city. pp. 57. 1876.

We intended to give some extracts from this able and interesting Lecture, but are unable for want of room. It is decidedly Lutheran, but not quite according to "the Galesburg Rule." We commend its careful reading by all.

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*Lecture Notes on Inorganic Chemistry.* By E. S. Breidenbaugh, A. M., Conrad Professor of Chemistry and Mineralogy, Pennsylvania College. pp. 71. 1876.

These Notes are designed for the use of students in the study of chemistry, and to save the time occupied in taking and transcribing notes of lectures. They will be found very convenient, and, being interleaved with excellent white paper, furnish room for any additional notes of students. Printed by J. E. Wible, Gettysburg, Pa.

The several Lutheran Almanacs, as usual, have been published. They differ somewhat in figures and names. Greater accuracy, if possible, is desired in the statistics of the Church. These Almanacs furnish a large amount of valuable information in regard to the Church, and should have a wide circulation. No Lutheran family should be without one of them. We have been brought to regard them as a necessity, and would sooner be without some costly volume than a Lutheran Almanac. We give the names of these publications.

*The Lutheran Almanac, for 1877.* By T. Newton Kurtz, 151 W. Pratt St. Baltimore, Md. pp. 48.

*Kirchenfreund Kalendar auf das jahr unseres Herrn. 1877.* Ein jahrbuch des "Lutherischen Kirchenfreundes" für das deutsche Christenvolk. By Severinghaus & Co., 375 Milwaukee St., Chicago, Ill. pp. 46.

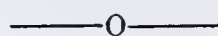
*Church Almanac, 1877.* Lutheran Book Store, 117 N. 6th St. Phila. pp. 46.

We have received several Memorial Discourses. "Our History and our Success," by Dr. L. A. Gotwald, York, Pa.: "Centennial Memorial," by Rev. L. M. Heilman, Harrisburg, Pa.: "Centennial Discourse," by R. B. Welch, D. D., LL. D., of Union College, N. Y.

"Report of the American Evangelical Lutheran Mission in India; with a brief sketch of the Mission. 1876.



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THE FOREIGN QUARTERLIES AND BLACKWOOD.

The contents of the Foreign Quarterlies for 1876 give striking proof that these periodicals present the opinions and thoughts of leading minds upon current and all-absorbing topics. We find E. A. Freeman, the historian, writing on "The Turks in Europe," Mr. Gladstone reviewing the "Life and Letters of Macaulay," Colonel Chesney criticising the "Comte de Paris' Campaign on the Potomac," and Lord Houghton discussing the Social Relations of England and America. Various articles on Servia and the Ottoman Empire give information on the existing European Complication. "Cycles in Trade," "The Depreciation of Silver," "Foreign Loans and National Debts," have a bearing on the present business troubles. "The Centennial" also comes in for a notice, and "The Arctic Regions" and the "Suez Canal," and many other interesting and more or less prominent topics are ably and comprehensively treated. And the far-famed Blackwood's Magazine, the most powerful monthly in the English language, abounds in stories, essays, and sketches, of the highest literary merit.



THE  
QUARTERLY REVIEW  
OF THE  
EVANGELICAL LUTHERAN CHURCH.  
APRIL, 1877.

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ARTICLE I.

THE ELDERSHIP OF THE NEW TESTAMENT.

The subject of Elders has not claimed as much attention in the Lutheran Church, as among some other denominations. With us, questions of church polity have usually been considered of secondary importance; whilst with some others, they are vital, their very ecclesiastical existence and even their name depending on their organization. From some recent discussions and movements in the Lutheran Church, it seems likely that the subject of Elders will attract more attention among us than it has in the past. Some portions of the Church have taken a "new departure," and others will no doubt be exercised on the subject. It is deemed, therefore, both appropriate and important to put the readers of the REVIEW in possession of the leading facts, gathered from the New Testament, bearing on the subject, with such other information and reflections as may help in forming an intelligent judgment.

The views of the different Churches in reference to Elders, and the position they occupy in those different Churches, as is well known, is widely diverse. In hardly any two of them do they hold the same rank and position.

In the Episcopal Church, an elder or presbyter—*πρεσβύτερος*—is one of the second order of ministers: that Church holding to three orders of ministers, bishops, priests or elders, and deacons. With this the Methodist Episcopal Church so far agrees, as to hold the eldership to be one of the distinct orders of ministers, with the addition of bishops and deacons; the bishops, however, differing only in office, and not in rank, from elders.

In the Congregational Church, an elder is the pastor of the Church or minister of Christ, and the only church officers recognized, are elders or ministers, and deacons. For a time, the Congregational Church had ruling elders, but they have been discarded, and now the only officers are the two named.

In the Presbyterian Church the distinction of teaching and ruling elders has generally prevailed—the teaching elders are pastors or ministers, and the ruling elders are associated with the pastor in the government of the Church. Considerable difference of views and practice has been developed of later years in this Church in regard to ruling elders.

Our Evangelical Lutheran Church has not been entirely uniform or consistent in theory or practice with respect to elders. As a rule, in this country, each congregation has had a body of elders, whose special duty it is to look after the spiritual welfare of the congregations to which they belong. The General Synod's Formula of Government is hardly consistent with itself on the subject. It treats elders as both ministers and laymen. In chap. iii., sec. 1, treating of *pastors* it says: "*The persons filling this office, are in Scripture designated by different names, as bishop, presbyter or elder, etc.;*" and in chap. xvii., sec. 1: "*The clergy shall then hold a meeting consisting exclusively of Scripture elders, that is, preachers, etc.*" But elsewhere, as chap. iii., sec. 6, and chap. iv., sec. 1, we are informed that 'elders are officers elected by the members of the Church as their agents to perform some of the duties originally devolving on themselves, and with the pastor or pastors and deacons compose the Church Council.' In theory they are ministers, or ministers are elders, but in practice



they are laymen. This inconsistency, however, is no greater than will be found in other churches.

The General Council has published a "*Constitution for Congregations*," in which it is declared that, "*The permanent and ordinary offices of the Congregation shall be the Pastorate and Diaconate*" Lay or congregational elders are discarded, and it is affirmed that, "The *chief officers* of the Christian congregation are named in the New Testament: Pastors or Shepherds, Bishops, Presbyters, or Elders, and as they that have the rule in the Lord, all which names designate one and the same class of officers, whose dignity, rights and general duties are under Divine appointment the same, and are inalienable and unchangeable."—Art. iv., sec. 2. This is quite at variance with what has hitherto prevailed in the churches of the General Council, and it will be seen is the same as the present theory of the Congregational Church. Whether it is better or more scriptural than the practice of the fathers, admits of very serious doubt.

When we approach the examination of this subject in the New Testament, we are at once met with the rather strange and embarrassing fact, that we have no account of the origin or institution of the office of elders. We find the term elder of very frequent occurrence, but are left to conjecture as to the origin of the office in the New Testament Church. The common theory is, that the office was transferred from the Jewish to the Christian Church, and that it holds substantially the same position in both. This may serve as some explanation for its existence in the Christian Church, but will not very accurately define its precise character, since the office among the Jews was of a very general kind, and such a transfer may involve changes adapted to the new relations. We are left to an examination of the term and its use in the New Testament.

The word *πρεσβύτερος*, rendered elder, occurs very frequently in the New Testament—more than sixty times. In some of these it is employed, in its original and general sense, to denote age, in others its meaning is equivocal, but in the great majority of cases, it is used to indicate the official posi-

tion of the persons designated. In about one half of these cases reference is had to the elders of the Jewish Church, called "the elders of Israel," "the elders of the Jews," "the elders of the people," or simply "the elders." These elders occupy a prominent place in the history of God's ancient people. The earliest mention of them in their official capacity, is in connection with the exodus of the children of Israel from Egypt; but from that time on they figure in both the civil and religious affairs of that people. At the time of Christ, the elders are frequently referred to, and their actions narrated. But we have nowhere any clear or distinct statement of their powers and duties. Sometimes they seem to have acted alone, and at other times in connection with the Chief Priests, or Chief Priests and Scribes. At the trial of Jesus we read: "*Now the chief priests and elders, and all the council sought false witness against Jesus to put him to death.*" According to the best authorities, each synagogue when fully organized had its college of elders, who presided over its interests. One of these was chief or ruler of the synagogue, to whom there is reference, more than once in the New Testament. Twice by Luke, Gospel 22: 66, and Acts 22: 5, they are spoken of collectively as "the eldership," *πρεσβύτεριον*, or presbytery.

Without anything very clear or specific about the powers or duties of these elders among the Jews, we learn that they had the general care and oversight of whatever affected the public interest. In the Article on Elders in *Smith's Dictionary of the Bible*, we are told: "*Their authority was undefined, and extended to all matters concerning the public weal.*" They were not, however, the divinely constituted ministers of religion, as priests and prophets were, but rather rulers, counselors, judges, in matters civil and religious.

It was this office among the Jews, that is supposed to furnish the basis or model for the eldership in the Christian Church. With no account of its institution, we find it mentioned first in Acts 11: 30, where, in speaking of a contribution made for the 'relief of the brethren in Judea,' Luke says, they "*sent it to the elders, by the hands of Barnabas and*



*Saul.*" This mention of elders is so indefinite that it has been a question what elders are referred to—elders of the Jewish or the Christian Church—but the common view is that Christian elders are meant. If so, we find elders then in existence in the Church, and find them first in the Church in Judea. Somewhat later, when a dispute arose in the Church about circumcision, with a view to its orderly settlement, it was decided that Paul and Barnabas, with others, should go up to Jerusalem, "*unto the apostles and elders, about this question.*" On their arrival, "*they were received by the Church, and of the apostles and elders.*" As soon as convenient, "*The apostles and elders came together for to consider of this matter,*" and when they had reached a conclusion, messengers were sent from "*the apostles and elders and brethren,*" conveying to the churches the "*decrees that were ordained of the apostles and elders which were at Jerusalem.*" From this it is abundantly manifest, that the mother church in Jerusalem had elders at a comparatively early day, and that they took part in the public deliberations and decisions of the church. There is, however, no evidence that they held or exercised any of the functions which belong to the office of the "ministry of the word." The apostles, at least some of them, were still in Jerusalem, and were the divinely appointed agents to preach the Gospel. The elders, as among the Jews, may be assumed to have had a general care over the welfare of the Church, in the way of counsel, direction, and government.

Prior to the Council assembled in Jerusalem, during the first missionary journey of Paul and Barnabas, as they visited places in Asia Minor, preached the Word, won converts, organized churches—"confirming the souls of the disciples, and exhorting them to continue in the faith"—*they "ordained them elders in every Church."* These were churches composed in good part at least of gentile converts, so that not only in Judea or among Jews, but also among the gentiles, this feature of elders is found to be recognized and adopted. This passage just quoted in part, Acts 14 : 23., has given rise to no little discussion, as to how these elders were chosen, who made the choice, how they were inducted into office, etc., etc.

But a few points are plain and beyond dispute. It is plain that the churches had elders, that this holds of "every church," or church by church, καὶ ἐκκλησίαν, that they were selected from among the disciples or members of the individual church, and not from abroad. What their position and duties were, we must learn from other parts of the New Testament.

What Paul and Barnabas did for the churches referred to, there is reason to believe was done in all the early churches—elders were ordained or constituted, to take care of the church. In many of them we know this to have been the case, and are warranted in regarding it as one of the features of primitive Christianity. The church at Ephesus had its elders, Paul gives instruction to both Timothy and Titus in regard to the qualifications and duties of elders, showing the office to be one everywhere recognized, and to the latter of these says: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, *and ordain elders in every city, as I had appointed thee,*" (Tit. 1 : 5). The epistles of Peter and James confirm the existence of elders in the churches to which these epistles are addressed.

Another term, ἐπίσκοπος, overseer, "bishop," is found in the New Testament applied to the same persons. That these terms πρεσβύτερος and ἐπίσκοπος designate one and the same person, or that they apply to persons holding the same office, is a point placed beyond any fair controversy. The most strenuous advocates of Episcopacy, as well as the defenders of the parity of the ministry, admit this. The *elders* of the Church at Ephesus, whom Paul sent for to meet him at Miletus, he calls "overseers," or bishops, ἐπίσκοπους, Acts 20 : 28 ; and after setting forth the requirements of an elder, Tit. 1 : 6, he immediately adds, "For a bishop must be blameless," etc. The term ἐπίσκοπος was familiar to the Greeks, or Greek-speaking Christians, and conveyed the idea of care, inspection, or oversight.

These two terms, elder πρεσβύτερος, and bishop ἐπίσκοπος, the one coming in from the Jewish Church, and the other from among the Greeks, were indicative of the rank or



dignity, and the general duties of the office. An elder was to be a man of age and experience, of sober judgment, sound practical wisdom, able to rule his own house—"Not a novice, vigilant, sober, of good behaviour, given to hospitality, apt to teach," etc., 1 Tim. 3 : 2-6—as he was to "take care of the Church of God," over which he had been made an overseer.

There are some points in connection with the eldership that may be considered as definitely settled by the New Testament, or so clear that no one would call them in question, except for a special purpose.

1. *That there was a plurality of elders in each church.* In no instance have we mention of a single elder in a congregation, or of one exercising this office alone, but in every case where mention is made of this class of officers, directly or indirectly, they are a body or college of elders. In the first mention of them in the churches of Judea and Jerusalem, Acts 11 : 30, and Acts 15, it is "the elders" of the church, and not an elder. Of the churches gathered by Paul and Barnabas, we read: "and when they had ordained them elders in every church." This does not mean an elder in each church, but in each church "elders." This is the most natural meaning of the Greek, has the endorsement of the great body of critics and commentators, and is sustained by the plain meaning of the record in other cases. The church at Ephesus, we learn, had a plurality of elders, who as a body had the oversight of the church. Acts 20 : 28. In the epistle to the Philippians, Paul addresses "all the saints, \* \* with the bishops and deacons," chap. 1 : 1. As the church in that city was one, the evidence is clear of a plurality of bishops or elders presiding over it. In the instructions to Titus, the same is very evident. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city." It was deemed necessary for the proper order of each church that it should have its body of elders. James says, "Is any sick among you? let him send for the elders of the church," implying that in every church there were elders. Surely no one would imagine that James meant to send off to different churches, and bring the pastors of the several

churches, to pray over the sick and anoint him in the name of the Lord. The Romish Church, by "elders" or presbyters, here explains priests, but no intelligent candid Protestant will maintain such a view. Also Peter says: "The elders which are among you I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you," etc. Here again it is implied that there were elders in each church, who, "taking the oversight thereof," and "being ensamples to the flock," were to discharge their solemn duties.

The point of the plurality of elders in each organized congregation, is so clear from the New Testament, that it seems scarcely necessary to argue it further. In confirmation, however, of what has been said, we will cite the testimony of one or two modern authorities, who have made a special study of the New Testament Church. Neander says:

"It is, therefore, certain that every church was governed by a union of the elders or overseers chosen from among themselves. \* \* In Acts 14 : 23, we are told, that Paul appointed presbyters for the churches, formed in the different cities, that is, in each church a college of presbyters. To understand with Baur, that the plurality of presbyters is to be taken collectively, and for each church only one presbyter was appointed, would be inconsistent with Acts 20 : 17, where it is said that Paul sent for the presbyters of the church at Ephesus, which implies that a plurality of presbyters presided over one church; or the word *ἐκκλησία* which in the passage first quoted is understood of a single church, must be here arbitrarily taken to signify several churches collectively—certainly quite contrary to the phraseology of the apostolic age, according to which the word *ἐκκλησία* signifies, either the whole Christian Church, the total number of believers forming one body under one head, or a single church or Christian society. In that case, the plural *τῶν ἐκκλησιῶν* must necessarily have been used."\*

Schaff says :

"After the pattern of the synagogues, as well as the ancient

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\* Planting and Training of the Church, p. 148.



municipal governments, where the power was vested, aristocratically, in a senate or college of *decuriones*, every church had a number of presbyters. They appear everywhere in the plural, and as a corporate body;—at Jerusalem, Acts 11 : 30; 15 : 4, 6, 23; 21 : 18; at Ephesus, 20 : 17, 28; at Philippi, Phil. 1 : 1; at the ordination of Timothy, 1 Tim. 4 : 14, where mention is made of the laying on of the hands of the presbytery; and in the churches, to which James wrote, Jas. 5 : 14: ‘Is any sick among you? let him call for *the presbyters of the congregation*, and let them pray over him,’ &c. The same is implied also in the statement (Acts 14 : 23), that Paul and Barnabas ordained elders (several, of course) for *every* church; and still more clearly in the direction given to Titus (Tit. 1 : 5), to ordain elders, that is a presbytery, in *every* city of Crete.”\*

It is plain, therefore, that the churches had a plurality of elders, and that those churches which have but a single elder, and that elder “*the pastor*,” entrusted with the whole official care of the spiritual welfare of the church, have little in the eldership of the New Testament to sanction such a system. It not only finds no warrant there to sustain it, but must find itself arrayed against both the letter and the spirit of the New Testament eldership; for it savors of a monarchical spirit, and denies to congregations the privilege of choosing from among their own members those who shall help to govern and take care of the church of God. If some have erred in other directions, it must be clear that the single eldership, in the shape of the modern pastor, does not bring us back to the New Testament practice.

2. *That the office of elder was congregational and local.* The elders we read of in the New Testament, were selected from among the members of the individual congregations, and were to serve in the churches to which they belonged. There is not a hint of an elder being selected from one church to serve in another, or of the elders going from place to place in the exercise of the functions of their office. Upon whomsoever the duty rested of going into all the world and preach-

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\* History of the Apostolic Church, p. 526.

ing the Gospel to every creature, of founding churches, it did not rest specifically upon the elders. They were to take care of churches already founded, or of those already gathered into congregations. The elders of the church in Jerusalem were not elders of the church at Rome. The elders or "bishops" at Philippi were not elders at Ephesus. They were not ministers or servants of Christ, called to serve wherever the Master should send them, but officers of a local or particular church. All the accounts we have of their selection, and the instructions in reference to them, imply this.

Special stress has been laid by some on the word, *κοπιῶντες*, employed by the apostle in reference to elders, and it has been argued that "it describes a distinct sort of Christian activity and effort." We are assured that it is "necessary to understand these "elders who labor in word and doctrine" to be those who are specially intent and occupied with the enlargement of the Church's domain, the planting of it on new soil, the conversion of the heathen to the truth as it is in Jesus, even the heroic missionaries, such as Paul and Barnabas, Timothy and Silas, who do not appear even to have been settled bishops, presidents, or pastors of particular congregations."\* "The learned Mosheim" is appealed to in support of such a view.

It may be a sufficient reply to say, 1. That "Paul and Barnabas, Timothy and Silas," are nowhere in the New Testament classed along with the "elders" of the churches, and manifestly do not belong to this class of church officers. 2. That so far from the word *κοπιῶντες* describing "a distinct sort of Christian activity and effort," it is a word of very general meaning and application, and not at all restricted to ministerial labor. It is employed in such cases as the following. Matt. 6 : 28, of the lilies—"they *toil* not:" Luke 5 : 5, of the disciples fishing, "we have *toiled* all the night:" Matt. 11 : 28, of sinners, "all ye that *labor* and are heavy laden:" Acts 20 : 35, of manual labor, "that so *laboring*, ye ought to support the weak:" 1 Cor. 4 : 12, "And *labor*, working with

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\* "Lutheran and Missionary," Nov. 26th, 1874.



our hands." Rom. 16 : 12, of several females, active in the service of Christ, "Tryphena and Tryphosa who *labor* in the Lord," and, "Persis, which *labored* much in the Lord." It is not so much the "distinct sort," as the degree or extent of labor that is implied in this word—it is toil or labor even unto weariness. If it distinguishes the heroic missionary labors of those who plant churches on new soil, etc., we must include the service of Tryphena, Tryphosa, Persis, and other Christian women.

There is no evidence in the New Testament of elders being charged with duties of an official character outside of their respective churches. Of course, in common with all Christians, they were interested in the extension of Christ's kingdom and the general welfare of the Church, but they were elders or bishops in the congregations alone to which they severally belonged. Their office was congregational and local.

3. *That there was aside from or not included in the eldership of the churches, a divinely appointed ministry in the New Testament Church.* There were ministers, at that time, who were not congregational elders, and the congregational elders were not called to the same responsibilities and duties with these ministers. Neither inclusively nor exclusively did the elders embrace the entire ministry of the Church. The eldership and the ministry are not corresponding terms, so that the one may be used indefinitely for the other. The Church had a ministry above, or beyond, or outside of the elders. At present, we are not discussing rank or dignity, but simply the existence of ministers of the Gospel, who were not elders in any of the churches.

That the elders were not the only ministers of the Gospel, in the times of the Apostles, must be evident to every reader of the New Testament. There were those whose call and commission were general—"to go into all the world—to preach the Gospel to every creature"—and not simply along with others to take the oversight of a flock. It will not be questioned that the Apostles held an office quite different from that of the Ephesian elders or Philippian bishops. When

Peter writes of himself—"who also am an elder"—he did not mean to ignore his apostolic office, or to place himself officially among congregational elders. He was an elder in more than one sense, but was also "an apostle of Jesus Christ," and as such addresses those "scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia."

But besides the apostles, whose office was peculiar, and who had not in all respects any equals or successors, there were others who were called to this broader and more general work of the ministry. These were preachers or ministers of Christ, who were not elders of the churches at Ephesus or Philippi, or anywhere else. Small as was the Church at that day, and brief as are the records left us, we have a considerable list of those, who were ministers of the Church, in some sense different from those who served as elders or bishops of congregations. It is not surprising that the list is not greater, but that it is as large as it is. We can mention Barnabas and Silas, Timothy and Titus, Mark and Luke, Stephen and Philip, Aquila and Apollos, Simeon and Manaen, Clement and Onesimus, Lucius and Justus, Epaphroditus and Epaphras, Tychicus and Trophimus, Aristarchus and Archippus, Sosthenes and Tychicus. These and some others whose names are given, with possibly many more whose names are not given, are not to be included among the elders of the New Testament. They belong to another class, whose sphere of duty was not confined to one particular church or congregation, but who traveled freely and served where the great Head of the Church called them. Some of them, at times, accompanied the apostles in their mission as colaborers, or were sent by them on special missions to different places in extending the Kingdom of Christ. They labored in different fields as circumstances or the call of duty determined. They were not restricted to any single town or church, but their field was the world.

Now it is certainly a mistake to hold that there was no distinction between the elders in the churches founded by the apostles, and these men; or that the elders of the church at Ephesus or the bishops at Philippi occupied the same posi-



tion, in all respects, with Barnabas and Timothy and Titus and others, whose names are given as the fellow laborers with the Apostles, and who were wholly devoted to "the work of the ministry."

Whatever the difference may have been, it is believed that such a difference did actually exist; and that the thoughtful reader of the New Testament, with no theory of Church Polity to maintain, will not fail to recognize it. He will meet with the elders of individual churches, as in Acts 14:23, and he will also meet with accounts of the ministry apart from any eldership of the churches.

4. *That these elders were in some sense, or to some degree, subordinate to this other and higher ministry in the Church.* We do not undertake to define clearly the precise relation of the two. Beyond what has been already said, that the one was local or congregational and the other was not, we may before we close point out some other distinctions, which will aid in illustrating this point. At present, we call attention to the fact, that the instructions to Timothy and Titus in regard to elders, implies the superior position and authority of these servants of Christ to the elders to be ordained or constituted in the churches. Our readers need not be alarmed at the ghost of diocesan episcopacy, which we have not been able to discover in the New Testament; nor should this hinder us from admitting the fact, that 'the elders ordained in every church' were not the same in rank and position with Barnabas and Timothy and Titus and others. Let any one read the epistles to Timothy and Titus, and then let him ask himself, were 'the elders to be ordained in every city,' to occupy the same position, and do the same work, in all respects, with these tried and faithful servants of Christ?

We think we find further proof of our point in the facts connected with some of the individual churches. Take the case of the church at Ephesus. This church was planted and ministered to, for a considerable time, by the apostle Paul himself. That it had elders we know, and that these elders exercised their office while Paul was ministering to the church, there is no reason to doubt. After Paul's departure

from Ephesus, he left Timothy in charge. He writes: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith." From the epistles to Timothy, it is very evident that his office was not that of an elder of the congregation, but of a superior and more general character. Call it by what name you please, he was not an elder at Ephesus. Still later, a uniform and well grounded tradition fixes Ephesus as the centre of the Apostle John's labors, and from which place he was banished to the isle of Patmos. In the messages sent through John to the Seven Churches in Asia, it will be noticed that they are not sent to the elders of the churches, but severally to one individual, who is styled "the angel" of that church. We are well aware of the diversity of sentiment that has prevailed in regard to these "angels," but it seems quite certain that in each of these seven churches there was some one, who occupied the position of responsibility, and who was charged with the special care of the church. There were doubtless elders in these churches, but there was also in each of them one who is addressed as the "angel of the Church."

The church at Colosse, it may be taken for granted, was organized after the style of the other churches established by the apostles, and had its body of elders. Yet in the epistle to that church, without any mention of the elders and deacons, Paul writes: "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

These, and other similar facts that might be adduced, go to show that there did exist in the church a ministry aside from the eldership, and that this ministry had pre-eminent authority and responsibility. It is again and again referred to in the New Testament, as "the ministry of the word," "the ministry of reconciliation," "the work of the ministry;" or simply "the ministry," "seeing we have this ministry," that the ministry be not blamed, make full proof of thy ministry," etc., etc.



There are insuperable difficulties in the way of indentifying the eldership of the New Testament with this ministry, in any such way as to make them one and the same—or to allow of no ministry aside from the elders of the churches. If, as some maintain, there was in the New Testament Church, beside the diaconate, only one other office, and that office the pastorate, and the incumbents of this office simply elders, called by whatever name—"Pastors or Shepherds, Bishops, Presbyters, Elders, etc."—then we are at an utter loss how to explain certain facts in that Church. If all elders were ministers, either in the New Testament, or in the modern, sense of that term, and all ministers were simply elders, elders of individual churches—and we know of no other at that time—how are we to explain the following facts?

1. The eldership did not come into existence until some time after the beginning of the Christian Church, and then most probably to meet an existing necessity. Exactly how soon this office was established we do not know, but we have no evidence of its existence until some years after the first planting of the Church. The ministry existed from the beginning. Indeed without a divinely instituted ministry we cannot see how the Church could ever have been established. Schaff, who is by no means a high-churchman on the ministry, says of this office:

"The office is not, indeed, a creature of the congregation. It is itself the creative beginning of the Church, the divinely appointed organ of her establishment and edification. The apostles go before the Church, and not the Church before the Apostles."

Christ commissioned the twelve before His ascension, and we read that as the fruits of His ascension, He received gifts with which He endowed the ministry—"for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4 : 12.

We find then a ministry in existence, and the Church founded, before we have any elders, or before these elders could have had any office to perform. This ministry had reference to the whole Church, while elders were called to

preside over single congregations. The latter could have no existence until congregational organizations took place, and they were selected to preside over them. And this substantial distinction must have continued to prevail.

2. In the enumeration of offices belonging to the ministry, there is no distinct mention of elders. They were in existence in the Church when Paul wrote his epistles, and yet in giving an account of what the ministry embraced, elders are omitted. This must seem strange, if the elders were the only or chief ministers of the New Testament. In the first epistle to the Corinthians, chap. 12 : 28, we read : "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that, miracles, then gifts of healing, helps, governments, diversities of tongues." In the epistle to the Ephesians : "And he gave some, apostles ; and some prophets ; and some, evangelists ; and some pastors and teachers." In neither of these, nor in Rom. 12 : 6—8, have we any mention of elders.

But it is said, that although not mentioned by name, they are included in the general enumeration. Be it so. Still the difficulty remains. They are not specifically named, and there is a lack of agreement as to precisely what elders do correspond to in these catalogues, even on the part of those who maintain that they are included. If elders are ministers, and ministers are elders, it does seem strange that they are no where mentioned in any scripture enumeration of the various orders or ranks of the ministry of the New Testament. Not only so, but it will be seen before we finish this article, that the terms most descriptive of the office and work of the ministry, as an office for the preaching of the Gospel and extending the Kingdom of Christ, are not applied to them.

We are fully aware that we have not made much progress in determining the precise office, or defining the duties, of elders. But some light will have been thrown upon the subject, if only errors have been corrected and false assumptions exposed. If it has been shown that a single elder in a church, and that elder *the* pastor or sole spiritual teacher and guide,



has no authority or sanction in the New Testament, it should abate somewhat the dogmatism of those who denounce congregational elders, and claim for their system the warrant of the New Testament.

It has already been intimated that there is great difficulty in determining the precise functions of the New Testament elders. This will be apparent at once from the different conclusions reached by those who have most carefully studied the subject. Some have claimed that their chief business was that of teaching or preaching, while others have denied that this at all entered into the original design, but that their office was that of ruling or supervision. Others, again, have claimed that they were to both teach and rule, or some to teach and others to rule.

Neander holds that, at the first, teaching or preaching did not belong to the office of elders. He says :

“Originally the office of overseer of the church probably had nothing in common with the work of instruction. Although the overseers of the church took cognizance not only of the good conduct of its members, but also of that which was considered as forming its basis, the maintenance of pure doctrine, and the exclusion of error; and though from the beginning care would be taken to appoint persons to this office who had attained to maturity and steadiness in their Christian principles, it does not follow that they possessed the gift of teaching, and in addition to their other labors occupied themselves in public addresses.” \*

He holds, indeed, that gradually a change took place, and that in course of time, “The function of church-teacher and elder became more closely connected with each other.” But even then he does not hold them to be identical, and claims the “proof that the two were not *necessarily* and always united.” †

These views of Neander are sustained by a careful study of all the passages in the New Testament bearing on the

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\* Planting and Training of the Christian Church, p. 153.

† History of the Christian Religion and Church, vol. I. p. 188.

subject. As a contrary view has been maintained, we will briefly examine a few of the arguments on which it rests.

It is argued that the use of the word "feed," Acts 20 : 28, and 1. Peter 5 : 2, with reference to elders, shows that they were intrusted with the duty of teaching or instruction. And this argument is strengthened by an appeal to Ephesians, 4 : 11, where "pastors and teachers" are spoken of in closest connection. The words "pastors" ποιμένας, and "feed" ποιμαίνειν, having the same root, it is a plausible argument that the elders were "pastors," and their office to "feed" the people with knowledge and wisdom.

But the conclusion is hardly warranted by the premises. The word translated "feed," ποιμαίνω, has not this definite or specific meaning. It has a broader signification, and especially includes the idea of ruling or having the oversight. Out of eleven times that the word is used in the New Testament, it is four times rendered rule, as, "He shall *rule* them with a rod of iron," Rev. 2 : 27, 19 : 15, "who was to rule all nations with a rod of iron," Rev. 12 : 5. In Jude ver. 12, where it is rendered "feeding"—"feeding themselves without fear," it does not help the argument. Trench justly observes as over against βόσχω, to feed, that "ποιμαίνω involves much more; the whole office of the shepherd, the entire leading, guiding, folding of the flock, as well as the finding of nourishment for it."\* He calls attention to the well known fact that kings or rulers were designated by this same term.

It is an entirely gratuitous assumption that "pastors and teachers" in the passage referred to, Ephesians 4 : 11, are to be joined in the same office, and that this office is that of elders in the church. It is much more natural to separate them, or to suppose that by the use of these two terms the apostle meant to distinguish between them.

It is also alleged that the instructions given to Timothy and Titus in regard to the qualifications of elders, implies that the preaching of the Gospel belonged to their office, that it was indeed their paramount duty. But here also the

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\* (Synonyms of the New Testament.)



evidence is far from being clear and decisive. If it be found anywhere, it must be in the word *διδασκτικός*, "apt to teach," 1 Tim. 3 : 2, or in, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit. 1 : 9. These include the strongest expressions on the subject, looking towards the proof of this theory.

But surely it does not signify much, nor prove a great deal, that those who were called as "overseers" of the church, should be men "holding fast the faithful word as they had been taught, that they might be able by sound doctrine both to exhort and to convince the gainsayers." So far as the "holding fast the faithful word" is concerned, the same thing is required of deacons. They must also be men "holding the mystery of the faith in a pure conscience." 1 Tim. 3 : 9. Exhortation was a duty, not confined to elders, but was enjoined upon all. "*Exhort one another daily*," Heb. 3 : 13 ; 10 : 27, "Wherefore comfort—exhort *παρακαλεῖτε*—one another with these words." 1 Thess. 4 : 18. "Wherefore comfort—(same word, exhort)—yourselves together, and edify one another, even as also ye do." 1 Thess. 5 : 11. \* \* And so of the word "convince," *ἐλέγχειν*. Addressing Christians in general, Paul says: "And have no fellowship with the unfruitful works of darkness, but rather *reprove*"—using the same word that he does in regard to elders. To exhort and reprove were not, therefore, even confined to elders, and much less could not distinguish them as preachers of the Gospel.

The qualification, "apt to teach," may seem to look more like the office of preaching. And yet the very mention of this qualification shows that this was not the exclusive or chief business of elders. They must be "given to hospitality." Was that their official work? Were they selected as elders with a view to their showing hospitality? And yet the one is as much a requirement as the other. They were selected to oversee the church, and the various qualifications named were considered requisites in a good overseer. There is nothing in these sketches of the qualifications and duties of elders to show that they were specially entrusted

with the "ministry of the word," or the public preaching of the Gospel.

This view of the matter is endorsed by learned authorities, whose ecclesiastical position would very naturally lead them to advocate a different theory of the eldership. Dr. Jacob, an Episcopal authority, in his recent work on "The Ecclesiastical Polity of the New Testament," p. 55, 56, says:

"The duties which belonged to these ministerial offices are nowhere formally laid down in the New Testament; but in the case of the presbyters in particular they may be gathered in some detail from the scattered notices which here and there occur.

As men appointed by the Apostles under divine direction, and holding a sacred office approved by the divine Head of the Church, they were charged, "to feed the flock over which the Holy Ghost had made them overseers." Hence it was their duty to exercise a general superintendence in religious things over the body of Christians amongst whom they ministered, and whom they were to tend after the similitude of a shepherd's care. In this their pastoral office therefore they had an authority given to them—not as lords or masters of their respective congregations, but those who were to be their guides and leaders, their pattern and example; and who, without interfering with the Christian liberty of all Church-members, were by their position and influence to prevent that liberty from degenerating into disorder, and preserve, as much as possible, among the faithful, a godly unanimity in creed and life. They were, therefore, themselves to hold fast, and to admonish all others to hold fast, the divine truths of their religion;—to warn or rebuke the unruly—to support the weak—to bring back the wandering—to build up the faithful—and to animate and encourage all in godliness of living. During the time that the "Ministry of Gifts" continued in operation, the presbyters did not necessarily take the lead in the public prayers and praises of Christian worshippers, or in the public instruction of the people by those expository addresses and practical exhortations which were comprised under the name of prophesying, and were the originals of our modern sermons.

These duties might be performed by those who, without ordination, had the "gifts" which were suitable for such ministrations; though, doubtless, it was within the province of the presbyter to see to the orderly performance of the whole



service, and to make regulations to this effect. Hence some presbyters might "rule well," though they did not "labor in the word and doctrine."

This quotation from Dr. Jacob directs attention to the distinction between the elders who "*rule well*," and those who "*labour in word and doctrine*." The passage, 1 Tim. 5 : 17., in which the words occur, has been for more than three centuries the battle ground between opposing parties on the question of lay or ruling elders in the church. Upon this specific subject we do not propose to enter, nor to discuss exegetically this now famous text. All that can well be said, has been said again and again, and we are not presumptuous enough to suppose that we can shed any new light upon it. Critical learning and skillful ingenuity have been employed to prove directly opposite conclusions. After all the learning and labor expended, we think it may be safely announced as the judgment of the most sober and reliable scholars of all churches, Presbyterian, Episcopal, and Lutheran, *that there were elders who did not labor in word and doctrine.*

A few of the more recent critical authorities may be cited on the passage.

CONYBEAR AND HOWSON: "We find, from this passage, that there were still some presbyters who were not teachers, i. e., who did not perform the office of public instruction in the congregation.

ALFORD: "Therefore the preaching of the word, and teaching, was not the office of all the presbyters."

ELLCOTT: "The concluding words \* \* \* certainly seem to imply *two* kinds of ruling presbyters, those who preached and taught, and those who did not."

WIESINGER, in *Olshausen's Commentary*: "It is evident that the apostle here distinguishes between two kinds of *ruling presbyters*,—those who labor in the word and those who do not."

To these may be added GERHARD: *Presbyterorum*, quos latine dixeris *Seniores*, duo fuere genera in apostolica et primitiva ecclesia, ut collegitur ex 1 Tim. 5 : 17.

It will not do to attempt to set aside such authorities as these, and many more of like character, with a contemptuous sneer at their *Calvinism*, or by ingenious twisting of the

meaning of the text. The plain truth seems to be that there were elders who did not teach, or take part in the public instruction of the congregation.

Attention is now further called to the fact, that there are certain terms in the New Testament especially descriptive of the office and work of those who are engaged in preaching the Gospel, or laboring for the extension of the Church—and that these terms are nowhere applied to the elders of the churches. There are such terms as, *κηρυξ*, preacher, herald, 1 Tim. 2 : 7 ; 2 Tim. 1 : 11 ; 2 Pet. 2 : 5 : *εὐαγγελιστής*, evangelist, Eph. 4 : 11 ; 2 Tim. 4 : 5, with the corresponding verbs. These verbs are employed with great frequency in the New Testament to express the work of ministers of the Gospel. The two together occur more than one hundred times, and the one or the other, with an occasional variation to some nearly related term, is commonly used when the author desires to express what is understood by *preaching*. “Go ye into all the world, and preach the Gospel to every creature :” “We preach Christ crucified :” “Preach the word :” “Christ sent me to preach the Gospel,” etc., etc. Those who, along with the apostles, were engaged in such work were styled by them *συνεργοί*, fellow-workers, Rom. 16 : 21 ; 1 Cor. 3 : 9 ; 2 Cor. 8 : 23 ; Phil. 2 : 25 ; 4 : 3 ; 1 Thess. 3 : 2, etc. Paul recognized these as fellow-laborers in the great work to which he was called, and “whereunto,” he says, “I am ordained a preacher.”

Now, no such terms are applied to the elders. There was work to be done which did not belong to them, in their official capacity ; and there was a class or order of men to whom it is assigned, and to whom are applied the terms descriptive of that work. These were ministers, preachers, “separated unto the Gospel of God.”

It will be said the elders are spoken of in such terms as imply that they were the teachers or preachers in the congregations, and that to them this work was assigned. Such passages as the following are cited to sustain this view. “And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you ; And



to esteem them very highly in love for their work's sake." 1 Thess. 5 : 12, 13. "Remember them which have the rule over you, who have spoken unto you the word of God." Heb. 13 : 7. Assuming that in the first of the passages the apostle has reference to elders—and the case is by no means so clear—still there is nothing in the language that points distinctly to preaching. It has already been shown that there is nothing specific in the word "labor," nor is there in the other terms employed—nothing specific in the way of preaching. Certainly it is not in the words, "over you in the Lord," for the word so rendered means ruling or presiding, and not teaching. As to the words, "admonish you," this is exhibited as a common Christian duty. "Able also to admonish one another," Rom. 15 : 14 ; "Teaching and admonishing one another in psalms and hymns and spiritual songs," Col. 3 : 16 ; "But admonish him as a brother," 2 Thess. 3 : 15. Doubtless there may have been and were those whose duty it was, as overseers of the church, to admonish the unruly, but this does not prove that their office was at the same time to preach the Gospel.

The passage in Hebrews may be supposed to be stronger. "Them which have the rule over you, who have spoken unto you the word of God." But how little it supports such a view a very brief examination will show. It seems to be admitted by the ablest critics, that the apostle here refers to those who had already passed away from service in the Church.

CONYBEARE AND HOWSON: "Remember them that *were* your leaders, who spoke to you the word of God," and they note that the term means, "not *rulers*, but *leaders*."

OLSHAUSEN'S COMMENTARY: "We shall, therefore, have to understand a reference to such men as Stephen, James the Son of Zebedee, and James the younger, who was stoned in a tumult in the year 62, men whose death was known to the readers, and whom they even *now* doubtless acknowledged as ἡγούμενοι, leaders."

STUART: "It is not improbable that the writer refers here to the triumphant death of Stephen, Acts vii. and of James, Acts xii. He exhorts his readers to follow the example of those faithful Christian teachers, who had died a peaceful death, although perhaps a premature one."

There is no reference, then, to elders in this passage, and the habitually quoting of it to prove the duties of elders, only shows how error is perpetuated by the misinterpretation or perversion of Scripture. The apostle refers to those devoted men, who had spoken to them the word of God, and sealed their faith with their blood.

An argument has been attempted from the assumed necessary connection between doctrine or teaching in the Church and the exercise of authority or oversight. It is alleged that the Church must be governed by truth, or by the word of God expounded and applied; and that only those are authorized to bear spiritual rule, who are at the same time the authorized expounders or preachers of the word.

But it remains to be proved that none are qualified to or can bear spiritual rule, except those who are called also to preach. It is admitted that they should have a place, and a prominent place, in all that pertains to the spiritual welfare and government of the Church. Yet the apostle distinguishes very clearly between teaching and ruling: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; or *he that ruleth, with diligence.*" Rom. 12: 6—8.

We must close. From the New Testament we learn: That there was a plurality of elders in each church: that these elders were local and congregational: that prior to them and aside from them, there was a divinely instituted ministry in the Church: that to this ministry especially belonged the duty of preaching the Gospel and extending the Kingdom of Christ, whilst the elders were to oversee organized congregations which called them to this service. Comparing the eldership of the New Testament with the theory of congregational elders in the Lutheran Church, it will appear, we believe, that the fathers and founders of the Lutheran Church in this country were not so far from the Scripture model as some of their descendants.



## ARTICLE II.

## MATERIALISM AND PEDAGOGY.

By Prof. W. H. WYNN, A. M., State Agricultural College, Ames, Ia.

We are living in an age when science has had a season of great awakening, and has fairly created an epoch distinctively her own. By a series of the most brilliant discoveries, and their broad and beneficent application to every variety of human want and woe, she has earned the right to be an authoritative adviser in all grand utilitarian movements for the elevation of the race. And now with great confidence she undertakes the task of regenerating the schools, asking, and even imperiously urging, that the course of study shall be so reconstructed that she may have a wider scope for her charts and crucibles, her scales and lenses; and that no hindrance be put in her way while she applies her sternest formulas to all the details of the teacher's art. She has had her unchallenged triumphs in the field of nature, she now counts on similar victories in the realm of mind.

Whatever may be her assumptions in this direction, it is a fact that science now sits regnant in all the great educational centres of the land. Her supremacy we should not be slow to acknowledge, and, with some qualifications, to hail even, as promising a grander era in the pedagogical art than we have yet known. The schoolmaster should not withhold his homage, and will not, provided she will order her administration in accordance with the most liberal estimate of the spiritual powers she has under her to be trained. Whether she will scrupulously do this, becomes, now and then, a matter of no little solicitude on the part of those who are of a conservative turn of mind.

Let us, however, at this stage of our discussion, once for all, protest that it is not the *scientists*, but the *scientific theorizers*, that are pushing what may be considered dangerous dogmas into the educational arena; and it is this class whom

we must hold responsible for any damaging innovation that may be made upon our existing methods. Science is often put into a hostile attitude toward the higher interests of humanity, not by the specialists themselves, but by some ingenious system-maker, who, by combining the brilliant discoveries of science with its faintest adumbrations, weaves a web of fascinating logic about the unwary thinking of the age, and, in the name of science, and under its assumed patronage and sanction, does violence to every long-cherished and religiously sacred conviction of the human heart. We should carefully note this fact, since the rapid developments of the last few years have made it quite apparent that not every scientific theorizer, can be trusted as a safe leader in educational reform. When we complain of science as infusing an atheistic or fatalistic poison into our educational schemes, we mean only that some wily expounder of science has given it this unfortunate setting. Following out this line of suggestion, I wish to illustrate how science, in this suborned way, threatens to become a baleful influence in the great educational movements of our age.

#### JOULE'S EXPERIMENT.

In the first place, it is perfectly manifest that the new doctrine of Force is wielded, with might and main, against the ordinary conception of the self-activity and free-personality of the human mind. All the more recent text-books in science are pervaded with illustrations and enforcements of this new doctrine, so that the student, at every turn he makes in the laboratory, and in all his observations of nature, in Geology, Botany, Zoölogy, Chemistry, Physics, is constantly confronted with the all-comprehending, all-sufficing law of the *persistence of force*. It is a law of fixed, physical necessity. Technically denominated the correlation and conservation of the physical forces, it means that there is no increase, and no diminution, of the stock of forces now at work in our terrestrial spaces. These forces are metamorphosed, one into another, mechanical force into heat, heat into electricity, electricity into magnetism, magnetism into light, and so on, in



a perpetual round of transmutations, maintaining evermore a scale of unvarying equivalents, so that nothing is lost, and no emergency ever occurs when the *Demiurge* must send off for additional supplies.

Joule's experiment led to all this. He discovered, in the use of the calorimeter, that seven hundred and seventy-two pounds, falling through one foot of space, will produce sufficient heat to raise the temperature of one pound of water one degree of Fahrenheit. This was the mechanical equivalent of heat, and led on, through a series of the most brilliant and rapidly succeeding discoveries, to the final and complete establishment of the persistence of physical force. And we rejoice in it. It is no reluctant tribute we bring to this discovery, when we place it side by side with Newton's grand discovery of the attraction of gravitation, with this greater glory in its favor, that it has created an epoch in mind broader and deeper, even, than that made by Newton's discovery, and has contributed vastly more to the practical elevation and enlargement of the race, in all those branches of industry with which these forces are concerned. Moreover, let us put it down as the meanest of dogmatism, the most contemptible carping, that will cry "stop!" to any man who is on the road to discovery.

HERBERT SPENCER.

Nevertheless, there are certain assumptions made for this new doctrine which we cannot afford to overlook. Mr. Herbert Spencer, the greatest scientific theorizer of the age, has built up his stupendous system upon the assumption that, now or hereafter, it must be the accredited teaching of science, that the law of correlation avails as well in the vital forces and mental powers of the race, as it does in the region of physics; and, with a fund of scientific information that is marvelous, a subtlety of intellect that is equal to any speculative emergency, and a style of unsurpassed lucidity and vigor, he has spread it with encyclopedic fulness over every department of human thinking, and every branch of human interest whatsoever. Evolution and correlation are, with

him, the key wherewith all the mysteries of the universe are unlocked. With Darwin conveniently on the one hand, and Bain on the other, he threads his way through the "First Principles" of things, through aeons of world-formations, through the throbbing gelatinous masses of the primitive seas, through the wonders of embryology, tracing with great distinctness, apparently, the gradual evolution of the most complex and highly organized animal systems, from the first faint line that shoots athwart the amorphous substance of an egg. Nor does he rest here. Civilization, with all its network of agencies and institutions, its governments, its economies, its arts, its philosophies, its religion, its criminal lists, and bills of mortality, its schemes of amelioration and seeds of decay—all proceed in accordance with the same inflexible laws which rolled the nebulous masses into systems, and in due time will resolve them again to their primeval mist.

It is noticeable that, amid all these stupendous generalizations, Mr. Spencer nowhere discovers a presiding mind. It is difficult to see how he could suppress the inference, but it is the special feature of his system for which he claims the merit of originality, that he has been able to build it all up without the hypothesis of a God. If the nebulous masses revolve, and great sun-globes are detached in the process, and from these, again, are thrown off the smaller fragments that constitute the planets of the starry systems, he may find a law for the rotary motion among those primitive masses of clouds, in gravitation and inertia, but he will successfully hush every inquiry as to how that law came to prevail. He has to do with the genesis of things, and not the genesis of laws. The law inheres in the matter, and that is all you know about it, and all you need to know. If, bending over those *ascidian* jelly-bags, which are represented as pulsating with the first warm throbs of animal life in the primitive seas, you ask how it came that the homogeneous mass passed into the faintest rudiments of a nervous system; how that rudimentary line first sprang up in the granular protoplasm of a cell, you will be pointed to the doctrine of evolution and the persistence of force, as sponsors for these results, but all



allusion to the presence of a creative or deific energy there will be coldly and emphatically repulsed.

Science has no need of the hypothesis of God, and is embarrassed by it. If, in the remotely culminating stages of evolution, a man emerges to crown the ascending series, endowed with reason, conscience, and other spiritual qualities, which the primitive cloud-matter did not possess, this, too, must be held to be a result of the same process of differentiation under the presiding law of the persistence of force. The first faint line divided into branches, and these into subdivisions more and more complex, until there issued a nervous system, intricate and powerful, and culminating in that great battery of thought, the human brain. But how came that first line, and what made it so intelligently divide? Out of the abyss of the Unknowable we have no answer, and may expect none.

I have thus dwelt on the system of Mr. Spencer, because he has carried the main results of his speculations over into the field of education, and, in a book written by him expressly on that topic, has wielded a wider influence in modifying the methods of our culture than any other man.

#### OTHER SAVANS—NEW METHOD.

But he does not stand alone. A host of *savans* are with him, and the whole genius of our time seems strangely concurrent in the same direction. There is Alexander Bain—a modest man, but practically furnishing the psycho-physiological material for this entire school of materializing philosophers—who has constructed a mental science on the plan of discovering all the laws of our spiritual being in the muscles, the nervous system, and pre-eminently the brain. It may be said of him, that he has accomplished whatever wonder was possible in so unpromising a line of research. There is Huxley, who combines vast stores of scientific knowledge with the power of presenting his ideas in a forcible and captivating manner, and who has put himself at the head of educational reform in England, by bringing his scientific methods within the reach of the industrial classes, and lighting his fires, so

to speak, at the very forges of our modern civilization. There was, until recently, John Stuart Mill, who, from the subjective side, threw the immense preponderance of his unequalled popularity into the scales of this negative philosophy, which, under the name of science, seeks to dominate all our educational schemes. Coming to our own country, we have an army of men, all marching in solid phalanx, inspired by one zeal, and looking intently to the one object of reconstructing our educational methods, on the basis of what they are pleased to call "a new science of human nature, in which the bodily organism, and not the mind, is the fundamental thing to be considered."

Without specifying further, it will be sufficient to say, that all these men proceed upon the fundamental postulate, *that man is essentially a creature of his conditions*. What is his mind but a result of the forces that enter into the composition of his body? For, be it observed, they will have it that the correlation is *quantitative* as well *qualitative*. In the Introduction to a work on the "Correlation and Conservation of Forces," we have a labored effort to show, first, that "physical agencies, acting on inanimate objects, change their form and estate," and that "these changes are the transformed manifestations of the forces in action;" then, that "the living system is acted on by the same agencies, and under the same law;" that "sensations are the transformations of the forces in action," noting specifically that the "correlation is quantitative as well as qualitative;" then, that "sensations do not terminate in themselves, but produce certain correlated and equivalent effects" which are emotions; then, finally, that "the intellectual operations are also directly correlated with physical activities." Having thus summarily settled it that the human mind is the direct product of its physical conditions, the problem of its training is readily despatched—the whole secret will be found in a proper adjustment of the external circumstances, and in the rules of economic living scientifically applied.

Prof. Youmans, in his "Culture for modern Times," says: "When we begin to deal with the problem of mental disci-



pline, metaphysics will no longer avail. It is the organism with which we have to deal." In this book he gives a survey of his new science of human nature, "the completion of which" he says "is to constitute the next and highest phase in the progress of man." It would be great injustice not to credit him with some profoundly penetrating criticisms, upon the imperfection and damaging consequences of many of the practices in our prevailing schemes; and with many timely and judicious suggestions toward the reconstruction of our methods. But who can accept the philosophy he propounds, and feel any inspiration in his work? Moreover, who can accept unhesitatingly the ground-work of that philosophy? Thus, for example, when he tells us that "the simple elements of mind are built up into complex knowledge by the law of the association of ideas, and the *mental associations are formed by combinations of currents in the brain, and are made permanent by the growth and modification of cells at the point of union,*" we know not that we can even intellectually follow him. Does he mean that the simple elements of mind are in no sense an original endowment of the human organism, but are *built up* by a combination of currents in the brain, and are made permanent by the growth and modification of the cells, at the points where these currents combine? If so, how does he know? Has he ever seen the currents converging, and consciousness and thought flashing out as a consequence? It is an inviolable canon of Science, never to accept anything as true that is not supported by unquestioned induction, or to which all observed facts will not heartily respond. And how will this rule work when applied to Mr. Youman's assertion that mind is but a function of the material brain. He must first witness those currents, or, in some way get on their trace, by such experiments on the living brain, as will satisfy him that the movements of thought are wholly identical with certain transformations he observes in the nervous tissue. But no such experiments on the living brain can be made. You open its coatings, and it flashes a livid mass of collapsing tissue in your hands.

Moreover, if the way were clear to such inspection, if the

brain were translucent, so that you could look in upon the converging currents, as they pour together from a thousand avenues in the senses, how would you know that the cellular changes in the gray matter were identical, or even consentaneous, with a certain psychological states, unless you had previously learned from consciousness what those states were. No! let us insist, the brain is not the mind; and whilst great light may be thrown upon the agent, by a scrutinizing study of the instrument it uses, it is a mischievous perversion of physiology, and of all the grand physical discoveries of our time, to make them the sole reliable interpreters of the human mind, and the sole arbiters of its culture. The whole movement savors of an effort to enthrone materialism in our schools, ere yet it has vindicated its right to occupy such a place.

#### METAPHYSICS REPUDIATED.

This movement is but one phase—a wide-spread and dangerous one—of a general re-action now going on everywhere, against the excesses and extravagances into which the overspeculative genius of Germany has carried the spiritualistic systems. The leaders profess to have repudiated metaphysics; and yet it is inevitable, turn they which way they will, that they must, at last, tow up to some strangely illogical postulates *above* (meta) physics, if they would make the laws of matter available for the human mind. Every attempt of the kind has been uniformly summoned to the bar of metaphysics, with varying revelations indeed, but in every single instance to the utter confounding of those who would rid themselves of such final appeal. Bücher, Bain, Lotz, Haeckle, Herbert Spencer, Huxley, all have attempted the same thing, and with exactly the same overwhelming defeat. It turns out always, that, instead of getting on without metaphysics, they go back to the sensational theories of Locke and Condillac, with such advances upon their ideas as they think the new discoveries in physiology and physics will justify. Fundamentally it is but a revival of the old school, adjuring metaphysics, and at the same time subsuming the most sensuous



metaphysics the world has ever known. Such plainly is the assumption that physical forces are metamorphosed into intellectual operations.

To illustrate this, consider Mr. Youman's effort to expand the doctrine of the correlation of force, and the automatic action of the ganglionic centres, so as to make these two facts explanatory of all mental phenomena whatsoever. Assuming that man is not a *dual*, as was in former times imagined, but a "compact physiological unit," he proceeds to say: "It may now be regarded as a fundamental physiological principle, that no idea or feeling can arise, *save as the result* of some physical force expended in producing it." And the obvious meaning of such language, interpreted in the spirit of the entire discussion, is that all ideas and feelings are the result of nerve-vibrations, and are thus wholly physical in their origin, and pre-determined in their end. Consciousness is the result of cell-transformations, and of course conscience is also. The outward stimuli being given, all these inward workings of the human spirit must follow of necessity, and the old conception of the soul as a moral power, capable of determining itself between the alternatives of an unconstrained choice, must henceforward be disowned, under the authoritative ban of this fundamental physiological principle. Let down, thus, into the slums of materialism, there would seem to be no way of escape from the most oppressive and destructive fatalism that the world has yet known, unless it be in some ambiguity of conception, that is more bewildering than the wildest dreamings of the craziest metaphysics. And so we are gravely told, that matter is not now the gross thing it was formerly thought to be; that we know nothing of matter save as force, and nothing of force save in its manifestations in matter; but that we may confidently conclude that matter, being force, is much more of a spiritual entity than we were wont to imagine—this, too, after every spiritual entity has been deliberately swept away. Or thus: "Mental operations are dependent on material changes in the nervous system." Doubtless; who is there that has ever

denied a most intimate and vital relation between the mind and the great organ of its manifestations. But to speak of mental operations as *dependent* upon material changes, in one breath, and in the next, as the *result* of those changes, is to practice a kind of jugglery on words, which is more nearly allied to the author's conception of metaphysics, than to the frank, outspoken utterances of genuine science. Mr. Youmans is propounding a new law of physiological science,—new in some particular—not new certainly in the fact, that the mental operations are directly *related* to the physical activities; there is nothing new in that;—but, new in the conception, that the mental operations are directly *correlated* to the physical activities, than which a more gratuitous assumption was probably never couched in human language.

The great name of Dr. Carpenter is drawn in to give prestige to this new method of solving the mental problem; making him to say: “How this metamorphosis takes place—how a force existing as motion, heat, or light, can become a mode of consciousness—how it is possible for aerial vibrations to generate the sensation we call sound, or for the forces liberated by chemical changes in the brain, to give rise to emotion, these are mysteries which it is impossible to fathom.”

That is Dr. Carpenter asserts, unquestioningly, on scientific grounds, the fact of the metamorphosis of the physical forces into modes of consciousness, but confesses that the *how* of this subtle process is a mystery which it is impossible to fathom. Now, whilst entertaining a profound reverence for every genuine deliverance of science, and venerating every such great name as that of Dr. Carpenter, we, nevertheless, should not be deterred from denying, with very great emphasis, that any physical force does ever become a mode of consciousness, or that the vibrations of an auditory nerve ever constitute the sense of sound. How do I hear? How do I see? Through the instrumentality of the afferent nerves, of course, and these instruments, like every other, are subject to the processes of waste and repair, and in certain contingencies of entire paralysis and death. But I know, with as much cer-



tainty as attends the knowledge of any fact whatsoever, that in every sensation there is an element of consciousness presupposed, without which it were not possible for the sensation to be. I have the sensation of sound, for example, because, simultaneously with the movement on the nerves, my conscious *ego*, my self-active mind, goes forth to take note of the disturbance, and give what meaning it can to the otherwise aimless throbbing of the sense. Else, wherefore say, "I see," when it is the eye that sees; or, "I hear," when that office is actually performed by the auditory nerve. When, therefore, through disease or death these nerves, like broken harp-strings, have become incapable of the peculiar vibrations, which rendered them the ready servitors of the mind, I am not driven to the absurd conclusion that the mind decays or dies, as, on the theory of metamorphosis, I should be compelled to believe, but, simply, that the harper has laid down his harp, when the worn-out and shattered instrument would no longer respond to his touch. No! it is not a mystery, it is an assumption, that the physical forces are, or can be, metamorphosed into consciousness, and it is an assumption too, which, if it should become regnant in our educational systems, would sit like an incubus on our noblest aspirings, and diffuse a death-blight over all we hold dear.

#### PARALYSIS OF WILL.

Such a doctrine, besides being unscientific, is dishonoring to human nature, and thoroughly prostrating to the teacher's profession. The distinctively human element with which the teacher has to deal, in all the long years of his toil and waiting, and through which he looks toward every possible height of human perfection and worth, is the capacity which every child, and every man, has of directing himself. The will is the crowning faculty of the human mind. Somewhere a point of freedom is reached, which is the inalienable possession, and differentiating attribute, of that being who is consciously at the summit of the animal creation. It has its limitations, no doubt, and science is rendering an incalculable service to our educational schemes, in indicating well the

material boundaries, beyond which if the will should do violence to advance, it must pay the forfeit in shattered nerves and blighted hopes. We most cordially abet its crusade against cramming, against the dry-rot of text-book praxis, against the fearful evils of long confinement, and the heaping of over-taxing burdens on immature brains. These, and many other weighty reforms, the Cerebralists and Psychophysiolgists will justly ask the future to put down, in no small measure, to their credit. Nevertheless, we cannot help thinking to what extent all reformatory enthusiasm must be shorn of its strength, by a theory of human nature that practically robs it of every incentive to reform, by reducing the will to the limitations of a physical force.

The freedom of the will is by no means absolute, and no metaphysician has ever so regarded it; yet, it is so far an inviolable experience of human consciousness, that, without it man degenerates into a brute, where at best its mere effigy exists, while under its regulated exercise he mounts to every height of excellence it is possible to attain. Tennyson, addressing the "strong Son of God" says:

"Our wills are ours, we know not how;  
Our wills are ours, to make them thine,"—

in which it is easy to find more sound philosophy, than in all the subtle analysis of Bain and Herbert Spencer put together. The recognition of this fact I conceive to be the *sine qua non* of every scheme of education that has any claim upon our confidence. This thing, about to disappear under the scalpel of the anatomist, is yet the distinguishing human element, that makes man what he is, and constitutes him a *power* in the midst of a world of *things*. In training him we train the will, for in it we find his title to the rank of a moral being, a valid sense of responsibility, and every unmeasured capacity for manly dignity and heroic effort. It assures the educator that the perfectibility of human nature is no idle dream, and that the fortunes of the race are not presided over by a blind and irresponsible fate.

Now the philosophy of the men, against whom I am warn-



ing my readers, practically annuls this crowning faculty of the human mind, and does it, too, in the dear and sacred name of science. Above all things, I am anxious to avoid even the suspicion of garbling or misrepresenting in this connection, and will, therefore, quote the express statements of some of the leading advocates of this philosophy. Mr. Taine says: "We must lay aside the words 'reason,' 'intelligence,' 'will,' 'personal power,' and even 'self' \* \* \* they are literary metaphors, capable at the most of convenient use by way of summary or abbreviation, to express general states or combined effects." \* The words of Alexander Bain are even more explicit: "The whole series of phrases connected with the will, freedom of choice, deliberation, self-determination, power to act if we will, are contrived to foster in us a feeling of artificial importance and dignity." Of course, then, they are mere contrivances, and have no foundation in fact. In his book, "Mind and Body," Mr. Bain distinctly denies the self-activity of the human mind, and resolves the will into three elements, two of which are instinctive, and the third a process of education or acquirement. There is, first, the spontaneous energy of the system, "the disposition of the moving organs to come into operation of themselves, previous to, and apart from the stimulation of the senses or the feelings," *e. g.*, "the voice by mere spontaneity sends forth sounds, the ear controls and directs them into melody, and the wants of the system generally make them useful in other ways." Then there is, secondly, "the great fundamental law of pleasure and pain—the law that connects pleasure with increase of vital power, and pain with the diminution of vital power." In masticating food, for example, the stimulus of pleasurable taste causes "the masticating organs, the cheeks, jaw, and tongue, to proceed with redoubled vigor, the pleasure thus feeding itself." "On the other hand, if, in the course of energetic movements in mastication, a false step occurs, the teeth embracing by mistake the skin of the lip or the tongue, there is mentally a smart

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\*Intellect p. 70.

of pain, and physically, I think, a destruction of nervous power through the shock, and the destruction of power is at once and directly a cessation of the active currents impelling the mouth and the jaws." Thus, he maintains, that these two instinctive elements—the surplus nervous power of the animal system, and the law of pleasure and pain, otherwise called "the principle of self-conservation, the self-regulating, self-acting impulse of the animal system"—are practically the groundwork of all voluntary action; "for the will mainly consists in following the lead of pleasure, and drawing back from the touch of pain." Subsequently we find that the intellectual element, in this trifold constitution of the will, is but "an enormous expansion of the range of operations under the first law of being—the law of self conservation. To work for the attainment of pleasure while yet in the distance, and for the abatement of pain, also in the distance; to perform actions which are only intermediate in procuring the one or avoiding the other: all this is but voluntary action enlarged in its compass by knowledge of cause and effect, means and end; in other words, by our intelligent cognizance of the order of the world." So the whole is bound up in a net-work of the most rigid physical necessity, and the will, in its last analysis, is but a species of automatism, the surplus nervous energy of the animal system, following the lead of pleasure and pain, the light of the intellect simply revealing the path in which these impulses must move.

It is indeed no argument to appeal to the fears of an opponent, but is there not occasion for alarm, when such gross theories become prevalent, lest the very foundations of human responsibility and virtue may be taken away? If this primitive spontaneous energy, which Mr. Bain says is an attribute of the moving organs, an original endowment of the animal system,—getting its direction under the fixed impulses of pleasure and pain,—if this is substantially all there is of the will, then must it not follow that all idea of responsibility and self-direction, as constituting the basis of virtue, must be summarily dropped as a thing of the past? Let us inquire, is it science that thus aims a blow at our free



personality? Then, no matter what splendid systems she may build on the ruins; no matter how she may have swelled the material prosperity of a nation, or made our civilization great in engines, and rolling wheels, and rattling looms, and the interchanging commerce of all the world, she is in a temper to level to the dust every higher interest of humanity, and bring the race back to the condition from which she says it emerged. Certainly, if this be science, all social order must go down before it, religion must disappear, and Christianity be remanded to the superstitions of the past; our educational enterprises must inevitably be robbed of their loftiest and strongest motives; and our Republican Institution, resting as they do on this stupendous imposture of a self-directing power in the human mind, must collapse into anarchy, and all the world's most refined people revert to the congenial savagery from which they arose. Because human accountability is gone, and the actions of men are fast bound up in the clutches of a physiological fate.

It is true Mr. Bain endeavors to provide against so appalling a consequence to his materialistic reasoning, by resorting to the intellect, as furnishing a sufficient ground for responsible voluntary action. "The distinguishing peculiarity of our voluntary movements," he says, "is, that they take their rise in feeling, and are guided by intellect. The extension and improvement of our voluntary power is one large department of our education; *and the process of education is wholly included under the intellect.*" Instruct the intellect; then the action will be right; it is the office of education to enlighten the unskilled movements of this surplus, spontaneous energy of the animal system. For certainly no demerit can attach to movements which are wrong in the absence of a knowledge of a better way. If the man is in error for want of information we cannot blame him; our obvious duty to him is to throw around him the necessary means of enlightenment, that his spontaneous impulses in the lead of pleasure and pain may be judiciously directed. But the case is not in the least relieved, for whilst uninformed wrong action is not responsible, none the less is enlightened right action, if such

action follows of necessity the information imparted. If a man must do right when he knows what right is, there is obviously no moral quality to his virtue. This is clearly the meaning of Mr. Bain, and hence his unsuppressed announcement that self-determination as an attribute of the will is a myth, that all such phrases are simply contrivances to foster an artificial dignity in man.

#### ACTIVE PROPAGANDISTS.

It may be said that these are questions of metaphysical controversy, and whether litigated by scientists or psychologists, can have but a very remote and insensible effect on our educational schemes. No graver mistake could possibly be made. These men who reason about the human mind, whether from the stand-point of science or consciousness, whether under the inspiration of a sensational or spiritualistic philosophy, are naturally the teachers of our teachers, and the men who ultimately determine the *morale* of the teacher's profession. President Porter says: "The science of *pedagogic*, or instruction in the science and art of teaching, has been usually intrusted to the students and devotees of psychology and philosophy." Whether deliberately so intrusted or not, it comes out invariably that the method and spirit of the class-room are fashioned by the leading thinkers in this line of research. And blind indeed must he be to the most glaring facts of our times, who does not see that the Cerebralists and Associationalists, and conspiring scientists, are aiming to take the pedagogics of our age wholly under their wing, and that, already, they are largely successful in the undertaking.

Consider the industry and enthusiasm of these men. They are untiring in disseminating their doctrines; they are the best propagandists the world has ever seen. They make on the whole the best text-books in science to which we can get access; almost may it be said that they have entirely monopolized the field of Zoölogy, Physiology, Botany, and Physics. A thousand thanks for their fresh discoveries in these branches, a thousand regrets that they should have so



uniformly and persistently infused into them the virus of their psycho-materialistic notions. They make Science-Primers—not misjudging, I trust, and infering always from the avowed tenets of those who make them—primarily, as it seems to me, not that science may assert its benign sway over the opening faculties of the children, but that the tenderest impressions of the rising generations may be pre-engaged in favor of dogmas that must otherwise make sudden rupture with long cherished convictions in morals and religion. They make International Series, which, in a brief and untechnical form, commend their peculiar reasonings to the popular reading of both sides of the ocean. They are rapidly filling all important posts in our colleges and universities; and even great institutions are founded, and endowed, with almost exclusive reference to the teaching of science, as illustrated by, and illustrating, the speculations of Huxley and Spencer.

Indeed the new education, conceived originally upon the principle that all genuine scientific knowledge is best acquired in a scheme of practical communication,—that is, the student making his own discoveries under the direction of a competent teacher, working out each result before his eyes, and by the manipulations of his own hands in the laboratory,—the New Education has come almost to mean *a scientific curriculum in the interest of the persistence of force*. The aim is to replace the old classical curriculum by a course entirely, or predominantly, scientific, and the sciences bound over, hand and foot, to the doctrine of evolution. Every distinctively moral or humanizing element must be counted out. Mr. Spencer will admit of some sort of moral teaching in our schemes of education, provided the morals can be reduced to such scientific formulas as he has originated, making the so-called eternal distinctions the mere product of accident, acquiring their right to impose obligation through the strengthening associations of hereditary transmission and caprice. The good, the beautiful, and the true, can have no place in the new education, as conceived by Mr. Spencer,

except in so far as such things can be redeemed from the domain of what he would call idle sentiment, and assigned a legitimate place among the stern utilities with which the material universe abounds. But what are morals when put in the category of the physical forces?

MR. HUXLEY.

Mr. Huxley has a patronizing word for the classics, and for philological studies generally, because, he says, they supply important information on "the paleontology of man;"—but for their spiritualizing and humanizing tendency he has not a word to say. And so there would seem to be no place for poetry, none for morals, none for religion, I had almost said, none for the amenities of life, in the scheme of education which Mr. Huxley has conceived. Let us interrogate him and see. Garbling and perverting one of Goethe's Venetian Epigrams, he asserts that in it "Goethe has condensed a survey of all the powers of mankind." What, now, is that comprehensive maxim of Goethe that so catalogues the human powers, for it will evidently measure the scope of Mr. Huxley's ideas on education? It is this: "*Why so bustle the people and cry? To get food, to beget children, and feed them as best they can.* Farther attaineth no man, exert himself as he will." Now our solicitude is not for Goethe, but for Mr. Huxley; for, if all the powers of mankind are condensed on this Epigram, as Mr. Huxley says they are; if the end of human life, and the measure of human capacity, is to get food, beget children, and feed them as best one can, then, the more thoroughly we ignore the so-called higher impulses in our educational devisings, the more promptly and directly we reach the end to be attained. But what account, in that case, shall we make of literature, and criticism, and art, and linguistic studies, and all attempts at subjecting the ethical and aesthetical to a system of rational training. There are no ethical or aesthetical powers in this scheme of gross utility; and it is all a loss of time and effort to undertake to train that, which, at best, has only a *quasi* existence in the human mind.



In his famous chess-playing figure, Mr. Huxley represents every human being as engaged at a game of hazard, with an all-wise, unerring, and, we infer, unfeeling antagonist, who keeps himself screened from his blundering competitor, but who will unfailingly punish every wrong movement the untrained novice may make. Education finds the child engaged in this unequal trial of skill, and what must be its province, then, but to teach him how he may so make his movements as not to be visited with the condign chastening of his implacable opponent. We have no disposition to push this extravagant imagery farther than what obviously was in the mind of the writer, but evidently the meaning intended to be conveyed is, that our schools can contemplate nothing higher than that the child shall learn the order of nature, and have the impulse, thereby, to conform his action to its inflexible laws. There will be no distinctively moral element in this kind of *regime*, and the highest end it is capable of attaining is to prepare the youth to "get on" in the world.

#### ALLGEMEINEN WEIHE.

Could anything be conceived in a lower key! Goethe would not certainly lend the influence of his great name, realist though he was, to so sordid and so grovelling a view of human capacity and want. Huxley does not properly render him. That illustrious German was the embodiment of culture, and, I should conceive, the very antipode of the crass and fleshly school which Mr. Huxley represents. If it were required to fix upon some condensed and wise saying of his, that would express his ideas of human capacity, and of the end which all true education should have in view, we should best find it in what he makes the poet say, in his Prologue to "Faust:"

"Wer ruft das einzelne zur allgemeinen Weihe

"Wo es in herrlichen Accorden schlägt."—

That is to say, the poet is the grand educator of the race, and he fulfills his office by "calling the individual to the general consecration, where everything strikes in glorious ac-

cord"—calling, not simply, to a life in harmony with nature, but to a loving consecration to those grand and universal ideas which transform the jangling discords of nature into the very music of the spheres. This great and glorious system of things, of which we are a part, and with which it is the office of the poet as well as the scientist to make us acquainted, embraces moral and spiritual forces, as well as those of a grosser kind. These it is fatal to ignore. These must be reckoned not only as integral elements of every just scheme of education, entitled rightfully to a very large share of our attention, but, indeed, as ruling elements, giving character to every system of mental training that deserves the name. Let any fair-minded man look back over the history of the race, having before him all Mr. Darwin's striking facts and ingenious speculations respecting the descent of man; and giving due weight to all that Mr. Huxley and Mr. Spencer have to say, in favor of the doctrine of evolution;—acquainted, also, with Mr. Buckle's remarkable effort to apply these scientific formulas to the history of civilization in England, and Mr. Draper's like adventure with the intellectual development of Europe, and the political history of our own country; with Mr. Taine's equally noteworthy attempt to pour the whole history of English Literature and criticism into a similar mold; and Mr. Leckey's elaborate scheme of contracting the history of European morals to much the same limits;—with all these splendid intellectual feats before him, let any candid man say, whether, after all, the ruling agents in the advancement of civilization, and the elevation of the race, have not been always moral and spiritual forces. Evidently the progress of modern society is more indebted to the great under-currents of religious feeling, that have periodically swept through the masses, and stirred all the grandest and strongest impulses of human nature to extraordinary displays of self-devotion and heroism, than to any revival of learning, or any most dazzling apocalypse of scientific discovery.

Now these forces, which are moral and not cosmic, are practically ignored in the new science of human nature, which



undertakes the reconstruction of our educational methods. Knowledge, especially scientific knowledge, is to be the panacea for every human ill. Mr. Huxley urges that men shall be taught the laws of nature, and if anything farther is necessary, it is to teach them *how to obey* the laws of nature ;—in any event, it is teaching, all *teaching*, and all *knowing*, that is to be the redeeming power among men. Only give them information, and the further information of how to apply their information to wise and useful ends, and all will be well. “If I am a knave or a fool, teaching me to read and write won’t make me less of either the one or the other,—unless somebody shows me how to put my reading and writing to wise and good purposes.” Exactly so ; it is all teaching, and there is room for no subtler agency, for, evidently, in his view, no such subtler agency exists. In his broadest concessions, Mr. Huxley finds no place for what we have been wont to regard spiritual influences in the upward movement of the race. The human will he does not regard as, in some sense, a supernatural power, as consciousness would seem unqualifiedly to testify, but as wholly within the dominion of nature, subject to the law of cause and effect ; and the stimuli of knowledge need only be skilfully applied, in order that its activities may go forth in entire conformity to the laws of nature. Where, then, is the “allgemeinen Weihe” of Goethe, where every thing strikes in grand accord ; the unconstrained self-consecration of the individual to the universal moral order, which includes rational intelligences as well as inert worlds in its embrace. You might as well talk of a star consecrating itself to the order of the solar system within which it is bound to revolve. Alas ! what an eclipse must fall upon the world, when the correlation of forces has stretched its baleful shadow thus far. The moral and spiritual forces which keep the eye of the race fixed upon ideal perfection as the goal of all human effort, and which gives a comprehensive significance to our present life as related to the life that is to come ; God ; the soul ; immortality ; the possible communion of the divine with the human ; all this is dropped out from the physiolog-

ical scheme; the "allgemeinen Weihe" has been hushed on the lips of poet, prophet, priest; and the individual is left to grope his way, as best he may, to the English paradise of "getting on in the world."

Finally, what may we suggest, as bearing upon the improvements of our methods, and, at the same time, conserving every moral element that is in such imminent peril? It would be absurd to think of restricting science, for science is not the offender. Moreover the epoch is her own. Especially in this great industrial age of ours, if she would be the handmaid of the arts, she must have the youth of the schools largely under a regimen of her own. In this whole question of method, it should ever be borne in mind, that the greatest good of the greatest number is the broad and beneficent principle that should control our systems of public training for the youth. The laboring masses have pre-eminently the prerogatives and responsibilities of political sovereignty in their hands, and they do in the end determine the kind of civilization that is to prevail; therefore, the best service the schools can render them is to put them in possession of that practical knowledge, which will render them efficient in their crafts, and intelligent and considerate in their social relations. For all this, science can be trusted, and she is disposed to labor with the utilities like Vulcan at his forge. If, in higher education, she will betray the flush of her recent triumphs, in endeavoring to spread herself over such areas of mental culture, as are inherently alien to her sway, and will even, for a time, push aside the aesthetical branches and arts of expression, we may quiet our fears in the assurance, that the inevitable reactions of the future will swing the curriculum back again to its wonted equilibrium. But let us see to it, that it is science we trust, and not materialism in disguise.



## ARTICLE III.

## THE LEGACY OF IYEYAS.

By W. E. GRIGSBY, Esq., B. A. of Balliol College, Oxford, and of the Inner Temple; Professor of Law in the Imperial University of Yedo.\*

Iyeyas, deified under the title of Gongen Sama, the founder of the Togugawa dynasty, left, after a busy life spent first in attaining power and then in consolidating it, the treatise which forms the subject of this essay. The translation used by me is that of Mr. Lowder, published at the beginning of last year. It has seemed to me that a few notes on it, with illustrations from the laws and customs of other nations, might be of some service in determining the place of Japan with respect to Comparative Law. The Legacy of Iyeyas is the most original monument which Japan has produced in the way of Legislation. Unlike the other Codes before the rise, and after the fall, of the Shogunate,† it is purely native in its character, with scarcely any mixture of foreign elements. It contains the leading principles of the system which ruled Japan till a few years since, and it has given to the Japanese institutions, in spite of the debt they owe to China, a stamp peculiarly their own.

The subject seems to divide itself naturally into three parts:—The first is, the condition of society which is represented to us in these pages; the second, its nature and character considered as a code with illustrations from other sys-

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\* Read before the Asiatic Society of Japan, at Yedo, on 30th June, 1875, and kindly secured for publication in this REVIEW by Prof. Parson, who has furnished a few explanatory foot-notes.

† SHOGUN was formerly the title of the Ruler, who is known to foreigners as the Tycoon. The recent revolution brought to the throne the rightful Ruler, who is called the Mikado. Iyeyas was the greatest of all the Shoguns.

tems of law ; the third, its nature as a manual of suggestions bequeathed by Iyeyas as his successors.

1. We shall first inquire into the state of society depicted by the Legacy of Iyeyas. The following remarks are only a commentary and paraphrase on chapters forty-two to fifty in this book. The basis of Japanese life then, as now, was the family. The Japanese family was a corporation, the most characteristic mark of which was its perpetuity. The *Paterfamilias*, head of the family, had a power similar, in nearly all respects, to the *Paterfamilias* at Rome. Like him, the Japanese father had complete power over the persons and property of his children. He could do as he pleased with both, fettered only by that custom which is the great hindrance to despotism in all early communities. But if his rights were great, his liabilities were great also ; he was responsible for all the ill-doings of any of his family. But the Japanese family was not what we understand by the word. It was often not natural but artificial. That is to say ; persons whom we should exclude from the family were admitted into it ; and those who would find a place in it were sometimes excluded from it. In other words, adoption on the one hand, and emancipation or the sending away of a son from the family on the other, were in constant practice. Adoption in Japan, differed from that in Rome. In Rome adoption was resorted to for the purpose merely of enlarging the family : in Japan it was solely employed to perpetuate the family. A man with no male heir was allowed to adopt a child from another family, who filled there exactly the same position as the natural child would have done. In early times it was the rule that an adopted son must be of the same name as the adopting parent. If the adopting parent had a daughter, the adopted son married her, there being in this respect a difference from the practice in Rome, where the natural tie of brother and sister was held to be formed and marriage therefore was illegal. In both Rome and Japan, adoption followed the course of nature. Only an adult was allowed to adopt, but in Japan if the head of the family were himself an infant he could adopt. This practice was so much resorted to in Japan for



two reasons. The earliest and most important was a religious one; adoption prevented the extinguishment of the ancestral sacrifices (*sacra gentilia*) and the consequent disgrace which would have fallen on the family. The second reason will be considered when we speak of feudalism. The second method which rendered the family artificial was the practice of *Kiuri* or *Kando*, the sending away a son from the family, a custom analogous to emancipation in Rome, with this difference that in Rome emancipation seems to have been bestowed on a favorite son to release him from the bondage of the paternal power, while in Japan a son was only sent away if he were of an irredeemably bad character.

We next come to marriage. Marriage in Japan was not a contract between the parties or a religious institution, but a handing over of the bride to the family of the husband by her own family. Marriage was allowed, or rather enjoined, in the case of a man at the age of sixteen, of a woman at thirteen. A wife passed completely under the control of her husband, both as to her person and property, subject to reference to a council of family relations. So far we have considered the family in its internal aspect. But each family was connected with other families, as in early Rome and Greece, and thus about fifty great clans were formed, of which the four principal were the Gen, To, Pei and Kitsu. All the families of these clans were descended from a common ancestor, or claimed to be so. There were certain sacrifices peculiar to each of the families. Certain dignities also were confined to certain families: thus the Shogunate was the property of the "Gen" family, and we find that the Rulers of the Hojo family and Nobunaga never assumed the title, though they wielded the power of Shogun, because they did not belong to the "Gen" clan. In the same way the office of Prime Minister was confined to the "To" or Fugiwara family. Up to this point, we find in Japan a condition of society analogous to that formerly existing in Italy and Greece from about 1,000 B. C. to the year 500 of the Christian Era. In both we have the family as the unit of civilization. But

that which is peculiar to Japan, and that which as such makes the study of Japanese institutions interesting to the student of comparative Law is that, with this primitive form of society remaining unchanged, we find a system which did not arise in Europe till about the eleventh century A. D., the system of feudalism. Into the causes which gave rise to feudalism in Japan it is not the purpose of this essay to enquire. Suffice it to remind you, that here feudalism, or the holding of land on condition of military service, received perhaps its most elaborate development, as it was unaffected by those causes which modified it in Western Europe—the Church and the Empire. The following seems to have been the condition of society in this respect at the time of Iyeyas.\* At the head the Shogun. Below him about three hundred and sixty Daimios,† each with a territory of greater or less extent which he farmed out to his *samurai* or vassals in return for military service: land so held was called *koku*. In the greater daimiates these vassals underlet their lands on the same conditions; in other words sub-feudation was common. This military service was incumbent on every one who held lands; and so far was this theory carried that a vassal who was not able to perform the service by reason of age or sickness, abdicated in favor of his son. Since lands were only held on condition of military service, if a vassal died and left no male children, the lands escheated to the lord. This naturally extended the practice of adoption, and thus in time it came to be considered that to prevent forfeiture of estate was the only reason for adoption, although doubtless the religious one was always the deepest: even if a man died without leaving any children,

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\* Iyeyas was born A. D. 1542; was made Shogun 1603, and died 1616. The dynasty of Iyeyas lasted until 1868, and was only overthrown after a bitter struggle in the late revolution.

† *Daimio* (dai, great; mio, name), was the name given to the Lords, or Barons under the old feudal system. The Daimios are sometimes now spoken of as Princes, as in the recent work “The Mikado’s Empire.” This is as improper a term as when the Jesuits in former days called the Daimios Kings.



natural or adopted, by a legal fiction the property was retained, since his death was concealed till permission was given by the lord for him to adopt a son; and only after this permission was given, his death was announced. Not only escheat, but forfeiture, as in England, was incurred, if the vassal proved faithless to his lord. Each Daimio lived with his retainers in a walled town; while the other three classes of society, the agriculturalists, the artisans, and the merchants, lived outside—the farmer in different parts of the territory, the latter in the *Joka*, or space immediately below the wall. This is illustrated by the relative position of the patricians and plebeians in the early Latin communities, in which the patricians lived on the *arx* or hill, and the plebeians on the low ground beneath it. For instance: the commons in Rome lived in the Suburra at the foot of the Capitoline Hill.

Again we find in Western Europe the exact contrast to this arrangement; for in it the barons and their retainers lived in the country, and the commons in the walled towns, protected by which, commercial interests grew and expanded. Each daimiate was isolated and provided all things necessary for it from within itself, thus realizing the idea of independence which the Greek states strove in vain to accomplish. Thus the other three classes were necessarily found in each daimiate, and the members of these clans remained as a rule unchanged. Still there was never a caste system in Japan; there was no religious barrier between each class. The condition of things was the same as in ancient Egypt and was produced by the same instinctive tendency which we find always present in antiquity, to abide in the old ways as much as possible.

2. Such is the condition of society in Japan as pictured to us in the "Legacy of Iyeyas." Family life formed the basis upon which, (as it seems to us incongruously) a superstructure of feudalism had been reared. A code of laws for such a community must necessarily omit much that we at the present time consider to be essential, and lay much stress on what we consider unimportant. But, on the other hand,

it bears a striking resemblance to all the early codes, to the laws of Solon and Lycurgus, the twelve Tables; to the Mosaic, and the early Teutonic codes.

From an analysis of the "Legacy of Iyeyas" the following results have been obtained. The work consists of one hundred chapters in no logical sequence. Sixteen chapters consist of moral maxims and reflections, fifty-five are connected with politics and administrations, twenty-two refer to legal matters, and in seven Iyeyas relates episodes in his own personal history. The Legacy of Iyeyas then resembles other early codes in the following particulars: First, it makes no sharp distinction between law and morality, between the duties of the citizen and the virtue of the man. The man who obeys the law is virtuous, he who disobeys it is vicious and low. It is the province of the Legislator to inculcate virtue; accordingly sixteen chapters of this short lecture are moral maxims quoted apparently from the sages Confucius and Mencius. Secondly, what is termed Substantive Law is nearly omitted. Since human life within the daimiate was regulated by custom, not by agreement, there was hardly any intercourse between different daimiates, since the only property of any importance was land, and no will was allowed; all that we chiefly understand by law, all that embraces the main bulk of modern law,—the law of contracts, the law of personal property, of will, commercial and maritime law, find no place in this code. In this respect too, there is an exact parallel between this and other early codes. On the other hand great stress is laid on criminal law, including offences and the different punishments allotted to each, and the law relating to landed property; on the law relating to the status of persons and of classes, to etiquette and ceremonial, to tables of rank and precedence, to political administration and government. In these points, especially the latter, minute details are entered into, and this with a particularity which is striking when compared with the poverty of the code in respect to those matters which seem to us most important in a system of law. A third point of similarity between this and the other ancient codes is, the provision it



makes for the exercise of private vengeance, of personal satisfaction for injuries done. As the power of government is comparatively weak, the individual does not, (as he does in more advanced societies) give up his right to take satisfaction in his own hands. Thus we find in this code that he whose father or lord has suffered from violence may revenge himself in a prescribed period on giving suitable notice. We have a parallel to this in the elaborate provisions of the Mosaic code with respect to the avenging of blood. Another point of similarity is the stress this code lays on class distinctions. Society in early stages is unequal, and early codes by reducing these distinctions to writing render them more sharp and distinct. Such expressions as "A girded sword is the living soul of a samurai"—"The *samurai* are the masters of the four classes" must have increased the self-importance of those who read them, and added much to the already overweening pride of the military class in Japan. But there is one great difference between this and all other early codes, viz., its secresy. It was in express terms forbidden to be promulgated; the perusal of it was only allowed to the "Gorojiu" or chief concillors of state. This is so unlike all our ideas of Law that it is difficult for us even to imagine a state of things in which people are judged by laws of which they are not only ignorant, but purposely kept in ignorance. The question at once arises how can people obey laws if they do not know their nature? But we have a parallel in the history of the Aryan race previous to the foundation of the codes so often mentioned. We find in Greece and Rome at the beginning of their history that the knowledge of the laws and their administration was confined to the aristocratic class, and that the first struggle of the commons was to force the knowledge from them, a struggle which ended in these codes being reduced to writing and promulgated. Had writing been unknown in Japan at this epoch, the parallel would have been complete; the only difference is, that in the one case the laws were unknown, because not written; in Japan, though written, they were yet to be unknown. The explanation of the matter is to be found in the fact that in

early communities custom has absolute sway. The magistrates are, as Iyeyas says, reflectors of the mode of Government, they do in reality what English judges do in theory—interpret, not make, the law. Any additions made to the old customs, (as in the case before us) were to reach the multitude, as it were, by filtering down to them through the magistrates, who alone would be conscious that they were new: to the multitude they would only be slight modifications of the customs they had always observed. And indeed regarded as a code of laws, this seems to have been the character of the work before us. Iyeyas only claims to be a transmitter, not a framer, of the law; his work is rather a compilation, than a creation, a selection from old, not a series of new laws.

3. If then in so far as it is a code of laws the originality of the Legacy of Iyeyas does not appear, the question then remains in what respects the genius of Iyeyas has manifested itself? For there can be no doubt that the Shogunate after his time was a very different thing from that it was before it. The Legacy of Iyeyas is original in so far as it contains maxims of government in accordance with which the successors of Iyeyas were to rule. It is this aspect which modern historians have thrown into most prominence,—a circumstance which renders a detailed account of his policy unnecessary here. I shall only mention what I consider the leading principles. The position of the Shogun to the Mikado was to be one of reverential homage. The Shoguns were in no way to interfere with the Mikado's theoretical supremacy, but to strengthen it in every way. The same respect was to be paid to the relatives of the Mikado and to the old court aristocracy. This was contrary to the policy of the former Shoguns, especially of the Ashikaga family, who seem to have treated the Mikado with rudeness or contempt. Secondly, as toward their superiors, so toward their inferiors were the Shoguns to behave with courtesy and consideration. All insult and tyranny were to be avoided, the weight of power was not to press harshly. This maxim is kindred to that one which is the key-note of the Politics of Aristotle, and the neglect of



this, as shown in insolence to inferiors, was the rock on which the governments in nearly all ancient communities struck. This caution is perhaps the best proof of the consummate knowledge Iyeyas had of human nature and of his greatness as a master of state-craft. Another recommendation of Iyeyas was that the place of government of the lesser Daimios should be frequently changed. The motive alleged for this was the prevention of misgovernment; but the real reason undoubtedly was that they might not acquire local influence, and so endanger the power of the Shoguns. This was similar in its purpose, though not in the means employed, to the policy adopted by William the Conqueror in portioning out the territories of his barons among several counties. In England, this plan was completely successful; in Japan it failed, because the Shoguns never dared to enforce this measure in the case of the greater daimios, who were the only ones to be dreaded. The best feature of the policy of the Shogunate was to be the endeavor to maintain peace in the Empire as far as possible. "To assist the people," says Iyeyas, "is to give peace to the Empire." Japan, harassed for centuries by intestine feuds, was finally to be at rest under the strong government of the Tokugawa Shoguns; just as to the Roman world, wearied out with constant strife, the establishment of the Empire under Augustus gave for centuries peace. These are the leading principles handed down by Iyeyas to his successors. Feudalism and the Shogunate have fallen together; and the policy of Iyeyas, but a few years since of such importance to the politician, is now of interest to the student of history only.

## ARTICLE IV.

## THE POWER OF THE KEYS.

By REV. FRANCIS SPRINGER, D. D., Hillsboro, Ill.

In addressing one's self to the investigation of the "*Power of the Keys*," the mind must be free from the warp of partiality and the woof of bigotry. Facts must be viewed in the light of dispassionate reason, and both the weaknesses and the potencies of human nature must be allowed due weight, as agencies that have been active in the establishment of a dogmatic fiction, which was once unquestioned and to-day is scouted.

It cannot be denied that, whilst Christ is more firmly believed in now and to better purpose, yet is the Power of the Keys far less respected to-day than at any previous date since the fourth century of the Christian era. As witnesses, the fathers of the earlier ages must bear the scrutiny of cross-examination, which sifts opinions and facts and attaches to each a just estimation, and weighs with proper discrimination the capabilities and character of the witnesses. Delvers in patristic lore must not be offended, if now and then one of their favorite fathers is shown to have been a far less reliable witness than the occasion demands.

Two grave errors, at least, are justly chargeable upon the Fathers: the one, a mistaken interpretation of Matt. 16 : 18 and its related texts in the New Testament; and the other, is the assumption that Christian unity is sameness of doctrinal belief, discipline, ceremonies and ecclesiastical name for all the disciples of our Lord, the whole world over. A view so restricted and hampering has passed far away in the rear of the present consciousness of the Christ-life in nearly all the Churches of Protestantism. The Apostolical Fathers,—as Barnabas, Clement, Hermas, Ignatius, and Polycarp,—we may believe to have been men of the purest Christian integri-



ty. As these lived contemporaneously with the earliest disciples of our Lord, and were personally acquainted with several of the apostles, they undoubtedly were less warped by the worldly wisdom and ambition of the times. The floods of corrupting tendencies did not fully set in until the secularization of the Church by Constantine the Great.

But the almost sole reliance for proof of the Power of the Keys rests upon that numerous class of Church Fathers in whom had been awakened a dread of rivalry and a deeper dread of heresy. They were very far from being indulgent or tolerant of opinions different from their own. Amidst the antagonizing surroundings of heathen worship and boasting philosophies, the later Fathers were glad to seize any device,—and believe it heaven-sent,—which could assist their earnest defence of the faith which, as they claimed, had come down to them from Christ and his apostles.

Very important among the devices in such a warfare, was the Power of the Keys.

But what is this? The Catechism of the Council of Trent defines it as “a power of forgiving sins, distinct from that of Baptism, existing in the Church, to which were entrusted the keys of the kingdom of heaven.” But, “it is a power not given to all, but only to bishops and priests.” “As therefore Christ was man in order to bestow forgiveness of sins, he communicated this power to bishops and priests.” The style of the celebrated Catechism of the Council of Trent is so sweetened and folded in pious palaver and rhetorical redundancies, that it seldom bristles with the pungency of a direct definition; but its teachings are obviously intended to convince mankind that to the Romish Church, and to it alone, belongs the Power of the Keys. With the key in his hand, the bishop or priest of Rome claims the right to prescribe the rule of faith for all men, and this is the formula he gives:

“All that, and that only, is of Catholic faith, which God has revealed and the Church proposes to the belief of all.”

Here, the only two conditions of the rule of faith, are revelation from God, and authority from the Church; nor is it stated which is the greater, God or the Church; but evidently the lack of either is equally fatal to the rule of faith. Then, if we are at a loss to know how the Church does her part in the duty of supplying our faith, we need advance only a little farther in the Roman Catholic theology, to learn that

“Divine Revelation contains many mysterious doctrines; for which reason it became the wisdom and goodness of God to provide some way whereby man might be enabled to learn what those mysterious doctrines are. The way or means by which to arrive at the knowledge of the divine truths, is attention and submission to the voice of the pastors of the Church.”\*

Also, in pursuance of the Power of the Keys, Roman Catholics “believe that Christ has given to the pastors of his Church a power to make laws; which all the faithful are bound to obey.” In this statement, the Church of Rome and “*his*” (Christ’s) Church are the same. Hence, by the Power of the Keys, the Church of the seven-hilled city holds a monopoly of the pastors capable of making “laws which all the faithful are bound to obey.”

The advocates of this ecclesiastical omnipotence profess the command of three tributaries to its support,—*authority, reason, and Scripture*. By authority they mean the concurrence of the ecclesiastical Fathers. IRENÆUS of the Latin Church and bishop of Lyons in the second century, and TERTULLIAN of the same Church and contemporary with the former, are referred to in this connection. With a view to fairness and candor, we will let these illustrious church Fathers speak for themselves, and in the words which have been selected from their writings by the claimants of the Keys. Irenæus is quoted as saying:

“The apostolic faith manifested to the whole world, they who would behold the truth, may see in every Church; and

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\* See Faith of Catholics Approved by the most Rev. Archbishop of Baltimore.



we can enumerate those bishops who were appointed by the Apostles and their successors, down to ourselves;—none of whom taught or even knew the wild opinions of the men (heretics). Had the Apostles really possessed any secret doctrines which the *perfect* only were to hear, surely they would have communicated them to those to whom they entrusted their churches. However, as it would be tedious to enumerate the whole list of successions, I shall confine myself to that of Rome,—the greatest and most ancient, and most illustrious Church, founded by the glorious Apostles Peter and Paul; receiving from them her doctrine, which was announced to all men, and which, through the succession of her bishops, is come down to us. Thus we confound all those who, through evil designs or vain-glory, or perverseness, teach what they ought not. For to this Church, *on account of its superior headship* (propter potio<sup>rem</sup> principalitatem), every other must have recourse, that is, the faithful of all countries; in which Church has been preserved the doctrine delivered by the Apostles. They therefore having founded and instructed this Church, committed the administration thereof to Linus. Of this Linus, Paul makes mention in his Epistle to Timothy. To him succeeded Anacletus; then, in the third place, Clement, who had himself seen and conversed with the Apostles, at which time their preaching yet sounded in his ears. Nor was this alone true of him,—as many at that time were living whom they had taught. To Clement succeeded Evaristus; to him, Alexander; and then the sixth from the Apostles, Sixtus; who was followed by Telephorus, Hyginus, Pius, and Anicetus. But Soter having succeeded Anicetus, Eleutherius, the twelfth from the Apostles, now governs the Church. By the same order and succession has the doctrine delivered by the Apostles in the Church, and the preaching of truth descended to us; and the proof is most clear that it is one and the same vivifying faith which, coming from the Apostles, is at this time maintained and taught. So also Polycarp, instructed by the Apostles, and having conversed with many who had seen the Lord, was appointed by them bishop of Smyrna. Him we knew in our youth. The doctrine which he had learned from the Apostles, he uniformly taught and delivered to his Church: and this doctrine is alone true. To this all the churches of Asia, and they who have succeeded to Polycarp, bear testimony. Surely, he was a witness of the Truth, more credible and more faithful than Valentinus and Marcion, and others of like perverse opinions.”



After a quotation of such length from Irenæus, a few paragraphs only from Tertullian must suffice.

"Heresies," says this eloquent divine, "have arisen from philosophy and from human wisdom, which is different from the spirit of Christianity. What is there common between Athens and Jerusalem? Between the Academic groves and the Church? Having learned Christ and his Gospel, we must indulge no curiosity, no farther inquiry. We believe: that suffices. What will you gain by recurring to Scripture, when one denies what the other asserts? Learn, who it is that possesses the faith of Christ; to whom the Scriptures belong; from whom, by whom, and when that faith was delivered by which we are Christians. It is a maxim not to be controverted, that what was first delivered is evangelical and true; and what was afterwards imported is extraneous and false (*id extraneum et falsum, quod sit posterius immisum*). Run through the Apostolic Churches in which the chairs wherein the Apostles sat, are now filled; where their authentic epistles are read, which seem to convey the voices and figures of their authors. Achaia is at hand; so is Corinth. If you are not remote from Macedonia, you have before you Philippi and Thessalonica. Pass into Asia,—there is Ephesus; in Italy, Rome: an authority to which we can readily appeal. Happy Church! which the Apostles impregnated with all their doctrine and with their blood. Heretics, it is plain, cannot be allowed to appeal to the Scriptures, in which we prove they have no concern. They are not Christians; and therefore to them we may say, Who are you? When, and whence came ye? What business have you on my estate,—you who are none of mine? Marcion, by what right do you cut down my wood? Or you, Valentinus, do you turn my stream? Or Appelles, do you move my boundaries? The possession is mine. What right have any others to sow and feed here as they may choose? I am the heir of the Apostles. As they settled it by will, on the conditions they prescribed, I hold it. You they disinherited as aliens and enemies. And why are you such, but by the diversity of doctrine which each one of you, produced or received against the Apostles? Where this diversity of doctrine is, there will the Scriptures, and the expounding of them be adulterated."

In another part of his writings, Tertullian says:

"If thou thinkest heaven is still closed, recollect, that the



Lord left the keys thereof to PETER, and through him to the Church."

In taking the testimony of the Fathers,—so called—due consideration must be given to the character of the witnesses and the temper of the times. Those worthy men were but novices in the study of Christianity as a new doctrine from heaven. The nearness of their day to the era of Christ and his apostles is not an advantage which can make their statements and opinions equal to the ever-widening experiences of successive generations through a period of eighteen hundred years. Besides, we must consider also that nearly all the men of those days were born in idolatry, reared in superstition, trained to intolerance, and were intensely bigoted.

About seven hundred and fifty years before Christ, a new State struggled into incipient being. That State, though stained with fraternal blood and signalized by treachery, continued to grow until it became the wonder of the world. No power of man was ever greater over man than that of old Rome. One hundred and twenty millions of people, including about forty millions of slaves, were the subjects of a government that passed through all the stages of kingdom, republic, and empire. In all its phases and through all its changes, the Roman power was still the same inexorable, crafty, indulgent, benignant, and yet dominating despotism of arms, the world has ever known.

During a period of twelve hundred years Rome neither dreaded a rival nor feared a superior. In fact, the government of the human race seems to have been given into her hands. By centuries of dominion, as efficient and triumphant as ambition could desire, the Romans grew into a consciousness of ability to rule, and "manifest destiny" was on their side. When therefore, barbarian force overpowered their state, they yet retained their conscious ability and ambition to rule even their conquerors. As organizers they never had an equal: and when they embraced Christianity, they used it as the best instrument for ascendancy over their barbaric conquerors. The conversion of the Romans was a compro-

mise between Christianity and Heathenism. Indeed, it is not easy to say whether the religion of Christ converted the Romans, or the Romans converted the religion of Christ. Certain it is, that the converted Romans were, not so much Christians as ecclesiastics; for instinctively they were organizers and rulers, and they at once set themselves to the task of creating a power, (for many centuries called the *Power of the Keys*), which should perpetuate the aggrandizement and glory of the "Eternal City" even in her fall by barbaric force. To this end, as the Cæsars went down Popes grew up, and empire took the name of Church.

At first the crafty genius of Rome did not realize the vast heritage of power which, by her capture of Christianity, was destined for the Imperial city; but in due time the fact became apparent that the same discipline which had trained Italians to hold dominion, had also trained the provinces, both east and west, to regard Rome as the centre of governing power and mistress of the world. All that was needed for the new hierarchy, was the discernment to see and utilize the Romeward tendencies of the provincial hearts and thoughts. That the Fathers (so called) floated along in the same current which bore all others Romeward, is beyond a doubt.

Little by little, the Romish ecclesiasticism became stronger and stronger, as from time to time new methods of interpreting the Gospel were developed. Among the earliest discoveries in exegesis was that which proved that Rome, instead of Jerusalem, was the veritable metropolis of Christianity;—then, that Peter, with headquarters at Rome, was the first Pope; and that to him was given the key of the celestial city and Kingdom of God.

So far as the Scripture speaks of the mystery of the keys, three classes embrace all the passages in the New Testament and bearing on the subject. (1) Matt. 16 : 13—20, where the power (whatever it is) seems to belong only to Peter: (2) Matt. 18 : 15—20, which teaches that the same power is given to all the apostles: and (3) Jno. 20 : 19—23, the teaching of which is the same as Matt. 18. According to Matt. 18 : 19,



20—simply two faithful disciples may be invested with the power of the keys. Neither Bengel, Olshausen, Alford, Barnes, Morris, (Dr. J. G.) nor Jacobus, in their comments on these passages, gives the slightest ground for believing in the Romish construction of the texts in question. An assumption so selfish and so intensely tyrannical as that of the Papal hierarchy, is as repugnant to the spirit of the Gospel as is Satan himself.

The resemblance between the Romish State and the Romish Church in several particulars, is striking and suggestive. For example, the old Roman State was always extremely jealous of all voluntary associations and private corporations; never relaxed its right to a mysterious secrecy in its management of public affairs and the practice of certain religious services (e. g. the Eleusinian mysteries); the persistent and unrelenting repression of free discussion and diversity of opinion among the people; the gorgeous parade, tinseled altar, and splendid garments of the priesthood; the number and variety of their polytheistic objects of worship; the energetic and unceasing endeavors toward the centralization of all power, both secular and religious, in the hands of a few; the grandiloquent pretense of liberality by which a show of free toleration of all other religions was made when policy seemed to require it. The student of history might catalogue many more distinguishing traits of the old Roman State, which are now equally characteristic of the Romish Church. But with the fabulous power of the keys, there is nothing that the Papacy cannot do. By this potent instrument it pours out at pleasure the wrath of heaven upon the heads of all mankind; it pronounces whom it will as errorist, schismaticist, and heretic,—and dooms him to infamy among men and eternal flames among demons; it locks the gates of the graveyard and of heaven against all who die outside the Romish Church; it deifies the bread and wine in the Lord's Supper and withholds the wine from the laity; it bars hell against a drunken debauchee to whom the priest has given indulgence for the consideration of coin tinkling in the money-chest; it opens the door of rebellion against the "powers that be," by

absolving subjects from their allegiance; it sets at naught the public confession of sins and substitutes private confession to a priest; it unlocked the dread Tartarus of heathen mythology, and priestly hands manipulated the terrible abode into the purgatory of Romanism; by its interpretation of the word *Catholic*, which signifies *universal*, it restricts the word to the exclusive use of the Romish church; by the same magical power of interpretation, Jesus is deprived of his brothers, Simon, Jude, and James, their mother, Mary is divorced, made a celibate, and Joseph is supplied with another wife.

Of all the inventions of man, the priestcraft of the Romish hierarchy is the most adroit and efficient in its line. It has proved a success of far greater potency than any other form of deception, not excepting those of ancient Egypt and the grand old Orient. All experience has shown that human beings are the victims of delusion. To a large extent the fallacy is quite agreeable,—so much so, that the hallucination is often voluntarily invoked and paid for. The mighty rulers of Oriental monarchies were formerly veiled from the sight of their subjects, in order that an intenser awe of majesty might hold sway in the hearts of the people. Even in Europe kings and emperors were once imagined to be incapable of doing wrong. Devices of this sort belonged to the king-craft of former ages, and the purpose of the cheat was to render the masses of the people submissive to the “powers that be.” But the ever-widening light of the Gospel thrusts aside the darkness of those days, and to us is given a safer and nobler guidance by the hand of Him who says: “I am come a light into the world, that whosoever believeth on me should not abide in darkness.”



## ARTICLE V.

"WHAT CONSTITUTES QUALIFICATION FOR ADMISSION  
TO SACRAMENTAL COMMUNION?"\*

By C. A. STORK, D. D., Baltimore, Md.

This statement of the subject is rather awkward, but in framing the question elegance has been sacrificed to precision. Neither is it very striking, but point also has been sacrificed to precision.

In popular, though inexact language, we may put it thus: When is a man ready to join the Church?—Who are fit to come into the Church?—What makes one fit for church membership?

If it were not that all sorts of private opinions and theories have been engrafted on the original idea of the Church, the answer would be too obvious to afford opening for any discussion. "The Church," says our Confession, "is the congregation of the saints." And the saints in New Testament language are the holy, *οἱ ἅγιοι*; *i. e.*, those that are set apart from the world and consecrated to God. The term is used first, as applied to something set apart from a common to a sacred use, from the service of this world to the service of God; and then, since a moral being, one capable of knowing and choosing between right and wrong, can fitly serve God only as he is inwardly separated and made internally righteous, the idea involves a spiritual renewal and consecration of the inner principle. The saints then are those who are set apart and consecrated to God: first, outwardly by renouncing and separating from the world; and then, by an internal transformation of the whole nature into the likeness and love of God. The Church, therefore, is that body of

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\* A paper read at a meeting of the Eastern Conference of the Maryland Synod, held in the Third Church, Baltimore, Dec. 26, 1876.

men who exist in the world, as set apart from it, to be the vehicle and medium of the Spirit of God. It is a true body existing for the purpose of exhibiting the Divine Spirit. It is so called in express terms: "*and He [Christ] is the head of the body, the Church.*"

NOW, WHO SHALL BE MEMBERS OF THIS BODY ?

Let it be remembered that we are speaking of the Church visible. The Church invisible consists of those spiritual persons who fulfil the notion of an ideal Church. They are not only outwardly consecrated, but inwardly holy. The writer of the Epistle to the Hebrews describes them as "*the general assembly and Church of the first-born, which are written in heaven, \* \* the spirits of just men made perfect.*" But who they are none knows but God. We have no organs to discern them. We have no tests by which to try them. It is impossible, as I shall presently show, to form them into a definite, distinguishable society. The Church visible, however, is a very definite and easily recognizable body. It embraces all those who profess Christianity. The Eunuch expressed the qualification for admission to it when he said, "*What doth hinder me to be baptized? \* \* I believe that Jesus Christ is the Son of God.*"

Whosoever then sincerely declares his belief in Jesus Christ as the Son of God, and a willingness to submit to His will, has fulfilled all the conditions the Church is authorized to lay down for entrance to her fold.

To those who take their notions from the traditional beliefs and theories of the Protestant churches generally, this will seem radical and monstrous. What! not require any experience; no deep conviction of sin, no sense of forgiveness, no assurance of pardon? Is a man not to be tried whether he be really born again or not? Must he not show that he is truly regenerate, a new creature in Christ Jesus?

To this I answer, No, not if you go by the New Testament. If you go by the traditions of the fathers, by the custom of the churches, if you think this or that body of Christians, this or the other part of the Church has a right to lay down



conditions and qualifications that the Founder of the Church did not lay down, then you may. But if you go by the New Testament, what more do you find required there than this,—That a man declare his faith in Jesus Christ the Son of God, and his willingness to submit to Him? Read what Peter said to the multitude on the Day of Pentecost who cried, “*Men and brethren what must we do?*” Read Philip’s answer to the Eunuch; consider what Paul said to the jailor; study the history of the Church given in the Acts of the Apostles,—and then point out where anything more is required.

The abuses to which this principle is liable are obvious. They lie on the surface; and they have troubled serious and thoughtful men always. If you make the qualification so simple and easy, it is said, then you will have careless and ungodly men enter the Church. You will corrupt the Church and weaken it. You *must* have some guarantee of character, some criterion of the new life. And so men have set about devising such a criterion; they have exacted additional guarantees. One Church says, Let us wait till a man has given evidence by a changed life that he is a changed man. Another says, Let us require that a man be certified by a deep inward experience that he is born again. Another says, We will insist on a vivid emotional revolution; the soul must be convulsed with grief and stricken down in profound despair, and then brought marvelously out into the light, before we can admit the applicant to the Church.

Now all this is very plausible. It seems to promise happy results. But without inquiring how it has worked, we have only to ask, Is it authorized by the Founder of the Church? What did He say, and what did His Apostles do? We find them putting up no such barrier, applying no such tests, but, after preaching and setting forth the facts of the new religion, receiving whoever professed faith in Christ and would be baptized.

All the difficulties we see the Apostles saw. All the evils growing out of making it possible for many careless and insincere men to come into the Church, which we deprecate, they were fully alive to. Is it conceivable that Peter after

baptizing Simon Magus, and then on the very heels of his baptism declaring that his heart was "*not right in the sight of God*," that he was "*in the gall of bitterness, and in the bond of iniquity*," did not have a keen realization of the difficulties that beset such easy admissions? But Peter did not set about raising the standard. It was still as before, "*repent and be baptized*." Paul, after his terrible conflict with the Corinthians, whom he describes as "*carnal, and walking as men*,"—or as we in our modern phrase should say, unconverted, and with no idea of vital religion,—had he no perceptions of the evils that grew out of this general opening of the church doors? And yet he does not propose any new, more stringent measures to meet the case. How could he? he had his commission from the Founder: what right had he to draw the lines, as we say, tighter? If Peter and Paul had been originators of a sect, cases like those of Simon Magus and the offenders in the Corinthian Church would have forced on their minds the necessity of a more rigid discipline; new terms and conditions and probations of discipleship would have been laid down. But they were not founders of a sect, but apostles of a faith already delivered to the saints, leaders of a society the conditions and qualifications of membership in which were fixed before they were put over it. So they neither added to nor subtracted from the original charter. But we who are not Apostles think we may.

Let us recall the distinction made before, and which in this discussion we must keep constantly in mind, the distinction between the Church visible and the Church invisible. The Church Invisible is the only perfect, ideal Church. It is the Church that will be found in Heaven; for it is made up only of holy and spiritual persons. But it is absurd to lay down such a definition as the definition of any visible, tangible, cognizable society on the earth. Some, indeed, have written up over the church-door, "None but the pure in heart can come in here:" but these were only a few scatter-brained whimsical zealots, not knowing whereof they affirmed. No sect even ever made such a condition a mark of the Church



visible. But between this and Christ's own condition, "*believe and be baptized*," what stopping place is there?

The *Church visible*, then, is composed of those who profess faith in Christ and accept his baptism: and these make up a true Church. It, too, is ordained of God, founded by Christ; and its divine institution is not invalidated by the fact that many careless, unconverted, insincere persons find their way into it. Was not the Church at Corinth, the visible Church, the Church of Christ? and yet many were in it who were not Christ's, who, as Paul says, were "carnal," or as we should say, unconverted. They were called to be saints, and yet they were not holy. And yet Paul calls them the Church.

Let me use here an illustration borrowed from another:

"The abstract conception of a river is that of a stream of pure unmixed water, but the actual river is the Rhine, or the Rhone, or the Thames, muddy and discolored, and charged with impurity; and the conception of this or that river contains within it these peculiarities. So of the Church of Christ. Abstractedly, and invisibly, it is a kingdom of God in which no evil is; in the concrete, and actually, it is the Church of Corinth, of Rome, or of England, tainted with impurity; and yet just as the muddied Rhone is really the Rhone, and not mud and Rhone, so there are not two Churches, the Church of Corinth and the false Church with it, but the visible Church, in which the invisible lies concealed. So far, then, it appears, that in any age, the visible Church is, properly speaking, *the Church*."

Thus Robertson; and what he says is the simplest, plainest truth. The Church we have to do with, then, the Church to or from whose communion we admit or exclude, is this visible Church. What more can we require of those applying to enter it, then, than this;—that they, as far as we can see, honestly believe in Christ and accept Him as their King? If it were the Church invisible, that holy company imbedded in the Church visible, of which we had the keys, then the qualifications would be of another sort; but of that Church none holds the keys but the Head of the Church Himself: He will see to it that they who enter are regenerate and holy. But what have we to do with that?

But it will be said, let us strain off the the mud, let us apply tests that will keep the Simon Maguses, the Alexanders, the Hymeneuses, the Philetuses, and the Demases, on the outside. Let us insist on a man's showing evidence that he is born again; let us keep him waiting till we know not only that he professes faith in Christ and is willing to be baptized, but till we know he has a true faith, a true repentance, a true love.

YES; AND HOW ARE WE GOING TO TELL?

How many go through all the awakening and weeping and blissful experience of the Methodist system and prove as carnal as those of Corinth. How many pass the Calvinistic test, the inward conviction that they are born again; have, first, deep impressions, then pungent conviction, then agonizing struggles, then peace,—and after all are still in the flesh.

But what, after all, we insist on in this matter is, not that this or that test does not look well, that this criterion is fallacious, and the other condition insufficient, that the Methodist altar and the Presbyterian experimental examination are uncertain; but that as conditions they are one and all not scriptural. They are as much the invention of men as the ceremonies and penances of Rome. There is no "Thus saith the Lord" for them. They may be useful as religious machinery to awaken thought and set men in a new current; but as tests, as barriers set up before the door of the fold, they are all false, for they have not on them the signature of the Master.

The application of all this to the case of those specially had in view in our awkwardly worded question is soon set forth. Those of our own household, the baptized children of the Church, are to be regarded as the children of God. They are his by a twofold claim; by the gracious inclusion of those solemn words spoken to Israel, and that pass over to all the Spiritual Israel, "*the promise is to you and to your children:*" and by the mutual covenant passed between God and us when we gave over our children to Him in baptism,



we offering and consecrating, He receiving and adopting. I trust we all believe that baptism is something more than a graceful and sentimental ceremony, viz: that it is at least a solemn declaration and seal of the great fact that Christian parents sanctify their offspring.

Now if this be so, what shall we do with our children? Having given them to God in baptism, having trained them up in the nurture and admonition of the Lord, shall we say, Now you are the children of the Devil: until you have been deeply convicted of sin, and agonized and tossed to and fro, and clearly converted, you cannot be disciples of Christ? Shall we say to a child that has a child's faith and love, and honestly believes God is its Father and Christ its Saviour, No, you are born in sin; you must be born again into grace, and you cannot come to the Lord's table till you have had clear convincing evidence that you have been thus born? This is the method in vogue in many Protestant churches, but it is not Lutheran, and it is not after the manner of Christ.

What wretched caricatures of Christian truth does this erection of extra barriers produce. Take the following case of what under one type of Christianity is regarded as an essential qualification for Sacramental communion. It is a story told by Dr. John Todd of his own child: the scene is an inquiry meeting.

"I went up to a little girl who sat by herself, weeping bitterly. Her head was down. I said 'my little one, do you so feel your sins that you feel the need of a Saviour?' 'I do, oh, I do!' 'Whose little girl are you?' 'Why, father! I'm your own Mary!' My blood seemed to curdle cold in my heart. None but a father situated just as I was can know my feelings. For weeks she remained in great distress of mind, and lay like a little boat rocked in the storm, with no pilot to guide her into the harbor. I waded into the deep waters to reach and save my child, but my arm was too short. But I saw her led forth by a hand mightier than mine \* \* hope gradually poured her warm soft light into the soul, and darkness and distress were gone. The child received the Kingdom of heaven as a little child."

Now Dr. Todd was a great man. He had something more than talent: he was in his way a genius; and, better than a genius, he was a holy man of God. But what an exposition of the words of Christ! Think of it: a little child under the gloomy teachings of Edwardian Calvinism is overwhelmed with conviction of sin: she is longer in darkness and mental agony than Saul of Tarsus, that bloody-handed persecutor of the Church: for weeks she remains in great distress of mind, "like a boat rocked in the storm, with no pilot to guide":—and this we are to regard as 'receiving the Kingdom of heaven as a little child!' I should say, and I think Paul and Augustine and Luther would agree with me, that it was receiving it like a very hardened and tough old sinner. To receive the Kingdom of heaven, according to this interpretation, is to come into it not at all as a little child, simply, frankly, trustingly, but with the throes and agonies that belong to an old transgressor's reversal of all the habits and dispositions of a life time. In short we are to understand the Saviour not to mean what He said at all, but something quite the opposite. To such desperate straits are we reduced when we propose to be wise above what is written, and seek to narrow the church doors which Christ, as we fancy, has spread too wide.

In elaborately constructed parks men often make artificial ravines for the sake of bridging them over; and after awhile nature adopts the artificial valley for her own and clothes it with shrubs and furrows it with water-courses, and men ride over the bridge and take it for a necessary piece of engineering; and so it is now, but only because the valley has been made. In religion the same thing is done when by long continued iteration it is ground into a generation that they are all the children of the Devil, and can become the children of God only by a convulsion and agony of soul. The convulsion and agony do become necessary; but only because our children are trained up to regard themselves as the children of Satan. Remove the wrong belief and there is no necessity for the after convulsion to bridge the religious chasm.

When Dr. Todd went to Philadelphia he was puzzled to



find that religion there was taken in a very different fashion from the gloomy and drastic style of New England. In Massachusetts, he had found it essential that men should have deep, despairing, gloomy impressions of sin: as he said of his course in a revival at Groton, "I encourage none to hope;" though the Apostle, who had not enjoyed the advantages of a thorough course in the theology of Jonathan Edwards, declares "*We are saved by hope.*" But in Philadelphia, Dr. Todd found men *would* hope, and *would not* be dragged through gloomy weeks of despair about themselves. At first he thought there could be no genuineness in a religious experience that had not a great deal of black in the back-ground. But he found out his mistake. He writes to a friend:

"Human nature does not seem to be the same thing here that it is in New England. Such a thing as real, deep conviction for sin I seldom find. \* \* \* I cannot find as it has ever been the case that people here, in general, have had any conviction of sin previous to professing religion."

"Conviction of Sin," we must bear in mind, means, in the good Dr.'s vocabulary, deep and long-continued distress, gloom and misery bordering on despair. But he is candid enough to confess that he has not found those who have lacked this preliminary "conviction" wanting in real piety.

"And yet," he goes on, "they appear well, and perhaps give as much evidence, taking the year in and out, that they *are* converted, as those in New England who are taught by law. What shall we think of all this? I confess I am at times at a dead loss what to think."

Poor puzzled Doctor of Divinity! it is a serious thing when one's theory won't fit the facts. We leave the good Doctor and his root-and-branch School to adjust their theology and the facts as best they can. But we too, though we have got some distance beyond Dr. Todd's generation, are still stumbling over barriers and difficulties of our own making.

Just let us picture to ourselves the posture we take about this matter of admission to the Church.

Christ says, "*Suffer the little children to come unto me and forbid them not.*" He bids his Apostles preach "*repent and be baptized ;*" and at a word when the submission is made the Church receives the multitude. But we,—to be sure we say to the children "*come ;*" but first we pile up the barriers: the dogmatical problem, speculative difficulties, perplexing and ensnaring question ; we require profound and vivid religious experiences,—"*have you felt thus-and-so ?*" "*do you know that you have a new heart ?*" "*how do you know it ?*" I remember my room-mate at college, when examined for church membership, was asked if he "*would be willing to be damned for the good of the universe ?*" A little girl, I knew, when she applied for admission to the communion, was tested by the stern deacons of a New England church with this query ; "*Will you go on serving God the same if we refuse to admit you to the communion ?*" and when she said, yes, the solemn old wiseacres proceeded to apply the test and did refuse her admittance for an indefinite period. Our Methodist brethren pile up the altar and a series of emotional experiences of an extravagant sort. One has one way and another another. And we Lutherans, like ecclesiastical sheep, leave the good old way of the fathers, of the New Testament, and rush after some Calvinist or Methodist bell-wether. We are all agreed that we must put up the bars, and then from behind this ecclesiastical *chevaux-de-frise* we invitingly say to the lambs "*come.*" If they can climb over, well and good: if not,—then they are not worthy to be received into Sacramental communion.

It is high time to do in this matter what Dr. Johnson a long time ago advised all of us to do,—"*rid our minds of cant.*" Let us leave the great theologians and the theory-mongers, that pester us with their improved edition of Christianity remodelled for modern uses, and get back to the New Testament and the presence of Our Master. It helps us wonderfully in clearing away the rubbish that generations of experiments in spiritual tinkering accumulate on our minds, to conceive ourselves as in the presence of Christ and His Apostles, and to try to look at things as we feel He would



have looked at them. Would He have said to a young person honestly seeking Him, 'You must go through a long experience of gloom and doubt, be deeply impressed and then get peace? Would He have required that we should know and be able to give substantial proof, that we are born again? He did say that a man must be born again to enter the Kingdom of God; but He did not say he must have a clear knowledge that he has been so born and be able to show it to others before he became a disciple.

The late Morris Officer used to tell a story of an eminent Presbyterian divine, now a Professor of Theology, to whom a young woman applied for admission to the Church. She was serious, earnest, docile: but the theologian could not get the evidence of the new birth in her case clear enough to suit his theories, so he put her off again and again. At last she said to him, "Dr. N—, do you know what I think the Saviour would have said to me if I had gone to Him as I have come to you?" "What, Madame?" "Why, I believe He would have said, come." "Madame," replied the Doctor, "I believe He would." Confronted with the presence of the Master Himself, the theologian forgot his theology and saw things, for the moment, as they are.

Let us learn to see things as they are; as Christ sees them. Let us give over humming and hawing over the traditions of men, and take the words of Mary as a safe guide, "*Whatsoever He saith unto you, do it.*"

If our children, instructed who Christ is, what His service is, what His Church is, seriously and honestly declare they believe in Him, choose Him, and will obey Him; and we are satisfied that they intelligently and honestly profess this,—who are we, or what is our right, to interpose between them and that full fellowship to which their and our Master bids them come? What right have I, adding to His words, to say, 'Yes, come; but you must come by the altar, or the anxious bench, or the inquiring-room, or in a revival, or by a slow and painful process?'

Can you, or I, or any of us answer that question satisfactorily?

## ARTICLE VI.

## THE SERMON AS A WORK OF ART.

Translated from Palmer's Homiletik, by Rev. A. MARTIN, Professor in Pennsylvania College.

We have the text before us—what shall we do with it? The first answer which Homiletics must give, is, according to our first section, the following: we explain the text according to the principles of edifying hermeneutics and exegesis there laid down; and indeed, as appears from our second section, thus far in connection with the seasons, circumstances and acts of worship. If hereby the exposition is essentially modified, so that even in this respect already a sermon on a particular passage of Scripture assumes a different form from a commentary on the same passage, there is added this farther demand, that the sermon should be an oration in the artistic sense of the word—a *work of art*.

This demand is by no means inconsistent with the holy simplicity of the Gospel, which indeed requires no addition of human device; nor is it inconsistent with such passages as 1 Cor. 2: 1 & 4. For what is there called “excellency of speech,” and “enticing words of man’s wisdom” is something different from that which we call the *artistic element* of a sermon. It is a false, and an improper honor shown to the speeches and writings of the apostles, if they are said to want all art, as if that were below their dignity. The speech of the apostle Paul, for example, Acts 17: 22—31, is unquestionably artistic; and in this respect, we are perfectly agreed with Beyer’s development, in his book: “*The essence of a sermon*.”

Besides, this additional and decisive point is to be considered; that the sermon, so soon as it is not a missionary speech to a crowd of heathen, or an exhortation such as in the cure of souls may be made at any moment and any place, according to accidental occasion, but is a part of the cultus, comes necessarily under the essential law of the cultus,



the law of the beautiful. But the beautiful, so far as it is the object of human production, belongs to the domain of art. As the cultus in all its principal parts cannot dispense with the aid of art, so it avails itself also of the services of the same, when the act of worship consists in speaking and hearing. The situation of a preacher before a worshipping congregation is therefore altogether different from that of our Lord with reference to his disciples and his people, or that of the apostles in reference to their hearers and readers.

Now, if we demand that the sermon should be a work of art, we appeal at this point to rhetoric, that it lend a hand to homiletics. Rhetoric must teach us also when we speak as ministers in the Sanctuary, always to bring that which is noblest and best as a sacrifice before God; because it is not befitting in such a place to carry on a loose, uncultivated talk, an agreeable conversation, or to break forth in passionate outpourings of the heart; but it must be our aim and object to present the purport of divine truth, as it has assumed shape and character in our thoughts, only in the purest, noblest forms that are possible to us.

If we thus claim rhetoric as the handmaid of homiletics, our motive and object is altogether a different one from that which the rhetoricians among the homileticians endeavor to urge, namely: the hope, by following rhetorical rules to accomplish a definite moral or spiritual result. This expectation we forego, from the simple reason, that because the effect which the Word of God is destined always and everywhere to produce, whether read or preached, whether with or without exposition, whether in solitude or society is in nowise dependent upon the art of speech, but entirely and solely upon the grace and blessing of God, by the secret work of His Spirit in the heart of man. From the art of speech as an art, we demand not indeed a moral or spiritual, but an *aesthetic* effect.

True, this also does not imply, that the preacher shall make rhetoric a specialty, and in the disposition and development of a spiritual oration have his rhetoric open before him, and look out the rule for each sentence, and so to proceed accu-

rately according to directions. Just the greatest orators work least according to rules and models. They do not study whether now this or that trope, this or that figure of speech is demanded. Nevertheless, even the native and natural eloquence rests upon laws to which all human speech is subject, and which the rhetorical talent obeys unconsciously. And even then it is of value to be acquainted with these laws in a scientific way. As in every art, even when nature, talent, the mental activity and inspiration of genius produce miraculous results, yet the production and presentation of the beautiful is always purified, regulated, and preserved from errors, offences, and one-sided affectations, by a clear, educated consciousness of the laws of the beautiful; and genius itself receives thereby a higher satisfaction; so here also if I can distinguish the different means and modes of speech, and figures of language and of thought, and if I know the inner measure, the law of order &c.; I will not indeed be able thereby to produce any thing better—but what I produce I will the more clearly comprehend, and master,—be the better able to give account of all particulars, and be preserved from mistakes.

It must, however, be observed that rhetoric is not therefore a part of homiletics, nor homiletics a part of rhetoric; but as homiletics presupposes other sciences—as grammar, logic, lexicography, and theology, so rhetoric also is presupposed and called into requisition by homiletics. Homiletics has not to repeat all these, it has only to determine for its own sphere and according to its own method, wherein the eloquence and the beauty of a sermon consist.

1. St. Paul comes to the Corinthians, not “with enticing words of human wisdom,” (1 Cor. 2 : 4); and yet when he ascends to the heights of the Christian view of life, when he gazes into the extent of the Kingdom of heaven or into the depths of the human heart, when he praises love human and divine, when he bears testimony to the brethren or greets and blesses them, his speech has always unquestioned beauty. Wherein does it consist? Evidently in the thoughts themselves which he declares. The simple truth, as by its import,



it at once addresses human feeling—and particularly when as gospel truth it excites the highest spiritual pleasure, and affords the most blessed satisfaction, is also beautiful—is indeed the most beautiful. When therefore this substantial thought and gospel truth are wanting, we can never speak of homiletical beauty.

2. But as this truth always assumed a clear, precise, yet manifold, yes, even a constantly new form already upon the lips of the first heralds, so it is a work of beauty also in a sermon, as generally in the presentation of that substantial thought, that it appears in ever new forms,—not as if that which is old ceased to be beautiful, but only in so far as in those ever varying, constantly new forms appear the exhaustless productiveness and the imperishable life which gives to each formation its peculiarity and individuality. Thus the Holy Scriptures speak altogether characteristically of “new songs.”—By analogy, therefore, we may say, beautiful is that which is original, which is new and remains new, just because the primitive, creative life reveals itself therein.

3. But in general what is beautiful must have form. The beautiful exists only for our contemplation. Without damage therefore to the full reality of that which the preacher has to say, in order to be beautiful, to be a work of art, it must be presented in such concrete form, that the mental eye of the hearer may rest upon that which the speaker lays before him, as upon a picture. This is effected already by clearness and precision of the thoughts and their expression, which precision rests upon the internal clearness of the speaker's own contemplation. But it is produced more strongly and decidedly by what we call the plastic in speech, which rests essentially upon a power of formation conditioned by natural genius and a liberal education of the fancy. That does not mean that we must always speak in figures; but only, that what is said even without ornament, in simple truthful expression, never loses itself in abstraction, lifeless and formless, but that the hearer always sees some living thing assuming shape before him.

4. While according to the foregoing, the speech, the better it is, is the more analogous to the beautiful which the painter presents in a picture, so on the other hand it has this in common with music, that it is in constant motion, the thoughts rush on now more impetuously, and now develop their import step by step, but are never entangled or clogged, but make some sort of progress with every sentence. This is what is called the fluency of speech, especially if the phonetic part of the sermon, the delivery, is what it ought to be. By the waves of this fluency the hearer must feel himself borne up; therefore the mind and heart receive the same impression, the same beneficent strengthening sensation in the hearing of a good speech which the body experiences from a bath in an open river.

5. While the poet forms his creation more directly for his own satisfaction, to give scope to his own creative impulse, the speaker enters into living, directly personal intercourse with personal, living and present hearers. That life therefore of rhetorical presentation must evince itself also in this, that the speech is constantly directed to the hearer, that it speaks to him, and that he feels himself continually addressed.

6. The formation of the thoughts is brought about by this, that a manifoldness is connected into unity, and thereby rounded off, so that each speech appears as a complete, and internally organized whole, all whose single parts stand in the correct relation to each other, and to the whole. Where that is the case everything finds its proper place, and order reigns, the members correspond, and stand in correct symmetry; one thing follows another according to an internal necessity, and each occupies just the space sufficient for it—the law of the beautiful is proportion. Just this—the right grouping together of the parts of a sermon and their individual points—the grouping together and the antithesis, the distribution of light and shade, making one point prominent, and putting another in the background, the combination of heterogeneous elements where the text or a particular rhetorical purpose demands it, happy transitions, uninterrupted



progress, climax, concentration and expansion; all this is genuine art which is indeed perfectly understood only by him who occupies the same intellectual position with the speaker, but the entire impression of which upon one who can give no account of it, is yet altogether different, far more beneficent and refreshing, than if the preacher is deficient in this art.

7. Finally, the material which is at the disposition of the speaker for his productions is language with its unlimited wealth of words, of forms and combinations of words, of forms of sentences and constructions, of modes of speech which in the intercourse of an educated people are always appropriately applied by every one, and are classified in rhetoric as figures, tropes, etc. To press all these into the service of thought, to dispose of them in the freest manner, yet always so, that what I say cannot just as well be said in any other way, that the most fitting and adequate expression is always found: that is the artistic mastery which the speaker must exercise over all the treasures of a language the same as the musician exercises over the notes of the scale, over the chords, their sounds and their succession, over the voices and the instruments.

The specialty of homiletics, however, demands that in this section we treat only of a part of these seven heads. What we mentioned under figure 1 is in part already given in the section of the Word of God and its exposition; and in part it falls with fig. 2 into the section of the personality of the preacher, as he appears before the worshiping congregation, an educated spiritual-minded Christian. Fig. 3 falls into the section of the congregation, especially of popularity, as also does part of fig. 2. Here, however, in connection with the doctrine of the text, we have to speak only of that artistic formation of the sermon which consists in the coherent arrangement of the entire import of thoughts derived from the text, and in the filling up of the special work which arises therefrom—i. e. the development. This confirms what was said above, that homiletics comes in contact with rhet-

oric, but pursues altogether its own course, and cannot include a formal rhetoric as one of its parts. As well the connection with the word of Scripture (which is especially therefore so inconvenient to all rhetoricians, that in their theories they are unable to find any proper place for it,) as the object of the sermon for the worshiping congregation determine place and character of the rhetorical element. We can therefore speak of the unity and arrangement of the sermon upon the basis of the text from which it must be derived; we can speak of the development not as a matter of style or as a treatise on figures of speech, but we must keep unobstructed the view into the doctrine of interpretation.

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## ARTICLE VII.

### A FEW WORDS MORE ABOUT THE MINISTERIUM.

By Rev. S. A. ORT, D. D., Louisville, Ky.

“When we first ran out of the harbor in our yacht to see what low, black schooner was making such a smoke in the offing,” we had no intention of doubling Cape Horn. We are not “ambitious” to occupy some space in consecutive numbers of the REVIEW. The reply to our last article, however, on account of an unwarranted assumption, cannot be allowed to pass by without a word in response. In the January number of the Quarterly, the writer on “A Question of Church Polity,” begins his remarks by stating that the author of several articles on the Ministerium “has completely changed his ground.” Further on he cites the attention of the reader to a notice of how entirely we have altered our position since last April, having swung from one extreme to the other. In short, he blandly tells the reader that we are panic-stricken.

It would, however, have been both instructive and much in place, if our opponent had put down the proof of what he calls a fact. But why this was not done, we need not surmise. Some things are possible, and some are not



possible. To prove that two and two make five, when everybody knows they together only produce the sum of four, is to attempt an effort for which there is no intellect sufficiently mighty and no logic adequately severe. But, if we were to conjecture about this curious affair, it could only be somewhat after the following mode: Perhaps the author was thinking of himself—how far he had wandered from the shortest distance between two points, how in his ramblings among the fathers he had lost his way, and how it was possible that any one else could plunge into that forest of stately cedars and giant oaks, without bewilderment.

Sitting down in such state of mind to pen a reply to our remarks in the October number of the REVIEW, he unconsciously wrote the substance of his musings, and mixed them up with what he had previously thought to say in answer to our article. In order that the reader may be informed correctly about our *stationary* change of position, we will cite a few passages from the article in the Oct. number.

1. "There are, however, several points to which we desire to call special attention. The first is, that in the April article we contended that the laymen, as well as the ministers, have the authority and right to take part in deciding upon the qualifications of a candidate, and of course conversely, that the ministry alone has no authority from God to make such decision."

2. "We insist on the distinction between a principle and its manifestation. In the present case, the principle is the right of the people to take part in saying, who shall be ministers; and the manifestation of this principle may be as it was in the time of Gerhard, an election of the candidate as pastor, or it may be an election by the Consistory as it existed in the time of the dogmaticians, or it may be an election by the Synod as it exists among us, or it may be an election by the Ministerium, provided that then the Ministerium acts simply as committee for the whole Church."

In the face of these plain statements our opponent declares we have "quietly abandoned" our original position "without a word of defence or apology." If such a way of restating a point is an utter abandonment of it, then we have no knowl-

edge of the force of words. But more. The very first argument which we offered after again defining our position, was an argument to prove that Gerhard held that the laity as well as the ministry had the authority to take part by election in the making of ministers. The substance of this proof was that Gerhard maintained, as against the objection of Bellarmine to the people taking part in the choice of a person suitable for the office of the priesthood, the right of the laity to have a voice in this business. This argument, so distinctly stated and drawn out at length, our opponent answers by utterly ignoring it, and at the same time by accusing us of being dishonest in our quotation. He is, however, kind enough to furnish the reader with the fatal omission, which is, "examinatum a ministerio." This he brings forward as though we designed to prove by Gerhard's reply to Bellarmine that the laity should examine the candidates. We made the quotation for no such purpose as all we said concerning it abundantly shows. It is the matter of election about which Gerhard speaks, and it is the force of this term which we aimed to make clear. In the April number we indeed said: "The election of a candidate as pastor, was simply the order of the Church to ordain;" it is this same statement we intended to maintain when we cited Gerhard's reply to Bellarmine. Any one, by reading our remarks, on the six hundred and twentieth page of the October number, can perceive distinctly that we still cling to the position laid down in our first article. The omission, which our opponent hints was made with a dishonest intention, has nothing to do with the sheer matter of election. The quotation to which we refer was intended to meet the objection of our opponent to the election of a candidate as pastor by the people as their order for his ordination. That such election was held in the time of Gerhard is an historical fact approved by Gerhard himself when he says:

"The question is asked whether one should be ordained who has not as yet been called to a definite place. We answer: No, because ordination is the declaration and witness



of the call, and hence where no call has preceded, ordination ought by no means to be conferred."

The call of which he here speaks is precisely the same call to which reference is made in the xiv. Art. of the Confession, and the same call of which he speaks when he says, "that no one ought to take upon himself the duties of the ministerial office," unless in addition to an inner impulse to enter the ministry, "there be the outward and solemn call of the Church." It is needless to dwell longer on the fact that our first argument in the October number cited from Gerhard, if it means anything, means a defence of the position taken in the outset of our remarks on the Ministerium. Every reader of the REVIEW can readily perceive this. The omission, out of which the author of the last reply wishes to make so much, signifies nothing whatever, because it relates exclusively to the matter of examination. We wish to say once for all, that the citations made are not garbled extracts. The removal of the stars, about which our opponent grew facetious, and the insertion of "examinatum a Ministerio," will not change the plain sense of the context one whit. But it is in the mention of the Consistory that our author imagines to see our flight from extreme democracy to highest aristocracy; nay, he asserts positively that because we talked about the Consistory we have forsaken utterly our original position. This is an elegant man of straw. The principle of Lutheran Church Polity is, that God has given all authority directly to the whole Church.

In the April number we showed how this principle as applied to the making of ministers was recognized in the election of a candidate as pastor being an order to ordain. In the October number we adduced still further evidence in favor of the right of the people to take part in the election of a person to the ministry. In short, we argued that the principle in question could and did find its manifestation in the election of the candidate as pastor. Then we took the Consistory, and by the citations made concerning it, intended to show that the same principle found its manifestation in the Church representative. There is a distinction between a

principle and the mode of its manifestation. Is there only one way according to which the principle of Lutheran Church polity can be manifested? If so, let it be proved. When, therefore, we say that the right of the people to take part in making ministers was respected under the form of the Consistory, it is the wildest extravagance to assert, that we thereby declare the other mode previously defended to be absurd. It can just as well be said that when we hold the Synod to have the authority to say who shall be ordained, we surrender all we have heretofore advanced on the present question. The material point is, does the general principle of Church authority as stated in the Smalkald Articles, find a recognition in any of the modes already mentioned?

Moreover, it matters not, if the Consistory became in the course of its history arbitrary; and it matters not just now if it did not actually represent the Church. The essential question here is, did Gerhard and Quenstedt ever refer to the Consistory as representing the Church, and in this capacity conducting the election of ministers, as well as their examination? The writer on the other side seems to be annoyed by the explicit statement of Quenstedt, that Bishops and teachers alone cannot represent the Church, but the Consistory can. He enters into a debate with this old theologian about the matter, putting questions about delegated rights and speaking in a somewhat jesting manner about the Church representative. After his dispute with Quenstedt, the author of the January article proceeds to belabor us with his club of Presbytery and Consistory. Although he makes it whiz through the air, yet owing to his weapon being fan-shaped, it strikes on our head lightly, even as would a feather dropped from the sky.

It is true that the old authorities speak of the Presbytery sometimes in the sense of Ministry. It is also true that they speak of the Ministry examining and ordaining. This we knew sometime ago, for Gerhard's loci and Baier's theology have been in our possession. But it is also true, that they state a wide difference between Ministerium and Presbytery, in the sense of Consistory; and it is a mistake to insist that



we said they "always" use Presbytery and Consistory in the same sense. When we called attention to the Presbytery of which Gerhard and Quenstedt speak, we referred to what they said about the Consistory, as appears from the expression, "it is very appropriate under the fore-going quotation," &c. Beside all this, it is entirely immaterial what name they gave this body which was composed of ministers and laymen. Enough to know that this body, according to the express statement of Gerhard and Quenstedt, represented the Church and was charged with the duty of "furthering the business of the Church and inquiring into the life, studies and character of those to be ordained." The sole object in citing the case of the Consistory, was to show that in this way the general principle of Church authority at times found a mode of its application. We did not put it forward as our only argument; but we did present it as a very sure proof that Quenstedt recognized the principle, that laymen have the right to take part in saying who shall be ministers.

The verbal distinction to which our opponent points the reader, does not answer our argument. Certainly the Consistory did not inquire into the studies, &c., of those to be ordained for the mere sake of inquiring. If it inquired into such matters, it must have been because it had the power to act in accordance with the results of its inquiry. The objection is made that we have brought together two passages from Quenstedt, widely separate, and, hence, have made him say what he never intended to express. It is a sufficient answer to reply that one of these quotations is a definition, and, therefore, a passage complete in itself. Each of the citations is independent of the other, so that not the least violence has been done to the sense in putting them side by side. Our opponent calls the church representative a figment. If, therefore, the Consistory, or any body composed of ministers and laymen, was a sham, how was the Church represented? Does he say, by the Ministerium? Then there is a flat contradiction between him and Quenstedt; for the latter declares, "Bishops or teachers alone cannot represent the Church." The Church is either represented or it is not

represented by some body. If the Ministerium or the Synod does not represent it, then in the committal of the authority to administer the sacraments, &c., the act is not the act of the Church, and the Lutheran principle that God has given all authority immediately to the whole Church is not true. On the other hand, if the Ministerium only represents the Church, then the question arises, is the ministry the Church? or if this is not the case by whom has the Ministerium been authorized to act in behalf of the Church? Is the appointment directly from God? or is the power to act in this way given by the Church who, as the Bride of Christ, has been invested with all authority?

We leave these questions for our opponent to answer.

Great stress is laid on the fact that the Lutheran ministry has always examined and ordained candidates. Most of the quotations and the major part of our author's remarks have been brought to bear on this well known practice. On this matter we have never joined issue with him, except in so far as we judged him to set forth the examination and ordination of the applicants by the ministry on the ground of divine appointment. While we have unmistakably given our position by saying that it is the duty of the Ministerium to examine and ordain, because of competency and propriety and for the sake of order, it is singular that in his great zeal to vindicate this practice, he has not yet positively told us whether the Ministerium shall examine and ordain because of divine command, or for some other reason.

He concludes his last article by saying that it has been "established beyond all controversy;" 1. "That in the original establishment of the Lutheran Church, the duty of examination, judging of qualifications and ordaining to the office of the ministry was committed to the ministers of the Gospel." We have from the beginning upheld this proposition, when properly stated. As given by our opponent it looks two ways. 1. There is the most general proposition: The duty is committed. 2. The modifier given: to ministers of the Gospel. 3. The real subject of the proposition, Who committed? This is the vital point which by our opponent



is kept skilfully in the back ground by the use of the passive form.

We inquire for the real subject: Who committed? That the duty was committed is certain. Who did it? Was it the Ministerium? How could the Ministerium leave or commit something to itself which under this supposition it already had? Was it God who committed this duty directly to the ministry? If so, we have had no proof on this point. Or was it the whole Church? If so, why not plainly say it was.

Once more we remind the reader that the gist of dispute on the present question is not, was the duty of examining and ordaining committed? But the sole point of difference is, who did the committing? Both parties agree, and have always agreed, so far. Nay, more, the pope can say, the duty of examination and ordination is committed, and there is perfect agreement between him and our opponent. Who committed this duty? The opposite side has not yet told us.

In the October article, we quoted a few passages from the Evangelical Harmony of Gerhard and others. In these passages it is distinctly said that the citizens of the Christian Republic commit, &c. We ask the reader to refer to that quotation, and at the same time to remember it has as yet received no reply. And just here we would again call the attention of our opponent to what Gerhard says about ordination: 1st. "That it is not of divine appointment;" and, hence, is the ministry divinely appointed to ordain? 2d. "That it is the act of the whole Church;" and, hence, must it not in some way be authorized by the Church?

After so long time our opponent becomes exercised about God-given rights, and asks for information concerning them.

First, he wishes to know the "time and place of their grant," and also the "book, chapter, and verse of the Bible which contains the charter of this wonderful gift." We are glad the author of the January article has become an inquirer, and especially pleased to learn that he means business in having this grant of God-given rights definitely settled.

We shall presently furnish him with the desired information.

In addition to the important items above mentioned, our opponent puts several questions in reference to the persons on whom "those 'God-given rights' are bestowed." Do they belong to "simple membership in the visible Church, or do they require some spiritual qualifications?" Then follow a number of inquiries, on the 121st page of the January number, to which we refer the reader. These questions suggest to our mind several others of a like import. Is the examination and ordination of a candidate by a ministerium in which there is a hypocrite, legal? Does the authority to elect, examine and ordain candidates, belong to "simple membership" in the ministerium, or does it rest on "spiritual qualifications?" If this authority rests on spiritual qualifications, "how are we to ascertain, with absolute certainty" who are spiritually qualified in the ministerium for the work of electing and ordaining candidates for the ministry?

If this authority also belongs exclusively to the office of the ministry, where is the proof, and what becomes of the general principle of Lutheran Church polity, viz.: that all authority has been given by God to the whole Church?

"These, and other questions, arise in our minds, when we listen to what is said on the other side, and our difficulties have not been removed by anything offered on this subject from that quarter."

But we must hasten to tell our opponent what Luther says about the God-given rights of which we have been speaking, and also furnish him with the "book, chapter, and verse of the Bible" containing the charter of this wonderful grant.

We quote from the same translations previously mentioned.

On Matt. 18 : 15—20, Luther comment as follows :

"O that this passage were not in the Gospel! What a fine thing that would be for the pope! For here Christ gives the keys to the whole Church and not to St. Peter. And here belongs also the same saying Matt. 16 : 18, 19, where he gives the keys to Peter on behalf of the whole Church. For in this 18th chapter the Lord makes a gloss upon his own words, showing to whom he had previously (Matt. 16) given



the keys in the person of St. Peter. They are given to *all Christians* and not to the person of St. Peter."

The above view Gerhard supports when he says:

"He who has received from Christ himself the keys of the kingdom of heaven, he has the right to call the servants of the Church. But these keys have been given to the whole Church. Therefore *the right to call the servants of the Church belongs to the whole Church*. The major premise is proved by the definition of the keys; for by the keys we understand ecclesiastical authority, of which the right to choose the servants of the Church is a part. The minor premise is manifest from the words of Christ, Matt. 16 : 19, where to Peter representing the Church, it is said, "I will give the keys of the kingdom of heaven."

Again Luther says:

"Where there is a holy Christian Church there all the sacraments must be also, Christ himself and his Holy Spirit. If then we are a holy Christian Church and have those things that are of the greatest and most essential importance, God's Word, Christ's Spirit, faith, prayer, baptism sacrament, office of the keys, &c., shall we not also have this smallest matter, namely, the power and *right to call some to the office* who are to minister to us the word, baptism, &c., (which are already here) and serve us in these matters,—[if we as the Christian Church have not this power and right,] what kind of a Church would that be?"

Let the reader bear in mind, Luther says: "The power and *right to call some to the office*," &c.

Observe, likewise, Quenstedt's statement.

"The originally efficacious cause of the ministerial office is God; the less directly constitutive source is the Church. The authority to select and call the ministers of the Word belongs, by divine right, not alone to the priests or the ecclesiastical order, nor alone to the civil authority, nor alone to the people at large, but to the whole Church; and without the consent and voice of the people there can be no legitimate call."

The usual reply of our opponent is that this selecting and calling, of which Quenstedt here speaks, refer merely to the choice of a minister as pastor. Let us see how this is.

Luther, Gerhard, Quenstedt, Chemnitz and others speak very frequently about the calling of ministers by the whole Church. When they allude to the whole Church they mean ministers and laity together, or in other words just as Quenstedt puts the definition in the foregoing quotation. The forcible question now arises: Has the ministry as a ministry in the Lutheran Church, ever taken part in the election of a pastor by way of casting a vote? Has this been the practice? Was it the practice in Luther and Quenstedt's day? And was this the practice they intended to designate by saying, "the authority to select and call ministers of the Word belongs to the whole Church?" If so, where is the evidence that any such practice was then in vogue? It is altogether a gratuitous assumption to declare that is what they meant and only meant by a legitimate call and at the same time is plainly absurd. Chemnitz distinctly says:

"The call belongs neither to the ecclesiastics alone nor to the mass of ordinary believers alone, but the call belongs and must ever belong, to the whole Church, and with due regard to order."

Who would suppose this refers to the election of a pastor simply. Ecclesiastics and ordinary believers taking part by election in the choice of an ordained minister as pastor! Who ever heard of that as a rule in the Lutheran Church? And yet according to the usual reply of our opponent such must have been the case at least in the times of the fathers.

But what is a legitimate or mediate call? Hollaz answers:

"A mediate or ordinary call is that by which God calls a certain person to the ministry of the Church through the intervention of the judgment of those men who are members of the Church."

Now observe what Chemnitz states:

"Inasmuch as the ministers are not the whole Church, but only a part of it, Eph. 4 : 11 ; neither are they lords of the Church, but helpers and overseers, 2 Cor. 1 : 24 ; 1 Peter 5 : 3 ; therefore, they neither can nor ought to assume the mediate call to themselves alone, the remaining members being excluded."



At this stage of our answer we will take up the passage from Quenstedt, so often quoted by our opponent as a triumphant answer to all our arguments. This passage has appeared in all his articles and been handled as a supposed squelcher. Here it is:

“Each part of the Church has its own duties in the calling of ministers; it is the part of ministers to examine the candidates for the ministry, to inquire into their character and life, to ascertain and judge of the gifts necessary to the ministerial office, and to ordain them by the laying on of hands.”

At this point we are dosed with stars. Throwing them aside we read:

“It belongs to the Christian magistrate to nominate them, to present them when called, and to ratify their examination. The duty of the people is to give the call, to approve by their vote and testimony, and to elect.”

Our opponent would have us believe that Quenstedt states here explicitly, unequivocally, that the Ministerium takes a candidate in charge, examines him, decides on his qualifications and ordains him, without anybody else putting in a word or having anything to do between these acts. 2d. That after the candidate is a full fledged minister, then the magistrate nominates him, presents him when called, and ratifies his examination. 3d. After this the people give the call, approve by their vote and elect. All this our opponent would have us believe is what Quenstedt meant. What an absurdity! How it ridicules the entire sense of this passage, and makes Quenstedt mix and jumble and confuse the whole matter at a fearful rate. If the magistrate, according to Quenstedt's supposed idea, had nothing to do in the making of a minister, it is certainly foolish to say, he ratified the examination. Why didn't he ratify the judgment concerning gifts, or the ordination? Of what consequence was his ratification of the examination, if it could only be given after the candidate had been made a minister? It would have been mere child's play. When, however, we consider that the ratification was made before the ordination, there is some point to Quenstedt's remark.

Again, this old theologian says, the magistrate nominated the candidate. Was he nominated before or after ordination and for what purpose? If he was nominated after ordination, then he must have been nominated as an ordained minister for a pastorate. Then having been called he was presented. The idea of Quenstedt hence was, that the Christian magistrate nominated the ordained minister for a pastorate, then presented him when called to his congregation, and last of all ratified this ordained minister's examination by the Ministerium, when a candidate for the ministerial office. This was surely a beautiful arrangement, orderly and sensible. Anybody at a glance can see that Quenstedt is here speaking of the making of ministers, and not the settling of ordained ministers as pastors in one sentence, and about something else in the other. He describes the functions of each part in the calling of ministers. "The duty of the people" he says, "is to give the call, to approve by their vote and to elect." Gerhard's remark fully explains this statement:

"The question is asked whether one should be ordained who has not as yet been called to a definite place. We answer, No, because ordination is the declaration and witness of the call, and hence, where no call has preceded, ordination ought by no means to be conferred."

The giving of the call, therefore, was prior to ordination, and if the call was not given the ceremony of inauguration could not properly take place. In this calling of ministers of which Quenstedt speaks in our opponent's famous citation ordination is the last act performed. How then can it in any wise be figured out that in the first sentence he speaks exclusively of making ministers, and in the other two of settling ordained ministers as pastors? No wonder that at the end of the first sentence the writer on the other side saw stars.

Again, our opponent's quotation from Quenstedt by no means justifies any such conclusion that the ministry is divinely appointed to examine and ordain. When Quenstedt says: "It is the part of the ministers," &c., does he mean to



say by divine appointment? If so, then he means the same thing in the sentence immediately following: "It belongs to the Christian magistrate," &c. Did this old theologian advocate the doctrine, that the magistrate was divinely appointed to nominate, present and ratify? How exceedingly clear that Quenstedt is not alluding to divine appointment, but solely to proper order. And yet this passage is the mighty proof on the other side. It is no proof whatever in that quarter, but on the other hand states precisely what we maintained in our first and second articles.

But we are further reminded that Quenstedt says:

"A distinction is to be made between the right of calling and the ceremony of ordination; the one belongs to the whole Church, [that is the right of calling] the other to the Presbytery alone."

This our author quotes against us. Quotes against our position? when it says the right of calling ministers belongs to the whole Church. Quotes against us? when it declares the ceremony of ordination belongs to the Presbytery alone. Why, this quotation, if it states any thing, states exactly what we have always maintained. But our opponent is defending a view other than this. The right of calling, take it in whatever sense he may, can not be done by the whole Church, if it is true the Ministerium only has authority from God to call believers to the office of the ministry, or if the laity only can take part in the election of an ordained minister as a pastor.

Further, ordination is not a right given the Presbytery by divine appointment. If it is, we leave our opponent to argue the case with Gerhard, who says, "ordination is not of divine appointment," but is exercised by the Ministerium as the agent of the Church, for the sake of good order.

And here our opponent comes along with Matthias, advising everybody on the ground of respectable scholarship to let this apostle alone. He belongs to him by the indisputable right of "choice by lot and not by all voting." But we

must demur to this claim and bring one or two witnesses on the stand.

CHEMNITZ: "In order that all things be done decently and in order, the matter of election and call of ministers, both in the time of the Apostles and since their times in the older and purer Church, was always transacted in a certain order by the chief members of the Church *in the name and by the consent of the entire Church*. Thus Acts 1 : 5, Peter presents the description of the character of the person who should be chosen ; and afterward the Apostles together with the Church make the choice."

BROCHMAND: "Our churches ascribe the right of choosing the ministers of the Word to the whole Church, and derive their authority from Acts 1 : 22, 23. For when an Apostle was to be chosen in the place of the traitor Judas, Peter it is true for the sake of order introduced and presided over the transaction, but the whole Church elected two, between whom the lot was cast. If now the Apostles, who were extraordinarily called by Christ and were endowed with special authority by God, did not presume of themselves to appoint the ministers of the Church, why do the papal bishops who are not worthy to be compared to the Apostles, as to their gifts, assume this right."

Now, Chemnitz and Brochmand were respectable scholars, and yet they were foolish enough to blunder egregiously about the case of Matthias. We trust we will hear nothing more about this "choice by lot and not by all voting."

1st. Permit us in conclusion to state again our position.

The authority to make ministers belongs the whole Church, by direct divine appointment.

2d. In the exercise of this authority due order must be observed, according to competency and propriety ; and, hence, we say the ministry should examine and ordain, but we mean this in no wise in any sense that this authority inheres in the ministerial office by divine command.

According to this view, the Ministerium simply acts as an agent or a committee for the whole Church.



## ARTICLE VIII.

## CONSCIENCE UNDER REVELATION AND GRACE.

By M. VALENTINE, D. D., President of Pennsylvania College.

It is a fault of many of the text books on Moral Science, that they have been constructed almost wholly in the mould of a simple naturalism. The old method of Aristotle which has come to us out of paganism, simply anatomizing human nature, and generalizing the laws of duty from the observed powers and judgments of man's moral faculty, has continued too strongly to mark the works that are given us in these late days. Ethical systems continue to be put almost entirely on natural data. But man's place and ultimate end can be understood only in the light of redemption. He is under a remedial economy. And the views of the young in our schools ought to be formed in the mould of Christian ethics. The morality we are to cultivate must be something purer, higher, and more comprehensive than the morality of the unenlightened understanding and unaided conscience. It must rest on a better apprehension of our relations to God and His plans, as well as to our fellow-men, than man has without revelation. Had we no other light than that of reason, we would be justifiable in framing our science of duty on that alone. But there can be no excuse for turning away from the clearer light which now illuminates every question of right and obligation. Any system of ethics which omits the truths of revelation, and fails to view man in the new relations into which he is brought by redemption and grace, must come fatally short of being a full science of human duty, if it does not present that duty in absolutely false light.

Christian ethics are inseparably linked with *theology*, or the doctrines and precepts of the word of God. Morality represents the practical side of *religion*. Paganism indeed main-

tained a clear separation between religion and ethics. Its morality was not made to rest on religion, and its religion was divorced from morality. Religion was itself often a grand obstacle to morality. This pagan conception of the foundation of morality has poured its poison through many of our books of moral science. The systems taught want the true theological foundation; and in this separation from religion is perpetuated the old pagan abomination that piety need not include morality. Not even the boldest rejecters of the supernatural claims of Christianity will deny that its ethical teaching is immeasurably superior to any found elsewhere among the best sages of the race; and nothing can justify Christian teachers, in our day, in fixing the postulates and conclusions of moral science on simply natural data.

The single object of this paper is to present the office of *Conscience* in the condition under which Christianity brings its action, and as involved in the product of Christian morality. There is, probably, no single point at which the difference between pagan and Christian ethics is more marked than in this connection; and a view of the difference here becomes the best illustration of the wide interval over which the whole science must move in passing from a merely naturalistic form to its true form under the economy of redemption.

Under Christianity, conscience accomplishes its functions in new conditions and with re-inforced power. The main things thus involved will come into view, in recalling two general aspects of the relation of Christianity to the moral faculty.

I. The first part of the relation is that which Christianity bears to conscience *in affording needed knowledge*. It comes as a revelation of additional and necessary truth.

Conscience, like every other faculty of the human soul, is capable not only of development in power and energy, but of education into broader comprehension and accuracy of ethical discernment. Upon the clearness and completeness of its perceptions of duty, must always depend, to great extent, the force of its imperatives and the reliableness of its control.



It can discern moral quality, however, and discriminate right and wrong only in the light of correct knowledge. The intuitive character of its cognitions does not make it independent in its action. The correctness of men's moral judgments is conditioned on their right understanding of themselves, their relations to God, to their fellow-creatures, and the great ends of their being. Knowledge thus forms the light in which the conscience perceives duty and asserts obligation. Other things being equal, the more of it, the better. While there is a source of moral law for men\* in the action of natural conscience itself, judging in the light of reason alone—the only guide of merely naturalistic ethics—a second source of such law is opened in the teaching of revelation, setting forth human duty in new light and broader relations. There is one writing of the law of duty *within* man, and another is given in the word of God. In its regulative control, the Christian conscience must unite and use the direction and imperatives of both. To understand aright the action of conscience in this vantage position, we must note and remember the relations between these two sources of moral law. These relations present three chief points to be looked at.

1. The law written within, “the work of the law written in the heart,” and that without, in objective revelation, are in *necessary and unchangeable harmony*. There can be no conflict. Any seeming disagreement must result from a failure to interpret the law correctly. The contents of the moral faculty which discerns right and wrong in the light of reason, and the contents of revelation which unfolds and prescribes human duty *ab extra*, are concurrent ways of the disclosure of human obligations. Man's nature, though marred by the fall, is a work and revelation of God. Originally, especially in the intelligence and conscience, it was an image of God, a reflection of the divine reason and holiness. If the inward law has been much defaced and dimmed, legible only in broken and fragmentary forms, so that man needs a clearer guid-

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\* Rom. 2 : 14, 15.

ance, revelation comes as a second writing of it, and clearer, from the Creator. The conscience, as a subjective faculty whose office is to discern and enforce duty in human relations as naturally understood, receives in the written law of the divine word an enlightening and educating help; and there is no conflict between any of our cognitive faculties and the means that educate and cultivate them. It is true, that rationalism, taking its stand on its own powers of thought alone, has sometimes asserted an antagonism of conscience to duties taught by Christianity. But such disagreement has always come from a misreading of either the subjective law or the objective revelation. There can be no real opposition between reason and Christian revelation; and the effect of advancing non-Christian into Christian ethics is, not to make ethics less truly human, but to mould the science more in real harmony with the laws and demands of our genuine and normal humanity. It becomes most human when it is most Christian.

2. Christian revelation becomes *confirmatory* of the true action and decisions of conscience. The need of an assuring help has ever been deeply felt, in settling questions of duty. Men have been drifted hither and thither in unanchored restlessness, in consequence of not being able to read the law within them with certainty. The natural conscience stands in the midst, or more properly at the summit, of an organism of faculties disordered and impaired by the fall and sin. It necessarily acts thus at a disadvantage, under doubt, and with weakened force. One of the great things it always needs, for its right power, is *certainty*. This it must have, for high, firm, and victorious moral life. Yet this full certainty, demanded by our moral nature, is impossible unless its natural judgments are helped by an assuring and ratifying authority from without. The blindness, mistakes, and misgivings of the conscience, form a perplexing chapter in ethical systems. It has often led to doubt whether there is such a thing as fixed, immutable morality. Outside of the illumination of Christianity, the moral idea, the affirmation of right, has always lacked this needed certainty, and sunk out



of its right effectiveness of control. So long as men are in doubt as to what is morally good, there is only an inferior motive power in the imperatives of conscience. But Christianity comes with its divine precepts and commands, speaking in a voice which the conscience recognizes as of God and authoritative, *confirming* the genuine, true, and correct decisions of the moral faculty. The inner law is flooded with new light, and the misgivings of doubt are swept away. Indubitable validity is given to its directions, and fresh nerve and strength come into its behests.

3. The field of recognizable duty is grandly *enlarged* by the teachings of revelation. There are at least three ways in which, in this respect, conscience finds itself in superior position under Christianity. *First*, revelation discloses to man new and otherwise undiscoverable relations, opening to view new duties, obligations and responsibilities. It sets before him his solemn relations to the Trinity, to redeeming, re-creating and saving grace, as well as creating and preserving love, to offered blessings, gracious rewards, and eternal destinies. The world and human life have a grandly changed meaning under the Gospel. Man's place in the system of things, as to the past, present and future, is revealed in a light increased and broadened like that on the landscape when morning rises upon night; and in this light he sees a thousand new responsibilities on which he is touching every moment, and which stretch out into illimitable ranges. Conscience must act in view of all these new relations, and hold the heart and life, the will and activities to all the duties of this enlarged ethical domain. *Secondly*, by its immense number of specific precepts for particular relations and circumstances in life, revelation gives correctness, minuteness and fullness of application to the general principles of duty asserted by the conscience. In manifold cases the conscience would be in the dark, without the instruction and guidance of Scripture directions. Scarcely a situation or emergency in life can be named, for which precept and counsel have not been given. When the sun rises, the natural eye not only sees further, but more *minutely*; and myriad

objects and relations flash into view which were unseen in the dark. "If a man walk in the night, he stumbleth," \* \* "If any man walk in the day he stumbleth not, because he seeth the light of this world." Such safer illumination for the moral footsteps is afforded by the guiding beams of the true Light, shining on the way, through the teachings of the word. More of duty is known, and better known. By common consent—even among skeptics—the ethical precepts of Christianity, in their purity and sublimity, their definiteness and universality, their quickening directness and radical thoroughness, are unapproached by the best teachings of pagan sages or human philosophies. When *Fichte*, for instance, represents Jesus as carried by the very purity of His character into the loftiest regions of transcendental and eternal morality, the representation is a concession, made by no means in the interest of the Christian religion as a religion, that "in His light we see light," and questions of duty receive a matchless illumination. *Thirdly*, besides unfolding man's true relations to God, his fellowmen, and to his own destiny under remedial grace, and defining every kind of duty in matchless precepts, Christianity presents an *example* of human life and excellence in the person of Christ. For lifting men up to true conceptions of what they ought be and do, the power of a concrete example cannot be easily over-estimated. Revelation not only defines virtue and righteousness, in clear instruction and apt precepts, but adds the illustration of a real pattern. This takes hold of the human mind, and explains duty with a force and impressiveness otherwise impossible. There are some who, overlooking the atoning office and work of Christ, interpret the whole meaning of His mission as fulfilled in being the world's needed Teacher and Example. We need not accept the error of this extreme view. But without doubt He was meant to be "the Model Man" as well as Redeemer of men. And that example has been shining down through the ages, with wonderful power on human life. It has been an inspiration and a guide into all the purest and grandest moralities that have adorned Christian manhood. In all just estimates of the functions



of the conscience under Christianity, account must be taken of this great fact, that human duty and character have received a personal manifestation in the Redeemer—"the absolutely perfect Prototype of human morality."\* To us, who have lost original and normal rectitude, from whose nature the divine "image" of it has been sadly effaced, a just and full conception of morality is conditioned on a knowledge of Christ as the pattern of holiness.

The light and help afforded in these various ways necessarily give greater range, breadth, definiteness, certainty and force to the imperatives of the moral faculty. There is a grandly enlarged knowledge of duty—a strengthened emphasis to the sense of obligation. The conscience acts under surer guidance, and an indubitable authorization from God. Its practical supremacy is re-inforced, as it stands before the human will and speaks in His name as well as its own. If its perceptions and imperatives without revelation are sufficient to leave men "without excuse," in wrong-doing, surely in the floods of light poured by Christianity over every question of virtue and duty, the ethical determinations must be clearer and more comprehensive, and more certainly exclusive of error or mistake.

II. The other aspect of the new condition of the conscience under Christianity is *its relation to divine grace*. We use the term "grace" here, not as expressing the objective "favor" with which God mercifully regards the unworthy, but the subjective help which is afforded as a divine energy operating upon and in men. In the remedial scheme of God, men become the subjects of a supernatural influence and work, beyond the natural effect of the additional truth given, and yet through it; under which the office of conscience comes to be fulfilled in greatly altered conditions and with the possibility of far higher virtue.

Among the facts most plainly brought to view in the history of ethical discussions, none are more marked than the comparative *impotence* of mere moral distinctions, among non-

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\* Wuttke, Christian Ethics, II. p. 86.

Christian people, even when the moral judgments have been clear and positive. The best familiarity with the principles of duty has not been able to enforce duty. It has been strangely ineffectual for practice. The sharpest intellectual discriminations and definitions have been but as the play of a cold light, like the aurora of the north quickening nothing into life or beauty. Men have known the right and approved it, and have yet pursued the wrong. 'The inner law, with its "categorical imperative"' has lacked efficiency and fruitfulness. It cannot do much, because it has become "weak through the flesh." Not only does it, without the instruction of revelation, want *certainty*, but without grace it lacks effective *strength*. It needs a sufficient dynamic. This it finds in Christianity—chiefly in these ways:

1. Conscience is re-inforced by the influences of the Holy Spirit. We must always distinguish between the conscience and the enlightening and moving force of the Spirit. The existence and function of the natural conscience in man are fully recognized by revelation. The term used to designate it, *συνείδησις*—from *σύννοια*, *consciū sum*—a *knowing with*, *associate knowing*, *i. e.*, either as a self-consciousness of right, or a *knowing with God*\* whose law it discerns, expresses its nature and power in the essential features we are accustomed to assign to it. It is referred to as primarily and fundamentally a *cognizing* or knowing faculty, distinguishing between right and wrong, the morally good and evil. But it is also an *imperative* authority, binding men under the obligations of righteousness; and a *judging* force, with condemnatory and punitive action on wrong-doing. These functions of the conscience could have been rightly and fully accomplished, in and from its own energy, only in an unfallen, sinless state. In the aid which, in its broken and impaired condition, it receives in the influences of the Holy Spirit, we recognize one part of the great provision made in grace for man's restoration to holy character and a life of duty. Its natural functions are not set aside by the Spirit, but used, and restored to their

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\* Wuttke, *Christian Ethics*, II. p. 101.



true efficiency. With all who accept the Scriptures as the word of God, there can be no question that the Holy Spirit, in saving men from sin, *enlightens, convinces of sin, strives* in their hearts, and *guides* in the way of duty. Besides the natural force of revealed truth, simply as truth, there is a supernatural influence which is the true and real work of the Spirit—not of man, but upon and in him. It is surely difficult, perhaps impossible, to know, in all cases, how much of the conviction of duty, and the imperative to its performance is owing to the action of the conscience itself, and how much to the supernatural work of the Spirit. For the Spirit does not work without, but through man's natural faculties. He is present in the word of truth, instructing the understanding in all moral relations, enlightening the conscience with clear and impressive visions of duty, quickening its motive power into constraining energy. The "Spirit witnesses with man's spirit," as to duty and obligation. He joins his revealing power to that of conscience, and reinforces the sense of obligation into effective strength. The feeble current is filled up into needed fullness. And so, while the Christian's primitive, natural conscience is acting in all its functions, it is not acting *alone*. It is not alone; for the Holy Spirit is within him as an ever-present Help, blending divine grace with the human powers which are to be restored to permanent moral health and victorious ethical control. In this is fulfilled the experience expressed in the language of St. Paul: "My conscience also bearing me witness *in the Holy Ghost*," Rom. 9: 1. This is a Christian conscience, one acting not unaided and alone, but as embraced within and filled with the influence of the Holy Spirit.

2. The conscience is quickened and made effective through the *regeneration and sanctification* divinely wrought in the believer. The great change which the Scriptures represent as a renewal of human nature into the image of God, is meant, in the redemptive plan, to recover to holy character and all moral duty. To look on Christianity as designed simply to bring us pardon and release from punishment, is

one of the most monstrous perversions, divorcing religion from its great moral end. "This is the will of God, even your sanctification." Under this renewal conscience comes into its final and triumphant supremacy. This involves several facts:—

*First*, the moral faculty itself, which, like all the other human powers, has suffered by the fall and sin, partakes in the renewal by which the nature of man is put in process of recovery. It shares in the regeneration in which the inmost nature of his moral powers receives a new life. As the conscience, according to the primal constitution of man, formed the very flower and crown of his being, the blight, disorder, and weakness introduced by sin must have left a sad injury upon it. The faculty itself, thus coming under the renewing action of grace, attains clearer vision, truer discrimination, and stronger impelling power. It gets back into its normal life for its true functional prerogatives.

*Secondly*, in the change of the heart, the conversion of the affections from sin to holiness, the resisting hindrance to the control of conscience is broken and removed. It is the deep curse of human nature, that its loves are terribly perverted, and fastened on wrong objects. The affections do not find their centre and rest in God and righteousness. They have become irregular, sordid and misleading. They are often carnal and debasing. They sway to the appeals of temptation. The appetites and passions obscure the moral perceptions and resist the moral judgments. There is a law of sin and death reigning in the affectional nature. The will which should always bow to the behests of conscience, is swayed by a bad heart. The sceptre of the moral faculty is broken by the rebellion of the desires against right and duty. It cannot enforce its ethical authority upon and through the will. Its faintest whisper ought to be decisive; but against the imperious rule of wrong affections, its loudest imperatives are impotent. But in the great change provided for in Christianity, and wrought by the Holy Spirit through the truth, a "new heart" is given. It is a restoration of the affections to their true objects—reconciliation with God through



the love of redemption, and recovery of the soul into love of righteousness. The Scriptures characterize it as a 'writing of the law again on the heart'—a putting again of the eternal principles of duty, written at the beginning on the soul, and afterwards epitomized in the tables of stone at Sinai, into the understanding and love of the renewed soul. Through faith in Christ, there is formed a living union with Him, as of a branch in the Vine; and the new life makes man again a "partaker of the divine nature," and carries into him the forces of purity and righteousness. Whilst in justification our faith accepts Christ as our righteousness, our regeneration is the beginning of our transformation into the moral character which the restored relation implies. To this new life in the affections, duty becomes easy and joyful. Duty being made an object of love, the conscience is no longer perplexed and overborne by evil desires, but becomes able to assert its rightful authority.

One of the very first fruits of the change is, therefore, freedom to the will, in the domain of righteousness. It is true, we assert a natural free-will in man—and correctly. It is the essential condition of all responsibility. Without self-determination, accountability is inconceivable. Right and wrong can have no existence. And there is no point on which the consciousness of universal man is more unanimous than in testifying to this freedom. Yet, it must be remembered that this freedom is not absolute. It is limited and partial. Through the fall and sin, there is contradiction in man's being. The will, whose office it is to give effect to the directions of conscience, is under the command of opposing inclinations and corrupt desires. Until the law of sin and death is broken by renewing grace, the will is practically in bondage to evil. The choices of its freedom are controlled predominantly, not by conscience or the objective law of duty, but by selfishness, carnal passion, and the manifold appeals of immoral pleasure. Though exercising a limited freedom, within the sphere of civil affairs and in separate acts, the will is unable to free the soul from the fetters of depravity, and change a sinful personality into a pure and holy one. It is

to the tyranny of the powers of evil in our fallen nature, that St. Paul refers in the seventh chapter of Romans, where is pictured the war of the "law in the members" against true righteousness even after the new life has brought some re-inforcement to conscience. The will is sometimes baffled even then in giving full and happy effect to the moral judgments. It is only in regeneration, therefore, when the heart has been renewed and the laws of duty written again in its love, that the will gets into a real spiritual freedom. And as sanctification makes more and more pervasive the force of the new life, and the human affections flow more strongly to their right objects, the will attains still better and better efficiency for God and the right.

Through this inward change, moreover, the *example* of Christ attains its true power in men for moral character. The imitation of Christ can never be accomplished outwardly. It is not a process of copying. Moral character is not an architecture. It is the growth of a right inward life. "We must guard against the error of supposing that we can resemble Christ as our pattern without uniting ourselves to Him as the *Saviour*."\* A life after His *example* can only be by His *power*. It is the Christian, who alone can say: "I live, yet not I, but Christ liveth in me, and the life I now live I live by faith of the Son of God"—whose love to Him as Saviour is fervent, and whose affections are upraised and sanctified by His grace—that is moulded into the ethical features of that Example that has been shining as a full-orbed glory on the vision of men.

Under these practical forces of redemption, therefore—and under them alone—the conscience becomes effective for the true human morality. Not only is man, by revelation, taught his duties, in the grandest relations he sustains to God, the world, and an appointed destiny—relations otherwise undiscernable—but the conscience itself is quickened by grace, the obscuring mists of sin are lifted from its perceptions, and the obstinate hindrances of inward depravity are superseded by

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\* Martensen, Christian Ethics, p. 298.



the help which convictions of right receive from love of the right. The efficiency of the conscience no longer stands only in the merely intellectual judgments and interest, but in sanctified affection for the morally good. With love toward what is good, even feebler conscience would sway the life aright. But under the redemptive forces of Christianity we have clearer conscience—vision, stronger imperative force, together with a re-adjustment of the whole nature in predominant love of righteousness and purity. More and more, as the work of redemption goes on, is the law written within men, put into the heart as a holy life-force, and the conscience becomes more and more *de facto*, as it is *de jure*, sovereign for the true morality for which our nature was intended. It is thus that Christianity furnishes the only effective dynamic for the conscience, and makes possible among men a pure, reliable, world-overcoming moral life.

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## ARTICLE IX.

### HISTORY OF THE ENGLISH LUTHERAN CHURCH IN NEW YORK.\*

By GEORGE P. OCKERSHAUSEN, New York city.

We will not attempt an elaborate or polished historical address on this occasion, but as a descendant of the Germans and the Dutch, reared amid English customs, usages and language, we may with propriety simply relate what our fathers did to establish the English Lutheran Church in the City of New York. We would appropriate the language of the Prophet Isaiah, and bid you: "Hearken to me ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father,

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\* A paper read at the Semi-Centennial of the English Lutheran Church of St. James, on East Fifteenth Street near Third Avenue, Tuesday evening, February 20th, 1877.

and unto Sara that bare you, for I called him alone, and blessed him and increased him."

New York, or New Amsterdam, was founded by the Dutch, and its affairs were administered by the West India Company in Holland. This Company, when they sent over emigrants, were very careful to send along pious schoolmasters to instruct the children of the colony, to read sermons, and preside at religious meetings until the regular ministry was established. The first regular ordained minister, Dominie Jonas Michaelius, of the Reformed Dutch Church arrived, Aug. 11, 1628. His Church soon became strong and exercised a powerful influence in the local government, and would willingly have taken all other Christian emigrants to itself. It could see no good reason why all the sects of the Old World should be perpetuated in the New. As, however, these other Christians did not view things in the same light, it was deemed advisable to try the virtue of a little coercion. Governor Petrus Stuyvesant issued his proclamation, as representative of the West India Company "condemning those who presumed to preach without an appointment from the Dutch Ecclesiastical authority, as numberless heresies and schisms would arise from such conventicles as differed from the established religion as propounded by the Synod of Dort, which was not only lawful, but commanded by the word of God." A fine of one hundred Flemish pounds was imposed upon all unlicensed preachers, and all persons, male or female, married or single, attending such meetings were subject each to a penalty of twenty-five pounds.

Among the early settlers there were a few of the Lutheran faith. These wrote to the Directors in Holland for permission to elect their own pastor and to exercise their own faith and worship. This reasonable request was refused, but, instead, orders were sent over "to employ all moderate exertions to lure these Lutherans into the Established Church, and matriculate them into the Reformed religion." The government here went beyond these comparatively mild instructions. Lutheran parents were compelled to attend the baptism of their children in the Dutch Church, and, with the sponsors,



declare their belief in the truth and doctrine as promulgated by the Synod of Dort. Many objected, protested, and were put in prison; complaints loud, long, and pathetic were again made to the home government, which resulted in a mild censure of the Governor's conduct, who so far relaxed his severity that the Lutherans were allowed to worship in their own house, but the law was still to be enforced against conventicles. Rev. Joannes Ernestus Goetwater, a Lutheran, arrived in New York with a commission from the Consistory of Amsterdam. He was brought before the tribunal, forbidden to preach, and ordered to leave. As he was sick, he could not leave at once, so he was put upon the limits of the Colony, and finally *compelled* to embark for Holland. In a few years, however, these persecutions ceased.

The hope had been cherished by the Church in Holland to find in this land of promise, an Arcadia, where all bitter religious controversy should end, and one faith, one Church, *the Church they loved*, and for which they had in their own country contended, should flourish and prosper, and all men be gathered within its fold as one happy family. It took time to dispel this fair vision, and so they hoped on and winked at the doings of the Governor, but at last the scales fell from their eyes and they sent this noble despatch to the Governor. "The consciences of men ought to be free and unshackled so long as they continue moderate, peaceable, inoffensive and not hostile to government."

In 1664, the British took the government from the Dutch, and changed the name of the city from New Amsterdam to that of New York. The Burgomasters, the Schouts, and the Schepens were given their walking papers, in future the government was to be known by the name and style of Mayor, Alderman and Sheriff, according to the customs of England. The new Governor, Nicoll, an Episcopalian, a man of liberal views, gave permission to the Lutherans to establish a church and send over to Europe for a minister. Rev. Jacob Fabritius arrived, 1669. In 1671, a log church was erected at the southwest corner of Broadway and Rector streets, and was named Trinity Lutheran Church. Rev. Fa-

britius was a man of great gifts and learning, but finally brought contempt upon himself and disgrace to his church through intemperance. Rev. Bernardus Arentius became pastor about the year 1700. The services were held in the Low Dutch language. Rev. Bernard Arint and Rev. Rudman followed with a short ministry. Rev. Justus Falkner was called 1703 and succeeded by Rev. Christopher William Berckenmeyer. Under these two pastors the church increased and became more prosperous. In fact they proved to be the golden days of the Dutch Lutheran Church. The old log building was taken down, and assisted by collections from Hackensack, Ramapo, Albany, London, Amsterdam, Hamburg and Denmark, a substantial stone edifice, with belfry and bell, was erected on the same site. The congregation had now been thirty years in existence, a large number of young persons had grown up in connection with the families of the church, and as Dutch emigration had nearly ceased, these descendants formed no inconsiderable portion of the congregation. Whether they had been able to introduce English preaching into their church up to this time, we are not able positively to determine. It has been affirmed that such was the case, and as stoutly denied. Unfortunately for the church, Rev. Berckenmeyer resigned, 1732. His successor was Rev. Michael Knoll, from Holstein, who preached in the Dutch language. Soon a disturbance arose. There had always been a few Germans connected with the church, who had been cheerfully welcomed, but now they were coming in larger numbers, as the tide of German emigration was beginning to flow in this direction. They complained incessantly that they could not understand the Dutch preaching, and asked for German. The vestry consented to allow German preaching every second and third Sunday. This satisfied some but not all. The Rev. Hofgut, who had been silenced in Germany for immoral conduct, now took the lead, and a number of Germans left the old church and held services in a private house. They did not get along pleasantly together, however, and as the Rev. Hofgut failed to show his ordination papers to the city authorities, he was forbidden to preach,



and left. A young minister by the name of John Frederick Rees was then called by them, and an old brewery building on Skinner, now Cliff, street, was bought, for two hundred and fifty pounds. They borrowed fifty pounds to buy church furniture, and obtained permission from the Governor to collect alms in the city for their church. They also demanded one half of the old Trinity Church property. The vestry replied "that neither one half nor any part of the church property could be divided in that way; that the Church had been erected, by the means of its members, and by charitable contributions collected in this country and in Europe, for the Evangelical Lutheran congregation after the Unaltered Augsburg Confession, and that the church was open to all communicants whatever be their nationality."

This party were now out of old Trinity, but some Germans still remained, and difficulties continued till they finally culminated in the resignation of pastor Knoll, 1751.

At this juncture, the Rev. Henry Melchior Muhlenberg, the "patriarch of the Lutheran Church in America," passing through New York with his friend, Rev. John Christopher Hartwig, the eccentric founder of Hartwick Seminary, was detained. They called on Rev. Rees of the German church, were kindly received, and given by him and his church officers their version of the difficulties. They then visited some members of old Trinity Church, who persuaded Rev. Muhlenberg to stay over Sunday and preach in their church, which he did, preaching in German in the morning, and English in the afternoon.

The vestry of Trinity afterwards held a conference with Rev. Rees and his officers, and proposed to them to return to the old church and unite with them in a call to Rev. Muhlenberg. The offer was declined, and they would only return on condition that Rev. Rees should be elected pastor of the reunited church. This could not be thought of by the vestry of Trinity Church, so they alone gave a call to Rev. Muhlenberg to become their pastor. As Rev. Muhlenberg could not leave Pennsylvania with the consent of his congregation, he

only after much persuasion accepted the call for two years, and was obliged to leave his family behind him in Pennsylvania, as hostages for his return. His first sermon was preached May, 1751. He gives an account of this Sunday's experience in New York. In the church he found the Germans and the Dutch singing, as only they can sing, each in his own language, which sounded very strange and confused to his ear. In the evening one of the elders called on Rev. Muhlenberg, and said that he had demanded more in his sermon, as pertaining to the Christian life, than even the Scriptures required. "These poor souls," Rev. Muhlenberg remarks, "have been contented and consoled so many years with the 'opere operato,' or confidence in external works, that they thought a service of two hours on Sunday in church was enough for their justification and salvation, and that all their sinful doings were only their natural weaknesses." Other members of the church called and complimented him on his eloquence. The congregation of Trinity Episcopal Church, across the way, however, complained that they had been disturbed by the loud preaching.

From this Sunday's experience Rev. Muhlenberg learned that the word he had preached did not reach to the hearts of the majority of his hearers, but had been lost in their ears, like the sounds of a musical instrument, for they had only eulogized his fine voice and had little to say about the effects of the gospel truth in their hearts. Rev. Muhlenberg now gave his attention to the young and to English preaching. At an English evening service, July 28th, the crowd was so great that many were obliged to remain outside. Rev. Muhlenberg was an ardent friend to prayer-meetings and a very hard worker for his church. We commend one Sunday's work to the consideration of our preachers of modern times.

Early in the morning he held confession in his house with some church members from abroad, after that he preached in the Dutch language and administered the communion to fifty persons. In the afternoon he preached in German and concluded with catechisation. In the evening he preached in



the English language; and all this on a warm July day, without gas, but with candles or lamps that smoked badly. The interest in the English services now increased, and galleries were asked for in the church to accommodate the people. In August Rev. Muhlenberg was obliged to return to Pennsylvania. His farewell sermon was delivered at night, in English, from John 1 : 15. More than the church could hold were in attendance, and the parting could only be borne in the hope that he would soon return to New York.

Rev. Muhlenberg could not return till May, 1752. He was met at the boat by the members and officers of the Church, some of whom cried like children, at the sight of him. He enquired if they had hungered as much for The Bread of Life, as they did to see him, only, an humble servant of the Lord Jesus Christ? He staid only four months. On the 2nd of August, 1752, he preached his final farewell sermon, in English, to a large audience. There was scarcely a dry eye in the Church, all were greatly grieved, in prospect of the separation. Next day the vestry called on Muhlenberg for the last time, besought him not to forget them, but send them on one of his colleagues soon. They accompanied him down to the boat, received his benediction, and then waved a last, sad adieu. *With the departure of Rev. H. M. Muhlenberg all prospect for an English Lutheran Church, during the first century of the existence of the Lutheran Church in New York, faded away.*

Others however, profited by this failure of the Lutherans. "Trinity Episcopal Church," says Muhlenberg, "has grown up by thousands, their very large church is already too small and they are building a new church (St. George's on Beekman St). The cause of this growth is that the *children of Dutch parents, soon forget the language of their parents and learn English.*" The city about that time contained some 13,000 inhabitants and 2500 houses.

Rev. John Albert Weigand was called to the Church and remained till 1767. A few years later the fires of Revolution were kindled throughout the land. The British marched into the city and took possession, with all the pomp and cir-

cumstance of war. It was a barren triumph. One week after the grand entry, a fire started on the west side, which consumed four hundred and ninety-three houses, and extended from Courtlandt street down to Whitehall. In that fire, Old Trinity Lutheran Church and parsonage, as well as her more prosperous neighbor, Trinity Episcopal Church, were destroyed.

We turn back now to the German party in the old Brewery building on Skinner Street, which left old Trinity 1749. Rev. Rees served till 1752. Rev. Rapp till 1756. Rev. Geo. Weisner 1758. Rev. John Martin Schaeffer 1761. All through these years of frequent changes the congregation was struggling with debt. The enterprise had been started on borrowed capital, the interest and other expenses were like a millstone about their necks to sink them. Frequent efforts were made to have the old Trinity Church assume these debts, but without success. Rev. Kurtz was sent from Pennsylvania, in 1761, to supply the pulpit and to unite the two churches, but he was unsuccessful and left, 1762. Under the administration of his successor, Rev. John Bager, things became more favorable, and by the year 1767, just one hundred and ten years ago, the congregation abandoned the Skinner St. building as a Church, but retained the land for a burial ground, and erected a stone church, 34 x 60 feet, at the corner of Frankfort and William streets. It was named Christ Church, but became afterwards generally known as "The old Swamp Church." The Rev. John Siegfried Goerick was elected pastor of the newly erected church. He labored with considerable acceptance till 1773. He was succeeded by Rev. Frederick Augustus Muhlenberg, son of Dr. Muhlenberg of the old Trinity Dutch Lutheran Church. The Church prospered under his ministrations till 1776.

The name of Muhlenberg had become prominent in the History of our country, as associated with liberty and independence. It was supposed that when the British took possession of the city, they would hang up this patriotic minister, as a warning to others; so as the British marched down the old Boston road, now Bowery and Chatham Street, the



pastor of the Church marched out of the city. He removed to Pennsylvania, and in 1779 was elected to represent that state in the continental Congress, which then met in New York City. He was also a member of the first, second, third, and fourth Congress, under the new Constitution, was Speaker of the House three times, and his name is memorable in History for giving the casting vote by which John Jay's treaty with England was ratified.

After the departure of the minister, the congregation suffered annoyance from the soldiers who were quartered in the church. The evil, however, was not unmixed with some good. The Hessian camp preachers officiated from time to time, in the church, the congregation was not only kept together, but donations of money were made by the Hessian officers and soldiers. Some of the Hessians killed in the battle of Long Island were interred in the vaults under the church, and in later years, when the building was taken down, the body of General Knyphausen was found in full military costume, with side-arms, cocked hat, boots, spurs, queue, &c., &c.

At the close of the war, Swamp Church was without any regular pastor. In 1784, Rev. John Christopher Kunze was called to the Church, and the Old Trinity Dutch Lutheran congregation, which had been burned out on Broadway, now agreed to form a bond of union with the Swamp Church, as the United German Lutheran churches, the property to be in common, in one fund, but at the first suitable opportunity a separate church was to be erected for them and their descendants.

Rev. J. C. Kunze was among the first scholars of his times, very familiar with the ancient languages, was elected professor of Oriental languages in Columbia College, and served six years. One of his intimate friends was the then learned Jewish Rabbi of New York, Mr. Seixas. He had an ample library, a vast collection of folios in parchment binding on Theology in German, Greek, Latin and Italian, also many works on medical Jurisprudence. He was an astronomer, something of an astrologer also, understood numismatics, and his collection of coins is in possession of the New York

Historical Society, still preserved and valued. With all his great learning he was very devout, modest, and trustful as a child, recognizing the hand of Providence in the smallest affairs of life. With practical every day affairs he was but little acquainted. In his wife, however, who was a daughter of Dr. Muhlenberg, he possessed a help-meet indeed. Her practical wisdom, her zeal, and energy of character largely made up for his deficiency. She was at the head of the ladies of the church, and led them in every undertaking for the welfare of their beloved Zion.

Dr. Kunze may be rightly styled the "Philip Melancthon of the Lutheran Church in America." His sermons were comprehensive and instructive, as his familiar acquaintance with the Hebrew and Greek languages made his exposition of the Bible of great value. He was earnest and fearless in the proclamation of truth. His denunciation of the desecration of the Sabbath, by some of his hearers, caused a bitter and scurrilous attack to be made upon him in the newspaper.

About the year 1794, Rev. Geo. Streibeck was engaged as an assistant. He began to preach in the English language, Dr. Kunze himself not being very fluent in that, and therefore timid about preaching in it. He maintained, however, that where a German Lutheran Church was largely surrounded with English speaking people, they ought to provide English preaching. He also *declared that he knew of no authority anywhere commissioned to absolve any one from his obligation to the Church in which he has been confirmed*, except, from a conscientious belief that the Scriptures are not truly taught. Any other cause for leaving that church, he denounced as dishonest and the violation of a most solemn compact. With the assistance of Rev. Streibeck, an English Lutheran Hymn Book was published for churches that use that language, in the year 1795.

Rev. Streibeck soon began to perform other ministerial acts to a constantly increasing extent; indeed, he solemnized so many marriages, that some of the members thought that the fees ought to be paid over to the senior pastor. July 16, 1797, Rev. Streibeck organized an English Lutheran Church,



under the name of Zion. At his first communion season, two were received by confirmation, and nineteen communed. At the second communion, eight were confirmed, and thirty-nine others communed. The names of these persons are still preserved, and they are associated with some of New York's most worthy citizens of that day.

The congregation of Rev. Streibeck erected a church at the corner of Mott and Cross streets, near Chatham. It was dedicated on the nineteenth Sunday after Trinity, October 11th, 1801. Dr. Kunze assisted at the dedication and preached the sermon, his subject being King Solomon's great sacrifice at the dedication of his Temple. His text was 2 Chron. 7:5. "And King Solomon offered a sacrifice of twenty-two thousand oxen and one hundred and twenty thousand sheep. So the King and all the people dedicated the house of God." The sermon was published by the vestry of the church. Dr. Kunze, in reply to the request that was made by the vestry for a copy of his sermon, says: "I feel myself deeply interested in the prosperity of your church, and shall never cease to lay this cause, with my other concerns, before the Throne of Grace."

The first English Lutheran Church was now fairly under way—a church building in a good location, and a pastor well known and liked in the city. No records of the actual number of members are now to be found. Rev. Streibeck, however, in 1801 baptized about sixty-six, married sixty-six; in 1802 baptized sixty, married eighty-three; in 1803 baptized forty-six, married one hundred and seventeen. There was one thing, however, that did not work smoothly, and that was the finances. They were in debt.

Suddenly, in 1804, the Rev. Streibeck resigned his church, joined the Protestant Episcopal Church, and took deacon's orders. On the 12th of March, 1805, we find that the following persons, namely, Cornelius Schuyler, Jacob C. Mott (wardens), Thomas Gibbons, Jordan Mott, Benj. Clark, Abraham Fowler, Benj. Beekman, Isaac Emmons, Geo. Beck and John Fash (vestrymen), were duly elected and incorporated under the name of Rector, Wardens, and Vestrymen of "St. Ste-

phen's Episcopal Church of the city of New York." On the 6th of May, a call was sent by them to Rev. Streibeck, who accepted as pastor. Nearly all the above names can be found in the register of Zion and Swamp churches. This congregation, by December of the same year, built a church at the corner of Brown and Chrystie streets. Thus the Lutheran Church not only lost its pastor, but, as of old, many of its members, to the Episcopal Church.

In the meantime Zion mourned over its situation. Rev. David Austin, of the Presbyterian Church, served as a supply, and entered up in the register, at the request of the officers, all the memoranda he could find of the last year of Rev. Streibeck's ministerial acts.

Rev. Ralph Williston was called, and preached his introductory sermon in Zion, July 7th, 1805. He was a good preacher and a lovable man. His church was well attended, but still laboring under the burden of debt, some of the wealthier members having left. In 1806, a new English Hymn Book was issued by this pastor, which was fully endorsed by Dr. Kunze, the edition of Dr. Kunze's own Hymn Book having been entirely exhausted. We find in the old register of baptisms and marriages, when we reach the year 1810, that the register is no longer headed "Zion Lutheran," but "Zion Episcopal Church." The congregation had applied to Trinity Episcopal Church for aid; that corporation said, oh, yes, we will aid you, but your minister must be ordained by the bishop, and your church incorporated as an Episcopal Church. So minister, church officers and people turned a leaf, and went over to the other side. And then the first English Lutheran Church of New York city *died*.

From 1805 to 1846 Trinity gave St. Stephen's Church \$32,594; from 1811 to 1846 Zion's Church \$39,270.

The Swamp Lutheran Church does not appear to have furnished much, if any, financial aid to Zion. In 1805, the property of old Trinity Dutch Lutheran Church, on Broadway and Rector streets, was sold to Trinity Episcopal Church, for the sum of \$12,500, and a plot of ground on Carmine street, at the head of Yarick Street, for a burial place. This



money was all safely invested by erecting three dwelling houses known as No. 204, 206, and 208 William Street, along side of Swamp Church.

In the Swamp Church there were still left those who wanted English preaching. In May 1802, an application was made, signed by two hundred members of the church, asking that a separate church be built for the descendants of the old Trinity Church, according to the Bond made at the time of the union of the two churches. In answer to this, the officers directed that an English service should be held every Sunday afternoon, and at an early time, when the opportunity offered, a church would be built in place of old Trinity.

David Grimm, a trustee, fond of antiquarian research, in looking over the old minutes of the Board found an entry to this effect: "Some well disposed individual had offered to the Trustees a present of a plot of ground, part of the Lispenard meadows, (near to what is now Broadway and Canal Street) containing about six acres. The Board passed a resolution *that it was inexpedient to accept the gift, inasmuch as the land was not worth fencing in.*" That land to-day is worth millions.

Rev. Dr. Kunze died of pulmonary disease, July 24, 1807, sixty-three years of age. His remains were interred in the Carmine Street burial ground. Dr. Frances says, in his Historical Address, "when Dr. Kunze died, the city lost one of its brightest ornaments." Before his death, he advised his officers to call the Rev. Frederick William Geissenhainer as his successor, which they did, and that gentleman entered upon his ministration in 1808. He had the reputation of being a man of large acquirements and learning, and a great preacher in the German language. He was full of earnestness, not only preaching with his lips and voice, but with every feature of his face. He did not attempt the English language in preaching. Soon the agitation began again on that subject and great tumult was occasioned. After serving six years acceptably to the German portion of the Church, Dr. Geissenhainer left, 1814.

The Rev. Frederick Christian Schaeffer, of blessed memory, was then called to fill the pulpit and officiate in both languages. He was the son of a Lutheran minister, and born in Germantown, Penna. He had always been a serious, thoughtful boy, and when he joined his father's church, at once prepared for the Christian ministry. He was only twenty-two years of age when he came to this city. He was physically one of the handsomest men of his day. His portrait long adorned the walls in the picture gallery of the old Peale's Museum. His spirit and character were as lovely as his form was symmetrical. "His mind was scarcely less extraordinary than the face which it illumined and animated, it was inventive, brilliant, logical and graceful." Uncommonly genial in his spirit, most generous and loving to his friends, and highly educated, he failed not to make his mark in literary circles. He was interested in the study of Natural History. The King of Prussia sent him a large gold medal as a token for his services in that direction. He was also a splendid musician and played on a variety of instruments.

The Church now flourished under this minister. He was honored by the St. Paul's Episcopal Church, preached the Jubilee sermon on the Reformation in that church, in 1817.

January 1821, a committee reported to a conference meeting of the elders, deacons, and trustees of the church, "that in order to promote and perpetuate the Lutheran Church in the city, it appeared highly necessary that our youth should be fully accommodated with the public ministrations of the Gospel in the language which they understood. That the congregation could never be in a flourishing condition, unless such provision was made. That the present time was favorable to that attempt. *That peace dwelt in the borders of the congregation, and that a disposition to promote the interests of our Lutheran Zion was prevalent.*" A plan was also proposed that the new church should be in close connection with the old, and that a Board of officers should be formed, of which half should be elected by each church, and that another minister be called to assist and officiate in both churches. This report was adopted by the Conference, and a *provisional* Council



was formed, of which Rev. F. C. Schaeffer was President, Benjamin Ogden Secretary, and William Havemeyer Treasurer, to take charge of subscriptions and all matters pertaining to the new undertaking, until the church be so far completed as to come under the care of a joint Board, according to the plan adopted by the Church Conference. This Council at once went to work, bought a plot of land on Walker, between Broadway and Elm streets, and erected what was for those days an elegant church building, 72 ft. x 100 ft. The ladies provided also for the church a fine large sweet-toned organ, a double silver communion service, and all the church furniture.

Dr. Schaeffer recommended the officers of the Swamp Church to recall the Rev. Dr. F. W. Geissenhainer from Pennsylvania to officiate in the German language. Dr. Geissenhainer returned to New York, 1822.

The new Church was solemnly dedicated, December 22, 1822, under the name of St. Matthew's English Lutheran Church. So great was the crowd on the day of dedication, that Mr. John Jacob Astor, of the German Reformed Church, could only find a seat in the organ loft with the choir. The church increased and prospered, (with a Sunday School of about two hundred scholars and thirty teachers,) in all respects, except the always protruding, fatal question of finance. The original cost was some forty-five thousand dollars. Of this sum about thirty thousand dollars had been raised by subscription.

At the appointed time, one half of the Board for permanent officers were elected, and notice sent to the old Swamp Church to carry out the agreement made by the Conference of that church to elect the other half of the Board. The Trustees of Swamp Church, ignoring the action of their conference as not binding upon them, resolved "not to meet with the Council of the new church at any time, as the Board of the United German Lutheran Churches in the City of New York was full according to the charter, and our Church ordinances." (July 20th 1824). The council of the new church then applied to the old church for money to pay

off their debt. This was refused, and the congregation having already exhausted itself in the subscriptions became greatly embarrassed, and on the 10th of November, 1826, were obliged to sell their beautiful church. As soon as the church was sold the Rev. F. C. Schaeffer resigned and left.

The church was bought at the sale by Benjamin Birdsall, for twenty-two thousand seven hundred and fifty dollars, who immediately transferred the property to the old Swamp Church, for the same amount, but with this condition, that it was to be an English Lutheran Church for the descendants of the Germans.

The Swamp Church then called the Rev. Frederick W. Geissenhainer, Jr., the son of their pastor, to officiate in the English language in St. Matthew's Church, and also elected a board of officers to conduct its affairs in connection or under the supervision of the Swamp Church.

In the month of May, 1830, the Swamp Church, with its Pastor, came up to the St. Matthew's Church, and held service every Sunday morning thereafter in the German language.

By the 1st of May, 1840, the condition attached to the bill of sale from Benjamin Birdsall was obviated, English preaching ceased, and the German congregation took full possession of the Church. Then St. Matthew's, *the second English Lutheran Church in this City died.*

The old Swamp Church was sold, also the burying ground running through to Rose street, the bones of the old settlers, not being claimed, were all put in a large deep pit and again covered out of sight. The church was used by the Reformed Methodists, then the African Presbyterians, then as a livery stable, then an auction shop, of which the auctioneer was called Parson Bell, and finally taken down and the Globe Hotel erected on its site. The friends of Dr. Schaeffer, who left the church after the sale, hired a building on Pearl street near Chatham, known as the New Jerusalem Church. On the 20th of February, 1827, they were incorporated as the English Evangelical Lutheran Church of St. James. Then *the Third English Lutheran Church of New York City was born* whose semi-centennial we celebrate to-night.



## ARTICLE X.

## PUBLIC LIBRARIES IN THE UNITED STATES.\*

The publication of this heavy and elaborate work, during the Centennial year, must mark an epoch in the history of Libraries in this country. Hitherto there was a great want of information on this general subject, which has now been supplied in an admirable and satisfactory manner. A very large number of laborers, in different departments, have combined their efforts to give fulness and completeness to the work; whilst Gen. Eaton has, by his organizing and constructive talent, secured systematic order and proper arrangement. No one man alone could have prepared such a work or even have furnished the materials for it. It required a competent head, with a large number of assistants and others, co-operating to supply the varied material, arrange in order, and give to the volume the satisfactory character it possesses. It is an honor to the Department by which it is issued, and reflects great credit on those who had in charge its preparation and publication. The thanks of scholars, and all interested in such matters, are due to Gen. Eaton and his assistants, and they will be cheerfully accorded by a unanimous vote.

It is not our purpose to notice the volume in detail, or to treat at any length the subject of *Public Libraries in the United States*; but simply to present a few facts and statements, which may interest our readers. Indeed it would be impossible in a narrow compass to give any adequate idea of the varied contents of this volume. Its introduction, and thirty-nine chapters, covering over twelve hundred pages, crowded with statistics, cannot be reviewed in a few paragraphs or pages.

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\* *Public Libraries in the United States of America; their History, Condition, and Management.* Special Report, Department of the Interior, Bureau of Education. Part I. pp. xxxv, 1187. Washington: Government Printing Office. 1876.

The general plan adopted in the preparation of the work is the following: "To present, first, the history of public libraries in the United States; second, to show their present condition and extent; third, to discuss the various questions of library economy and management; and fourth, to present as complete statistical information of all classes of public libraries, as practicable."

Some very interesting historical facts are brought out. For instance, we learn that, "So far as is known, there were in 1776 twenty-nine public libraries in the thirteen American colonies, and they numbered altogether 45,623 volumes; in the year 1800 the number of libraries had increased to 49, and the number of volumes to about 80,000; in 1876 there are reported (including the society libraries of students in colleges, reported separately) 3,682 libraries, numbering in the aggregate 12,276,964 volumes, besides 1,500,000, pamphlets; the latter very incompletely reported." Nearly two-thirds, or 2,240, of these libraries have been organized within the last twenty-five years, or from 1850 to 1875.

The amount received by these libraries from various sources is estimated at \$30,000,000.

Franklin claimed the Philadelphia Library, which he helped to found in the city of Philadelphia, in 1731, to be "the mother of all the North American subscription libraries." But other libraries were founded at an earlier date. The libraries of Harvard and Yale commenced with the beginning of those institutions. Indeed, the latter is said to have founded the College, a number of ministers coming together, each with a contribution, saying: "*I give these books for the endowment of a college in this city.*" This was in the year 1700. Harvard was more than half a century earlier. There was a library established at Annapolis, Md., as early as 1696, in Boston probably as early as 1673, and in New York 1652. These early libraries, however, were small and had a very slow growth.

Most of the large libraries in the United States are of later date, and their most rapid growth has been within a comparatively short period. A few of these furnish the following



statistics: Congressional Library, Washington, D. C., founded 1851, 300,000 volumes; Boston Public Library, founded 1852, 299,869 volumes; Mercantile, New York, founded 1820, 160,613 volumes; Astor, New York, founded 1839, 152,446; Harvard College Library, one of the oldest, 154,000 volumes; Mercantile, Philadelphia, founded 1731, 125,668 volumes. The growth of some of these has been very rapid. Twenty years ago some of them were comparatively small. The Congressional Library then numbered only 50,000 volumes; Boston Public Library, 70,000; Mercantile, New York, 54,000; Astor, then far in the lead, 100,000.

Rapid as has been the growth of some of these libraries, and large as are the collections, they are still very far behind the libraries of the old world. Twenty years ago, the Imperial of Paris numbered over 1,000,000 volumes; Munich Royal over 800,000; British Museum over 600,000; Berlin Royal over 500,000; while many others ranged from 200,000 to 500,000.

New York has the largest State library, numbering 95,000 volumes; next Illinois 42,000; then Maryland, Ohio, and North Carolina, each 40,000; Michigan 39,886; Massachusetts and California, each 37,000; Virginia 35,000; Pennsylvania and Kentucky, each 30,000.

The public libraries form only a part, and not the greater part, of all the libraries in the United States. Besides the many private libraries, some of them very select and valuable, it is estimated that the Church and Sunday School libraries contain a number of volumes about equal to that of the public libraries. According to the census of 1870, there were about 10,000,000 volumes in such libraries. Of course there is a wide difference in the character and value of these different classes of libraries.

The importance of well selected public libraries cannot be over estimated. They mark the progress of a people in intellectual and moral culture, and are one of the chief means in their promotion. They are educators of the people, and should have a prominent place in every system of education. One of the contributors to this volume truly states: "After

all that can be said, the real mission of the public library is to furnish, not recreation, not the means of earning a better living, but culture; and whatever we have said as to its mission being limited by the wants of the people must be understood to mean by their real wants, not their fancied ones. 'Culture,' says Matthew Arnold, 'is indispensably necessary, \* \* the poor require it as much as the rich, \* \* and culture is reading; but reading with a purpose to guide it, and with system. He does a good work who does anything to help this; indeed it is the one essential service now to be rendered to education.' This is the service rendered by the public library if it not only supplies books, but educates the people in their use."

Some of the larger libraries of the country are connected with educational institutions—colleges and theological seminaries. It is deemed a most important, if not essential, requisite to every institution of a high order, that it be provided with a good library. We may recur to this subject again, especially in connection with theological libraries. It is an interesting fact that some of our very best libraries were founded in the interest of theological science, or were the creation of Christian benevolence. Whilst these public libraries should embrace works of all kinds, and be free from any partisan character; it should not be forgotten that ours is a Christian civilization and culture. We cannot afford to slight morality or religion in our public libraries.

It may interest many of the readers of the REVIEW to know that Gettysburg holds a respectable position in regard to libraries. Whilst not able to boast of libraries ranking with those of Cambridge and some other seats of learning, Gettysburg is by no means in the rear. The several libraries, including those of the Theological Seminary, College, and Literary Societies of College, aggregate over 30,000 volumes, and are steadily increasing.



## ARTICLE XI.

## LITERARY INTELLIGENCE.

## AMERICAN.

BIBLICAL AND THEOLOGICAL.—*Lectures and Sermons*, by Rev. W. Morley Punshon, LL. D. ; *Peter the Apostle*, by Rev. Wm. M. Taylor, D. D., of the Broadway Tabernacle ; *Hours of Thought on Sacred Things*, by James Martineau, D. D., LL. D. ; *Dictionary of Scripture Proper Names*, with their Pronunciation and Explanations, pp. 42 ; *The Christian Doctrine of Sin*, by John Tulloch, D. D. ; *The Epistle to the Romans in Greek*, in which the text of Robert Stephens, third edition, is compared with the texts of the Elzevirs, Lachmann, Alford, Tregelles, Tischendorf, and Westcott, and with the chief Uncial and Cursive Manuscripts, together with References to the New Test. Grammars of Winer and Buttmann, by Henry A. Buttz, Prof. of New Test. Exegesis in Drew Theol. Sem. ; *Heroes of Faith*, Lectures on Hebrews xi. by C. J. Vaughan, D. D. ; *Resurrection of the Body*, Does the Bible teach it? by E. Nisbet, D. D., with an Introduction by G. W. Samson, D. D., late Prest. Columbian University, D. C.

PHILOSOPHICAL AND SCIENTIFIC.—*Winds of Doctrine*, by Charles Elam, M. D. ; *Studies in the Philosophy of Religion and History*, by A. M. Fairbairn, noticed in this number of REVIEW ; *Every Day Reasoning*, or the Science of Inductive Logic, by Rev. Geo. P. Hays, D. D., Prest. of Washington and Jefferson College ; *Putnam's Advanced Science Series*—Acoustics, Light and Heat, by Wm. Lees, M. A., with two hundred illustr. ; *Philosophical Discussions*, by Chauncey Wright, with a Biographical Sketch of the Author, by Charles Elliot Norton ; *Lecture Notes on Elementary Inorganic Chemistry*, by E. S. Breidenbaugh, A. M., Conrad Professor of Chemistry and Mineralogy, Pennsylvania College ; *The Effect of Cross and Self-Fertilization in the Vegetable Kingdom*, by Chas. Darwin, M. A. ; *Lessons in Electricity at the Royal Institution*, 1875-6, by John Tyndall, D. C. L. ; *The Problem of Problems and its various Solutions*, or Atheism, Darwinism, and Theism, by Clark Braden.

HISTORICAL AND BIOGRAPHICAL.—*Life of His Royal Highness the Prince Consort*, by Theo. Martin, Vol. 2 ; *History of England from the Beginning of the Century to the Crimean War*, by Harriet Martineau, 4 vols. ; *Life of Rev. Morris Officer*, A. M., by Rev. Alex. Imhoff, A. M. ; *The Roman Triumvirates*, by Chas. Merivale, D. D., dean of Ely, (Epochs of Ancient History), edited by Rev. G. W. Cox,

M. A., and Chas. Sankey, M. A. ; A new Edition of Dr. Henry B. Smith's *History of the Church of Christ, in Chronological Tables* ; *The Turkish Empire, the Sultans, the Territory, and the People*, by Rev. Thomas Milner, M. A., F. R. G. S., revised and brought down to the Servian War and the accession of the present Sultan ; *A Critical History of the Late War in the United States*, by Rev. Asa Mahan.

MISCELLANEOUS.—*The Papacy and the Civil Power*, by R. W. Thompson ; *Holy Cross*, a Sketch of its Entire History, so far as can be gathered out of old authors, ancient Chronicles, and other writers, of the wood known as the true Cross, by Wm. C. Prime ; *A Plea for Art in the House*, with special reference to the Economy of collecting Works of Art, and the importance of Taste in Education and Morals, by W. J. Loftie, B. A., F. S. A. ; *Suggestions for House Decoration in Painting, Woodwork, and Furniture*, by Rhoda and Agnes Garrett ; *The Prince of Wales in India*, by F. Drew Gay, illustrated.

ARCHÆOLOGICAL.—*Discoveries at Ephesus*, including the Site and Remains of the Great Temple of Diana, by J. T. Wood, F. R. A., Fellow of the Royal Institute of British Architects, with numerous illustrations from original drawings and photographs.

#### BRITISH.

PHILOSOPHICAL AND SCIENTIFIC.—*Astronomical Myths*, based on Flammarion's "The Heavens," by John F. Blake ; *Descartes and English Speculation*, the Influence of Descartes on Metaphysical Speculation in England, being a Degree Thesis, by Rev. W. Cunningham ; *Lectures on Popular and Scientific Subjects*, by Earl of Caithness ; *Within the Arctic Circle*, by S. H. Kent, 2 vols. ; *Ethics of the Future*, by W. H. Winfield.

BIBLICAL AND THEOLOGICAL.—*Forget Thine Own People*, an Appeal to the Home Church for Foreign Missions, three Sermons delivered in the Temple Church in the Season of Advent, by C. J. Vaughan, D. D. ; *Commentary on the Prophets of the Old Testament*, by Dr. G. H. A. Von Ewald, vol. 2 ; *Prophets and Prophecy in Israel*, by Dr. A. Kuenen, translated by Rev. A. Milroy ; *Commentary on the First Epistle of St. John*, by Wm. E. Jelf ; *Ruling Ideas in Early Ages*, and their Relation to Old Testament Faith, Lectures by J. B. Mozley ; *The Ark of God*, the Transient Symbol of the Eternal Truth, by Rev. Joseph Parker.

#### GERMAN.

BIBLICAL.—Prof. Dr. R. F. Grau is preparing, with the aid of several evangelical theologians, a commentary on the Bible. It is intended for the laity, and is to be plain and practical. Luther's translation is made the basis of the comments. Several parts of the first volume have appeared.



C. Budde is the author of a small volume, 160 pp., entitled *Contributions to the Criticism of the Book of Job*. It is divided into two parts. I. Modern Criticism and the Idea of the Book of Job. II. The linguistic character of the speeches of Elihu.

Dr. A. Zahn is editing the posthumous works of Prof. J. Wichelhaus. The second volume, recently published, is a *Commentary on Matthew*. This is to be followed by one on John's Gospel.

The Third Division of the Seventh Part of Prof. Dr. Hoffmann's learned work on the New Testament has appeared. It contains a commentary on James, and also the historical attestations of the epistles of Peter, Jude, and James.

The Catholic theologian, Dr. F. Kaulen, is preparing an Introduction to the study of the Scriptures. The first part, consisting of 152 pp., has been published.

The French Commentary of Godet on John's Gospel, so often cited in Schaff's translation of Lange's Commentary, has been translated into German, by E. R. Wunderlich.

HISTORICAL.—A number of books on Luther has recently been published. One by Rev. J. Roos is on *Augustine and Luther*, 152 pp. F. Katlenbusch discusses *Luther's Doctrine of the Freedom of the Will and of Predestination*. The work of Luther which is chiefly considered is *De servo arbitrio*. Dr. T. Kolde has prepared a small volume, 118 pp., on *Luther's Relation to the Councils and the Church till the Diet at Worms, 1521*. Rev. C. Moenckeberg treats of *Luther's Doctrine of the Church*. pp. 68.

*G. F. Oehler, a Biography*, by Jos. Knapp, 272 pp. At the time of his death Dr. Oehler was professor in the university of Tuebingen. His various writings on the O. T., including many articles in Herzog's Encyclopaedia and his work on the Biblical Theology of the O. T., are learned and breathe a Christian spirit. His biographer is a son of the celebrated religious poet Albert Knapp. For a number of years he was closely connected with Oehler and was his intimate friend. The book is a monument which he erects to his friend and former co-laborer. Oehler was a Lutheran, but not as exclusive as some. Already in 1846 he gave a view which seemed almost prophetic. He said: "It is evident that our Lutheran brethren are steering towards three rocks, towards Donatism, towards a Catholic view of ordination, and towards a doctrinal coercion (Lehrzwang), the like of which has never been known in the Catholic Church." *Ernst William Hengstenberg*. His Life and his Activity represented according to printed and unprinted sources. By Prof. Dr. J. Bachmann, Vol. I. 376 pp. Another Biography of a man eminent especially for his works on the O. T. Like Oehler he was Lutheran, but far more exclusive. His influence through his works and his paper was far more extensive than that of Oehler. For many years his commanding position in the

university of Berlin, his great scholarship, and his extensive influence in the church made him one of the most powerful advocates of Evangelical religion in opposition to Rationalism and Pantheism. In this respect he deserves a place beside Neander and Tholuck. His biographer is one of his pupils, and his work like that of Knapp, is a labor of love.

MISCELLANEOUS.—There is much literary activity on the part of the Jews in Germany. Not only have they scholars of eminence, but they have also formed associations for the publication and spread of Jewish literature. Special efforts are made to bring to light the treasures of Rabbinical learning. Rabbi Dr. J. Hamburger is preparing a *Real-Encyclopaedia of the Bible and the Talmud*, being a dictionary for the use of theologians and the laity. The first numbers have already appeared. Prof. D. S. Frensdorff has published the first part of the *Masora Magna*, according to the oldest printed copies compared with old manuscripts. It is a Masoretic Dictionary, or the Masora in alphabetical order. pp. 404. A small volume on the *Ethics of the Talmud* has also been published, and a lecture on the Talmud. The latter is by L. Stern, the former, which is not by a Jew, is anonymous. In Paris a French work has lately appeared on the Ethics of Judaism (*La Morale du Judaïsme*), by the Grand Rabbi M. A. Weill. pp. 378.

Two pamphlets have been published on the Pastor of Hermas. The one is by H. M. T. Behm, and discusses the authorship of the book. The other is by G. H. Schodde, and is an examination of the Ethiopic version of the Pastor of Hermas.

We have seen no notice of recent works on Dogmatics, Ethics, or History, which are of special importance. As usual, many homiletical and practical books have appeared. Ritschl has prepared a small volume on *Instruction in the Christian Religion*. It deals especially with religious instruction in schools. The twelve sermons of the Danish Bishop Martensen, on *The Passion of Jesus Christ*, have been translated into German. Three volumes of sermons by the eloquent court-preacher, Dr. R. Kolgel, of Berlin, have been published. The first two are on texts from the Old Testament. The last is an exposition of the Epistle to the Romans in sermons.

J. H. W. S.



## ARTICLE XII.

## NOTICES OF NEW PUBLICATIONS.

LUTHERAN PUBLICATION SOCIETY.

42 North Ninth Street, Philadelphia.

*Gettysburgiad*: A Jubilee Poem, delivered at the Semi-centennial celebration of the Lutheran Theological Seminary, Gettysburg. By Rev. Matthias Sheeleigh, A. M. Published for the Author. pp. 32. 1876.

As the title indicates, this is the poem read as part of the Jubilee exercises of the Theological Seminary, June, 1876. It is printed on thick paper with clear type, presenting a very attractive appearance, and embellished with a likeness of the author and cuts of the Seminary and College.

*Scenes in the Life of Christ*. Adapted to the comprehension of Children, and designed especially for Sabbath Schools. By Rev. G. A. Nixdorff, A. M., Pastor of the Evangelical Lutheran Church of Georgetown, D. C. pp. 202. 1876.

This little volume, designed especially for children, consists of twenty-two chapters treating of the most interesting events in the life of Christ. It is not intended to present anything like a complete life, but simply such leading pictures as may interest the young. We have had an indefinite number of lives of Christ, learned and unlearned, possessing various degrees of merit, but it is not easy to improve upon the Evangelists. This may be read and studied with profit.

NEW MARKET EVANGELICAL LUTHERAN PUBLISHING COMPANY,  
NEW MARKET, VA.

*Dr. Martin Luther's Church-Postil. Sermons on the Epistles*: For the different Sundays and Festivals in the Year. Translated from the German. Vol. I., pp. 176. Vols. II. & III. in one, pp. 171, 192. 1869.

The Postils of Luther have been regarded as among the most valuable of his many writings. These Sermons on the Epistles were translated by Rev. Ambrose Henkel, Rev. J. R. Moser, and Rev. H. Wetzel, whose translations were again revised and prepared for the press by Rev. Socrates Henkel. They are published in two volumes. It ought not to be necessary to commend these sermons to our readers. Luther was a prince among preachers. His sermons were battles for divine truth. It is not possible to transfuse all the life and vigor of Luther's

German into a translation, but still we may gain some idea of his preaching, as well as receive the rich treasures of instruction. In this age, when so many demand sensational preaching, these sermons may not be deemed very attractive. But there is the more need of sober truth. These sermons are distinguished by simplicity, sound sense, evangelical doctrine, and practical application. They are not intended as specimens of fine writing, but of plain, earnest presentations of Christian doctrine and Christian living. As they did great good when first preached, they may still be of service to be read. In them Luther still speaks for Christ and His cause.

WARREN F. DRAPER, ANDOVER, MASS.

*The Book of Psalms: A New Translation, with Introduction and Notes Explanatory and Critical.* By J. J. Stewart Perowne, D. D., Fellow of Trinity College, Cambridge, and Canon of Llandaff. From the third London Edition. Vol. I., pp. xxx., 534; Vol. II., pp. 477. 1876.

This is a work of sterling value—the fruit of laborious and continued study, by one well qualified for such an undertaking. It might have been supposed that after the numerous and learned commentaries on the Psalms by such scholars as Tholuck, Hengstenberg, Delitzsch, Alexander and others, there was not much room for anything additional. But our author has produced a work which, if it does not eclipse all its predecessors, will at least take its position in the very front rank of commentaries on this most interesting and attractive portion of the Old Testament. He brings to his task the most essential elements of a good commentator—a thorough critical knowledge of the original language, which is apparent on every page, deep sympathy with his subject, and an humble reverence for the divine word.

The plan of the work is comprehensive. There is first an Introduction, embracing five chapters, in which are learnedly discussed the most important points of a general character relating to the Book of Psalms. These chapters embrace: DAVID AND THE LYRIC POETRY OF THE HEBREWS; THE USE OF THE PSALTER IN THE CHURCH AND BY INDIVIDUALS; THE THEOLOGY OF THE PSALMS; THE POSITION, NAMES, DIVISION, AND PROBABLE ORIGIN AND FORMATION OF THE PSALTER; THE INSCRIPTIONS OF THE PSALMS. This Introduction covers eighty-two pages, and is of itself of great critical value. In the chapters on “The Theology of the Psalms,” we have a discussion of the Messianic hope there revealed. The extreme views of opposing schools are rejected, and whilst a Messianic element is fully recognized, strained and fanciful interpretations are not sanctioned. The difficult subject of the Imprecatory Psalm is discussed in this same chapter, and also the “Hope of a Future Life.” The closing paragraph in this chapter furnishes so fine a specimen of the author’s taste and



style, that we cannot resist the impulse to give it entire. "Let me venture here to add a comparison by which I have sometimes endeavored to illustrate to my own mind the difference between the old covenant and the new. They who belonged to the former were like men living in a valley, above whose heads hung heavy masses of vapor, hiding from them the mountain peaks which rose near, and the light resting on their summits. Now and then, through a sudden rift in the vapor, there stole a ray of light, and lingered for a moment on some favored spot in the valley beneath. Now and then some one dwelling in that favored spot, and endowed with a keener sight than the rest, followed that ray of light till his eye rested upon the mountain summit. It was but for a moment that he was permitted to see such things, yet it was long enough to make him rejoice in hope ; long enough to make him a preacher to others of what he had himself been privileged to see. We, on the other hand, stand on the mountain-top on which the sun has risen, on which the full light now shineth. The vapors which once hid the valley are rolled away. To us the whole landscape is disclosed. We see, therefore, not the mountain only, but the valley. We see it far more truly than those who dwelt in it ; for we see, not a part only, but the whole. We see it, not by means of a partial illumination only, mist and light struggling and confused, but all unveiled in its cloudless splendor. We see both mountain and valley radiant with a divine glory, bright with the everlasting sunshine of God."

Coming to the Commentary itself, we have to each Psalm an introduction, setting forth in clear and terse language the occasion and object, with an analysis of the Psalm. Then follows a new translation, keeping as near to the Authorized Version as possible while consistent with fidelity to the original. Explanatory notes accompany the translation. These notes explain the meaning of the text, bring to bear the light of other and parallel passages from the Old and New Testament, so as to help to a clear and full understanding of the author. Whilst evidently the result of critical study, these notes may be read and appreciated by any intelligent student of the Bible. The occasional quotations from the original or from the Greek Testament will not confound the English reader. The strictly critical notes come at the end and form the conclusion to the Commentary on each separate Psalm. The arrangement is thus in the most convenient form, and suited to some extent both to intelligent readers who understand only the English, and to those who can read the original. Critical scholars alone will be able to appreciate the value of these critical notes, but they will esteem them very highly. It would not be easy to name the Commentary on any portion of the Bible, in which the Grammar and Lexicon have been made to perform a better part. The student of Hebrew will find in the study of these volumes truly valu-

able critical helps. Peculiar grammatical forms are pointed out, and references furnished to Grammars and Lexicons, where such cases are explained. In a word, these critical notes are just what the critical scholar will desire in reading the Book of Psalms in the original. A full General Index completes the volumes, and adds to their value, especially to students.

It must not, however, be supposed that this Commentary is made up of the dry details of grammatical forms or discussions in lexicography. These are all subservient to the main object—the ascertainment of the meaning of the divine word. The author aims to bring out distinctly the meaning of the writer and the mind of the Spirit; and he does not fail to let the religious fervor and glow of the inspired singers appear. He combines the critical acumen of the scholar with the fancy of the poet and the devout reverence of the Christian.

Mr. Draper has put biblical students under renewed obligations by bringing out this Commentary in his usual beautiful style of printing, with clear type and good paper. He is doing a good work in furnishing our ministers and students with the very best critical aids from the old world for the study of the Bible.

ANSON D. F. RANDOLPH & CO., NEW YORK.

*The Vedder Lectures, 1876. The Psalter: A Witness to the Divine Origin of the Bible.* By Talbot W. Chambers, D. D., one of the pastors of the collegiate Dutch Church of New York. pp. 195. 1876.

This work is very different in character and design from that just noticed. It also treats of the Psalms, but not as a Commentary. It consists of five lectures, on the Vedder foundation, and the object is from the Psalter itself to prove the divine origin of the Bible. The lecturer claims, and very justly, that the Bible is its own best witness. Taking the Psalter, he undertakes the task of making out the proof. His proposition is: "That these Psalms as a whole, when viewed as to their subjects, aims, spirit, and teaching, especially in comparison with the corresponding literature of all other forms of religion, can be accounted for on no other ground than a divine origin." This proposition is argued through five lectures, the first introductory, the others on: "The Doctrine of God: The Doctrine of Man: The Messiah and the Future Life: The Ethics—of the Psalter." These points are all put in a very clear and strong light. Each lecture closes with a summing up and application of the argument on the point discussed, and must carry conviction to candid minds. We give the close of the introductory lecture: "Leaving out of view the prose of Scripture, its history, its dogma, its ethics, its prophecy, whatever belongs to the discursive faculty, and treating only on one of those portions in which imagination and feeling predominate, the aim is to show that here where exaggeration and error might most of



all be looked for where tongue and pen run riot, where it is common to excuse aberrations from propriety on the ground that the poet must needs have license, just here there is no need for any abatement or qualification whatever. Wide as is the range of the Hebrew harp, varied as are its tones, intense as is its action, and spontaneous as is its movement, yet throughout it never teaches, nor suggests, nor implies what is wrong in doctrine or in morals. In the liveliest play of the imagination, in the most soaring flight of dithyrambic fervor, there is a something which keeps the singer from ever transgressing the bounds of reason and truth. Not that the Hebrew poets move in fetters or reel off their strains from a machine. They are the freest of all writers. The whole form and color of their utterances proceed from their personal character and circumstances, and express the direct action of a human soul moved from within and not from without. Yet when subjected to a rigid scrutiny, these lyric outbursts are found to have a correctness and a purity, the like of which has never been seen anywhere else since the world began. The argument is that if this be the fact, then only a supernatural, a divine influence can account for it. And if the songs of sacred Scripture be doctrinally and morally correct, much more must be its prosaic utterances."

The conclusion of the lecture on the Messiah and the Future Life we regard as especially fine and striking, but have not room for further quotations. We most cordially recommend this volume to our readers, as convincing in logic, vigorous in style, and lofty in Christian sentiment. We regret to learn from the brief Preface to the lectures "the fact that the pecuniary support of the Foundation had totally failed." This and previous volumes have been valuable additions to our religious literature.

LOVELL, ADAM, WESSON & CO., NEW YORK.

*Studies in the Philosophy of Religion and History.* By A. M. Fairbairn. pp. 348.

These "Studies" are of high order. They deal with some of the most profound and vital of living questions. Though meant to be but "tentative," as the author states in the preface, the examination into the different branches of the subject is conducted on just philosophical principles, and in the use of the richest stores of modern learning, exhibiting rare intellectual clearness and grasp. Seldom does a book come to our table showing a happier union of analytic and constructive power, operating over a wide and diversified field of view.

The first and third of these essays, and a part of the fourth originally appeared in the *Contemporary Review*. Other parts formed the

substance of lectures delivered in the winter of 1874, to the Philosophical Institution, Edinburgh. The second paper, here first published, was written in the summer of 1875. The controlling object, which appears throughout the volume, is to throw the light of the great facts of human experience and history upon the present questions of religious thought and speculative science, and thus to make plain the enduring philosophical and historical basis of religion.

Of the two essays on Theism, with which the volume opens, the first is on *the idea of God*, and discusses its genesis and development. In these inquiries, Fairbairn rightly takes the ground, that our faith has nothing to fear from the most searching investigations into the origin and primitive condition of man. In brief, but well put statements, he shows how unsustained are the theories of both Positivism and Scientific Empiricism, that man has come from a savage atheistic condition to his present theistic belief, and has evolved the idea of God from delusions, dreams, or fears.

The author discards the theory that the idea of God is a datum from a primitive supernatural revelation. "Although often advanced in the supposed interest of religion, the principle it assumes is most irreligious. If man is dependent on an outer revelation for his idea of God, then he must have what Schelling happily termed 'an original atheism of consciousness.' Religion cannot, in that case, be rooted in the nature of man—must be implanted from without." In maintaining this opinion, however, Mr. Fairbairn does not legitimately set aside the need of an early revelation to *meet* and *satisfy* man's primitive religious nature. He then gives the evidence, from historical, and philological data, that among the Indo-European races, the polytheisms that appear in the earlier ages are resolved into simpler and still simpler forms of faith the farther we go back—a simpler polytheism behind the Greek epics, simpler in the Vedic hymns, simpler still before the separation of the Indian and Iranian peoples; so that in the remotest period the terms used to express Deity are found to unite in a common primitive name.

We are compelled to dissent from the author's estimate of the early Semitic conception of God, as compared with that of the Indo-European races. It is strange that he can regard the fatherhood of God as practically unrecognized among the Jews, in the face of the clear and repeated representations of the Old Testament Scriptures. A just view will, we believe, exhibit the Semitic conception of Deity superior in this respect, as in the other elements referred to. The conclusion reached, however, when the author comes to formulate the primitive Indo-European idea of God, is well sustained, that the earliest religion discernible was a genuine monotheism, with many clearly marked moral elements. "In this oldest religion worship, sacrifice,



prayer and such rudimentary ideas as faith, piety, holiness, can be discovered. \* \* The oldest is here the highest."

In investigating the *development* of the idea of God, especially as to the loss of monotheistic conceptions in polytheistic worship, Mr. Fairbairn finds the action of the two forces which were already concerned in *generating* the idea. *Conscience* was unifying; demanding an individual deity. But the *imagination* was multiplicative, and its action became delusive and misleading. The boundlessness of the heavens, the variety and contrasts of nature, the apparent antitheses in the forms of life above, beneath and around man, strengthened the multiplying as opposed to the unifying tendency. "So the imagination, which had discerned and localized the God conscience demanded, pursued its creative career, not now in obedience to the moral faculty, but only to its own impulses. And so its creations graduated to Naturalism, became more and more physical, less moral—simple transcripts of the phenomena and aspects of nature." Thus gradually the primitive idea was developed into the polytheism of nature-worship, and subsequently, through apotheosis, to the worship of heroes.

In the second paper, Mr. Fairbairn discusses "Theism and Scientific Speculation." This brings him into the exciting antagonisms maintained between some scientists and theologians. He refers to some of the points that have divided them on this subject, and the injustice mutually done in their strifes. The chief point about which the conflict converges is found in the difference between the theological conception of God as Creator, and the account of *cause* in the theory of Evolution. He shows how, while theology has often shown unnecessary jealousy, speculative scientists have frequently only caricatured the theologian's conception of nature. The illustrations presented are certainly very striking. He shows how different is the conception of creation presented by the Hebrew Scriptures from many of the representations attributed to them. And he goes on to point out, through classic references and historical proofs, that the so-called 'technic' or 'handicraft' theory as to the origin of the world, so much objected to, was not the product of Biblical teaching, but of *science* itself, being elaborated by Plato, Aristotle and others, and then passed over to Christianity through the early Church Fathers whose culture had been pagan. The discussion brings into clear view the absolute necessity of Theism to the scientific interpretation of the universe, and concludes that "the grand theistic problem of our time is, not to prove the existence of God, but how to conceive His relation to the the world."

We believe Mr. Fairbairn has in some respects, in this chapter, conceded far more to prevalent scientific speculation than is warranted by the present facts in the case. When "evolution," even as an expres-

sion of the MODAL genesis of the universe shall have undergone the full sifting of true science, what may be left of it may possibly require much less modification of religious ideas than he now seems to think necessary for the harmony of faith with science. And surely he has too hastily accepted some of the absurdities of Mr. Spencer's so-called "unthinkable" propositions, see p. 109.

The third essay is a calm and valuable discussion of "The Belief in Immortality," not as either with or against our modern philosophies, but as "the utterance of an instinct common to the race, which has made itself heard wherever man has advanced from a religion of nature to a religion of faith." In this view, the belief is clearly traced, in its various modifications throughout the literature of India and of Greece.

The last essay—making over a third of the volume—examines "the Place of the Indo-European and Semitic Races in history, under four heads: 1. Comparative Psychology and the Philosophy of History; 2. The Races in Civilization; 3. The Races in Religion; 4. The Races in Literature and Philosophy. The discussion is able, full of suggestion, and quickening to thought.

Whilst unable to assent to some of the views of the author, we are glad to place this volume in our library, as a valuable contribution to the philosophico-religious literature of our times.

MACMILLAN & CO., LONDON AND NEW YORK.

*Modern Physical Fatalism and the Doctrine of Evolution*, including an Examination of Mr. Herbert Spencer's First Principles. By Thomas Rawson Birks, M. A., Professor of Moral Philosophy, Cambridge. pp. 311. 1876.

Among the various works that have been called forth by the philosophy of Mr. Herbert Spencer, the volume before us, though small, must be regarded as worthy to rank with the very best. We have seen nothing superior to it in the clearness, compactness and vigor with which the examination is conducted, and the fundamental errors of the evolutionist philosophy are exposed.

Mr. Spencer's acknowledged pre-eminence in the school of speculative thought which he represents, and the wide reputation and influence of his works, make him a central figure about whose position much of the present conflicts of philosophy must necessarily move. More than any other man, he has elaborated a philosophy for the scientific hypothesis of evolution. The interest it has awakened is deepened by the fact, that it is believed to be directly opposed to the fundamental doctrines of Christianity, and, if accepted, subversive of the very existence of a legitimate moral science. It is in this view of it, as well as because of his conviction of its essential philosophical unsoundness, that Prof. Birks has subjected it, especially as set forth in



the FIRST PRINCIPLES, to the critical examination and exposure of this volume. His duties as Knightbridge Professor of Moral Science, Cambridge, brought the task within the proper range of his work and fitted him for it. The point of view which determined the direction of his discussion, was taken from the fact that he recognized Mr. Spencer's doctrine of the Unknowable, and his thoroughly materialistic and fatalistic theory of the world, as a "morally pernicious doctrine." "For it plainly shuts up all mankind in total ignorance and darkness on all religious matters, and forbids them to have any faith in a Creator or Moral Governor of the world. It denies them the right to ascribe to 'that Power which the universe manifests to us,' and which it proclaims to be 'utterly inscrutable,' any kind of goodness or moral perfection, or any character which could have any claim on our love, worship or obedience. It is thus a doctrine of despair, under which absolute moral and religious darkness is made to settle down upon the whole universe, with no possible gleam of light forever and forever." But though prompted to the examination mainly by the moral bearings of the system, Prof. Birks takes up all its chief fundamental teachings, and tests them under the application of strictly psychological and critical principles. He exhibits a highly philosophical mind, and wide acquaintance with speculative thought; and under his vigorous and discriminating analysis the thorough unsoundness of both the postulates and reasonings of Mr. Spencer is made evident.

In the first and second chapters, he investigates the Ultimate Religious idea, and the Ultimate Ideas in Physics, as they are asserted in "The First Principles." He brings out the utter confusion of thought in the assertion that each and all these ideas are inconceivable, and shows how, logically, "on the hypothesis now examined there can be no science, for God, Space, Time, Matter, Force, and Consciousness, are alike unthinkable and unknowable." It is one of the curiosities of inconsistency, that while the unthinkableness of the Ultimate Religious ideas is declared to make all knowledge of God impossible and leave religion without any intellectual basis, the equal unthinkableness of the Ultimate ideas in Physics is made but introductory to an elaborate system of physical knowledge, with a long series of *a priori* and *a posteriori* truths. "Time, Space, Matter, Motion, Force, are all inconceivable and unthinkable, and every idea we can form of them a pseudo-idea. But we can still think of them with such good effect, as to build up from those thoughts a true philosophy, a clear solution of the great problem of the world's unceasing changes."

Chapters III. and IV. present an inquiry into the Relativity of Knowledge as asserted, with their respective variations, by Sir W. Hamilton, J. S. Mill, and Mr. Spencer. The self-contradictions involved in all this teaching are convincingly indicated. It is questionable whether Prof. Birks' view of consciousness, as a "reflex act," not

simultaneous with, but swiftly sequent on an act of perception, is tenable; but its correctness, in this particular feature, is not at all essential to the force of his argument against this false doctrine of relativity.

After a criticism of the view given of Matter, in the fifth chapter, which completes the negative positions of the modern Fatalistic Philosophy, our author reaches, in the sixth chapter, its *positive* maxims, included in its general Doctrine of the Knowable. These, as the main pillars of the system, are "the Indestructibility of Matter, the Continuity of Motion, the Persistence of Force, the Resolvability of Matter and Motion into Force, the Transformation and Equivalence of Forces, the Equivalence of Physical Force with Consciousness, Thought and Will, and lastly, the fixed, determinate and fatal character of material and mental change." The teachings of Mr. Spencer on these points, elaborated, as they are understood to be, into a system of the universe in which both design and freedom are excluded, are reviewed in the rest of the book. On questions of such great complexity and difficulty, there is room for much diversity of view. Whatever may be thought of some of the judgments expressed on some of these topics by Prof. Birks, it is very certain that under his able discussion the evolutionist philosophy, in its materialistic and fatalistic form, has been shown to abound in great absurdities and destructive self-contradictions, and that it is utterly inadequate as an explanation of either the mental or physical world. The volume is one of high merit, and should be read by all who are searching for the truth on the great questions of which it treats.

*A Course of Practical Instruction in Elementary Biology.* By T. H. Huxley, LL. D., Sec. R. S., assisted by H. N. Martin, B. A., M. B., D. Sc., Professor of Biology in Johns Hopkins University, Baltimore, Fellow of Christ's College, Cambridge, and of University College, London. Second edition, revised. pp. 279. 1876.

This book has had its origin in the intimate relation that the development of Zoology, Botany and Comparative Anatomy has shown to exist between these sciences. Biology, says Mr. Huxley elsewhere, treats of all the functions of living matter in distinction from dead matter. This is here illustrated by an elementary but very complete examination of thirteen representatives of the plant and animal kingdom as to their Morphology, Histology, and, in general, the manner in which they perform their life functions. After a general statement as to these points, directions are given for Laboratory work, in order that the student may become practically acquainted with facts now known, and be enabled to pursue higher work in Botany and Zoology. The authors begin with the examination of the simple cell of the Yeast



plant, considering other minute life found in mud, and as monads, ending with the Bean plant, Cray Fish and Frog.

The high reputation of the authors is sufficient guarantee as to the accuracy of the work. Even a cursory examination will note the clearness and simplicity of its statements. There are no attempts to explain what life is, but only how it is manifested.

THOMAS NELSON & SONS, 42 BLEECKER ST., NEW YORK.

*The S. S. Teacher's Edition. The Holy Bible*, containing the Old and New Testaments : Translated out of the Original Tongues.

It is not usual for us to notice editions of the Bible in the REVIEW; but in this case it is thought it will be doing our readers, as well as the publishers, a favor. This is the OXFORD EDITION OF THE TEACHER'S REFERENCE BIBLE, and for neatness, convenience, and completeness, we know of nothing superior or equal. The binding is in flexible morocco, and is as attractive in appearance as it promises to be durable in use. The style is admirably adapted for comfort and convenience, and for the protection and preservation of the printed text. The text itself is clear and distinct, printed on fine paper, with abundant references to parallel or illustrative pages. Besides the authorized Version of the Old and New Testaments, this edition contains a large amount of supplementary matter, as the following will show : NOTES ON THE OLD TESTAMENT : I. The Title of the Bible ; II. Hebrew Divisions of the Bible—*a*) The Law, *b*) The Prophets, *c*) The Scriptures ; III. Divisions of the English Bible ; IV. The Canon of Scripture ; V. The Jewish Canon ; VI. Preservation of the Old Testament ; VII. The Christian Canon ; VIII. Analysis of each of the Books of the Old Testament. NOTES ON THE NEW TESTAMENT : IX. An Account of Early Copies ; X. Divisions of the New Testament ; XI. Analysis of each of the Books of the New Testament. OTHER MATTER : XII. Miracles in the Old Testament ; XIII. Parables in the Old Testament ; XIV. Miracles of our Lord ; XV. Parables of our Lord ; XVI. Harmony of the Gospels ; XVII. Journeys of St. Paul ; XVIII. St. Paul's Voyage to Rome ; XIX. Jewish Sects and Parties ; XX. Chronology of the Old Testament ; XXI. List of Kings during the Divided Monarchy ; XXII. Genealogy from Adam to Jacob ; XXIII. Supposed Chronology of Acts and the Epistles ; XXIV. Geography and Topography of Palestine ; XXV. Royal and Sacred Places ; XXVI. Natural History of Bible Lands ; XXVII. Ethnology ; XXVIII. Historical Summary ; XXIX. Symbols used in the Bible ; XXX. Tables of Weights and Measures ; XXXI. The Jewish Year ; XXXII. Names and Titles of Christ ; XXXIII. Prophecies referring to Christ ; XXXIV. Special Prayers ; XXXV. Index of Persons, Places, and Subjects ; XXXVI. Pronouncing Dictionary of Scripture Proper Names ; XXXVII. Cru-

den's Complete Concordance ; XXXVIII. Twelve beautifully executed Maps.

To all who want a real Teacher or Student's Bible, we cannot recommend this edition too highly. It may be thought that a Bible is a Bible, and so it is. But there is a vast difference between using such a one and a cheap common edition, uninviting in appearance, and without any aids or helps to understand the meaning. The truth is all the more attractive by being presented in so beautiful a dress, and recommended by such valuable companions. The amount of supplementary matter added to this edition would make a substantial volume in itself, and yet it is compressed into such narrow compass as not inconveniently to swell the size. And this matter is not loosely gathered from sources of little value, but has evidently been prepared with the utmost care, and with a regard to giving as much as possible in the smallest space. We most cordially commend this Bible to all "S. S. Teachers" and students of the divine word. It should be added, that whilst we have spoken of the edition as one, and have reference to the one before us, there are three editions of this Bible, differing in size, and they can be had in various bindings to suit different tastes. The sizes are, Pearl, 24mo,  $5\frac{1}{2} \times 4$  inches ; Nonpareil, 16mo,  $6\frac{1}{4} \times 4$  inches ; Minion, 8vo,  $7\frac{3}{4} \times 5\frac{1}{4}$  inches.

SCRIBNER, ARMSTRONG & CO., NEW YORK.

(Through J. B. Lippincott & Co., Philadelphia.)

*The Life and Writings of St. John.* By James Macdonald, D. D., Princeton, New Jersey. Edited, with an Introduction, By the very Reverend J. S. Howson, D. D., Dean of Chester. pp. xxxvi., 436. 1877.

This superb volume may be regarded as a companion to the work of Conybeare and Howson—"*Life and Epistles of St. Paul*"—and it is an interesting circumstance that one of the authors of that work furnishes an Introduction to this. The same general plan is pursued in both. The subject of the volume is taken amid the scenes of his birth and childhood, and carried forward through all the stages of his career until its close ; and while this is done, whatever can be gathered from all the surroundings is employed to give color and expression to the picture. There can be no doubt of the great advantage of this method of study and presentation of the truth. It serves to give freshness and reality to what might otherwise often seem stale and commonplace. Both the man and his writings are better understood when viewed in the light of all surrounding objects and influences.

Dr. Macdonald enjoyed special advantages for such an undertaking. He spent nearly a quarter of a century of his ministry in Princeton, the seat of the most renowned institutions in the Presbyterian Church in this country, where he had doubtless abundance of learned intercourse, and access to valuable libraries. He was the author of some



other publications, but this seems to have been his grand life work as a student.

The opening chapter treats of "The place in history, and character of the period, in which the apostle John appeared." This is followed by chapters on : Parentage, early life, and natural traits of the apostle : St. John in his earliest stage of preparation for the apostleship, as a disciple of John the Baptist : St. John under the training of the Great Master Himself from the beginning of His public ministry : Preparation for his work from intercourse and instruction in private ; especially from the great sacrifice offered by Jesus, as witnessed by the apostle himself : Crowning proof of the Messiahship of Jesus, as witnessed by St. John : History of St. John in the Acts of the Apostles : Later history from traditional sources, till his arrival at Ephesus and banishment to Patmos : St. John writes the Apocalypse. Its date and design.

This ninth chapter brings us to one of the most disputed points in the volume—the date and design of the Apocalypse. Dr. Macdonald, in common with a number of distinguished scholars, claims for the Apocalypse an earlier date than that of any of the rest of John's writings. His arguments are almost entirely drawn from the internal evidence afforded by the book itself. These arguments are not to us at all convincing, nor have they been sufficient to satisfy the great majority of critics to set aside the historical and traditional view of a later date. His decision about the date affects to a certain extent his interpretation and application of portions of the book. Thus, the "star called Wormwood" (chap. 8 : 11) is Julius Cæsar ; and the star seen to "fall from heaven unto the earth," to whom "was given the key of the bottomless pit," is Nero. All we can say of his interpretation of the Apocalypse is, that it is another very doubtful attempt to unravel the mysteries of that mysterious volume. To the text there are added brief explanatory notes. The same course is pursued with the Gospel and Epistles.

The succeeding chapters are : Traditionary history of the apostle continued : St. John writes the fourth Gospel. Date, design and contents : Analysis of the Gospel, with brief explanatory notes : Last days and concluding writings of the apostle : Analysis of the Epistles, with brief explanatory notes. The volume also contains an Index of subjects, Index of Scripture References, and list of Authors and works referred to—with maps and illustrations throughout the work, which add greatly to its value. The bare statement of contents will show that it comprehends a most interesting and varied range of materials, and many will read the Life and Writings of the beloved disciple with fresh interest. The Life of John is not so well known, nor was it so full of stirring events as that of the great apostle to the gen-

tiles, so that this work cannot be expected to equal in interest or critical details that of Conybeare and Howson on St. Paul. The style in which it is published is very attractive, making the external appearance as well as the contents truly inviting.

*Charles Kingsley, His Letters and Memoirs of his Life.* Edited By his wife. Abridged from the London Edition. pp. 502. 1877.

This is a memoir of rare interest. Kingsley has occupied a conspicuous place in the public eye as preacher, poet, politician, novelist, lecturer, historian etc., and this volume will be read by many who desire to know more about the man. It is an abridgment from the London edition which was in two octavo volumes of five hundred pages each. We think it was wise to present it in this abridged form, and have no doubt that the number of readers will be thereby greatly increased.

Of Charles Kingsley we cannot be expected to say much in this notice. Descended from a highly respectable and talented family, he inherited what may be called genius. He was a precocious boy, exercising his talents in preaching and making poetry, at an age when ordinary children are supposed incapable of intellectual labor. At the Grammar School under Mr. Derwent Coleridge, at King's College, London, and at Cambridge, he pursued his studies, everywhere attracting attention. He passed through severe struggles of mind entering on the study of law, which he abandoned for the ministry. His marriage to the noble woman, who shared his toils and studies, had much to do with settling his views and moulding his character. Ordained to the ministry at the age of twenty-three, he settled in the quiet parish at Eversley, where, as curate and rector, he spent his whole ministerial life of thirty-three years. His warm sympathies, his deep interest in the physical, mental and social, as well as the spiritual, welfare of his parishoners, soon drew the hearts of the multitude to him. He displayed some of the very best qualities of a parish minister, and when he died, and was buried on his own Church yard, all ranks and conditions joined in rendering homage to the man.

But Kingsley was even better known abroad than at home. His parishoners knew him only as the warm-hearted, generous, laborious minister of the church, visiting them in sickness, mingling freely in their sports, and preaching to them from a full soul. He was known abroad as one of the popular writers of the day, a reformer, and we might say agitator in Church and State. He identified himself with the Broad Church party, and exerted his influence with others in extending what might be called a liberal Christianity, within the Established Church. He belonged to the School of Maurice, Robertson, and Stanley, and both wrote and acted against the High Church tendency of his day. Sympathizing with the poor and suffering masses, he en-



tered vigorously on the work of agitation and reform. He was on the side of the poor and oppressed. Some of his publications were regarded as extravagant and revolutionary. He met with opposition in religion and politics, but fought manfully the battle in which he engaged. Considerable of his time was devoted to authorship, to lecturing, and to various efforts for the temporal welfare of his fellow-men. Such prominence did he give to health—to the proper care of life—that he was regarded as the apostle of MUSCULAR CHRISTIANITY. If he carried his views to what might seem extremes, he certainly did much to dispel sentimental notions and recommend a more robust religion. In 1874 he visited the United States, delivered some lectures, which are published in a separate volume, was quite enthusiastically received where he went, and returned home to die, which he did January 23rd, 1875. Living he was cherished, and dying he was mourned by multitudes in all parts of the world. A resting place was proffered his remains in Westminster Abbey, where he had ministered as Canon, and where his last sermon was preached. But his wife no doubt followed his own choice by having his tomb in the church-yard among the people he loved. This volume is one of deep and oftentimes touching interest. It presents many scenes that rouse our energies, and others that will move to tenderness and tears. None can read it without emotion. We feel bound to say that no undue influence should be allowed as the result of Kingsley's views on certain points where he diverges from the orthodox faith. He was not a theologian, but followed rather the intuitions of his own generous nature. Some of his views, if generally held and practiced, would overthrow religion, if not overthrow divine government. It is not as an orthodox teacher that we commend this volume, but as the life of a gifted and noble man, who strove to do good, and to advance the interests of a practical living Christianity.

*The Christian Doctrine of Sin.* John Tulloch, D. D., Principal of St. Mary's College in the University of St. Andrews; one of her Majesty's Chaplains for Scotland. pp. 253.

Almost anything from the pen of Dr. Tulloch is sure to attract attention, and we have read this volume with intense interest. No work on the same general subject has interested us so deeply since, a quarter of a century ago, we read Julius Müller's great work on the Christian Doctrine of Sin. Compared with that comprehensive and exhaustive discussion, this volume embraces a limited field of investigation, but the points treated are handled with wonderful freshness and vigor. The best evidence of this is the fact that these lectures attracted large audiences when they were delivered, and produced a deep impression on those who listened to them. The volume comprehends six lectures, with an Appendix, in the shape of notes, occupying about forty pages. The method of treatment is historical, pre-

senting the subject under successive stages of development, and includes the views of sin as gathered from pagan nations, or the "Idea of Evil outside of Revelation," and the three prominent steps under divine Revelation : Old Testament Doctrine of Sin : Doctrine of Sin as in the Gospels : Doctrine of St. Paul's Epistles : with a concluding lecture on Original Sin.

The first lecture, on "The Question of Sin in relation to Modern Schools of Thought," has some weighty considerations for modern schools of science and religion. Dr. Tulloch is understood to be liberal in his views, and yet he shows with a master's hand the utterly unsatisfactory character of much of modern scientific thinking in relation to the higher problems of man's moral and spiritual being. With truth and force he says : "The favorite conceptions of modern science involve, if they do not start from, a definite view of human nature at variance with the old Biblical or spiritual view. Man is conceived as developed from lower forms of life by lengthened processes of natural selection. There is nothing necessarily inconsistent with an enlightened Christianity in this idea, so far. The Divine mind may work out its plans by processes of growth or adaptation as readily as by any other way. Nay, as it has been recently admitted by one of the most distinguished advocates of the modern idea, the teleological conception, or the conception of design, is prominently suggested rather than excluded by the theory of development as a mere *modus operandi*. But beyond question the chief advocates of this theory mean something very different. Nature is supposed by them to be not merely the sphere of operation, but the operating power itself—beyond which there is nothing. Man is not merely, like all other things, a natural growth, but he is nothing else. There is no higher Divine element in him. There is no such thing—or at least nothing that we can know or validly infer. Material facts and their relations or laws are all that we can ever know. It is this underlying sense of the theory which is at variance with the Biblical view of human nature: It leaves, for example, no room for the idea of sin. For that which is solely a growth of nature cannot contain anything that is at variance with its own higher laws. It may show more or less perfect stages of growth, but it cannot contradict itself. If the individual and social man alike are merely the outcome of natural forces working endlessly forward towards higher and more complex forms, then whatever man is, he is not and cannot be a sinner. The mixed product of internal and external forces—of what is called organism and environment—he may be at certain stages of his progress very defective. It may require thousands of years to elevate him into a more complete existence. But he has not fallen below any ideal he might have reached. He has not willingly rejected a good he might have known. He is only at any point what the sum of natural factors which enter into his being have



made him. The two conceptions of sin and of development in this naturalistic sense cannot coexist. I cannot be the mere outcome of natural law, and yet accountable for the fact that I am no better than I am. If I am only the child of nature, I must be entitled to the privileges of nature. If I have come from matter alone, then I cannot dwell within the shadow of a responsibility whose birthplace is elsewhere—in a different region altogether. And so the spirit of modern science is consistently non-Christian. A man who is nothing more than an aggregate of natural powers, can have no true vision transcending the range of these powers. The Unseen, or a law coming forth from the Unseen to rule his spirit, must be mere superstition to him, and sin, as the violation of such a law, a mere gloomy phantom, to be got rid of the best way he can.”

In the second lecture we have the presentation of evil as conceived and manifested outside of divine revelation. Here we behold the human mind blindly grappling with this terrible monster, conscious of its existence but unable to understand fully its nature or resist its power.

The third lecture brings us distinctly within the sphere of divine revelation, and we discover sin under a new light. Whilst the author deals with great freedom in his interpretation of the Mosaic account of the Fall, and advances views which we cannot endorse, he yet brings out with great distinctness the main points, which are summed up thus: ‘(1) The Hebrew conception of evil is distinctively moral. It is the disobedience of the human will against the Divine expressed in the form of command, revelation or law. \* \* (2) It is not only a violation of divine law, but a rejection of divine good. (3) All sin is in its nature destructive. It bears death in it as its natural working or outcome. (4) It is not merely individual, but diffusive. Having once entered into human nature, it becomes a part of it, an hereditary taint, passing from generation to generation, often with accelerated force. (5) It is connected with a power or powers outside of man. \* \* (6) Evil is also connected with the will of Jehovah \* \* but as springing out of the depths of human personality in opposition to the Divine, (pp. 95—97).

The exhibition of “the Doctrine of Sin as contained in the Gospels,” brings out more distinctly the debasing, polluting, destroying power of sin in moral being, and its relation to the holiness, compassion and love of God. The sinner as an alien, a prodigal, a lost one, and infinite condescension, love and compassion are brought face to face.

The Doctrine of St. Paul’s Epistles, on this great subject, he discusses under the heads: “(1) The universality of sin; (2) The nature or seat of sin; (3) The effects or consequences of sin.” Here the essential evil of sin is more fully brought out and set in a strong light. He says: “Sin is not only death in us, but deserves the sentence of

death. It is under the divine wrath and curse. And it would be ill with us if it were not so. If God were not sure to punish the evil, and to make it bear, so far as it remains evil, the weight of his condemnation, the good would lose for us its reality. Punishment may be hard, but it lies not only in the nature of sin itself, but in the nature of a holy divine Will that loves righteousness and hates wickedness. Such a Will can only go forth towards sin in punishment of some kind, and a righteous doom must rest upon it as its due award in a righteous universe."

The closing lecture on "original sin" is interesting, and, with some leanings away from other standards, upon the whole sustains the faith of the Church. The tone is highly spiritual and healthy. The volume may be regarded not only as a fresh and vigorous discussion of a subject that must occupy thoughtful minds, but as a valuable contribution to the defence of scriptural truth in some of its most important features. Without endorsing all the author has to say, we do most cordially recommend the volume as an antidote against much of the shallow materialism and vague ideas of sin so prevalent at the present day.

*Lectures on the History of the Jewish Church*, by Arthur Penrhyn Stanley, D. D., Dean of Westminster. Third Series from the Captivity to the Christian Era. With two Maps. pp. xxxvi., 549. 1877.

It is scarcely worth while to say anything about Dean Stanley's character as an attractive historical writer. He is too well known to invite general criticism. This volume is undoubtedly much the most interesting of the series on the Jewish Church. It covers the period of nearly six hundred years—beginning B. C. 587—immediately preceding the Christian Era. This period is one of the most profound interest in the history of the Jewish Church—the period of greatest contact and collision with surrounding peoples and influences, and when the work of preparation was going forward for the new and broader dispensation of the Gospel. It was a period of commotion among the nations, and when the greatest changes were taking place in politics, science, philosophy, language and religion. To many readers it is a period of confusion, where everything seems "without form and void." One and a main object of the author is to give a clear view of the leading events of those eventful centuries, so that we may trace the unfolding of the divine plan. He says: "To ease the overburdened narrative of incidents which burden the memory without feeding the mind; to disentangle the main thread of the story from unmeaning episodes; to give the most important conclusions without repeating the arguments which have been elaborated in the large works above mentioned, is the purpose of the following pages." With this design, he has given us ten lectures, covering the Babylon-



ish Captivity ; The Persian Dominion ; The Grecian and Roman Periods ; including as subjects : The Exiles ; The Fall of Babylon ; The Return ; Ezra and Nehemiah ; Malachi ; Socrates ; Alexandria ; Judas Maccabees ; The Asmonean Dynasty ; Herod, with a vast number of subordinate subjects and characters. His pages glow with striking facts, illustrative analogies, curious and learned quotations, applications to present times, all arranged to make a real, living narrative.

It may seem uncharitable or bigoted to find any fault with so genial and pleasing, and withal so instructive a writer. But we are made constantly to feel that we are not following a very safe guide. Ready as Stanley is to unmask error, he is not so positive in what he regards as truth. The reader will be at a loss to know how far he believes in a supernatural, divine revelation, and how much of the Bible he is willing and ready to explain away as mythical, or destitute of either genuine historical reality or divine inspiration. He cuts Isaiah and Daniel in two, yields his judgment to the rationalist school of critics, who leave very little that is divine about the Bible, and deal with it as with a human production. He seems to ignore what the greatest scholars and critics of Germany and England have said in defence of more conservative views. He is Broad Church in the broadest sense, and this should not be forgotten in reading his grand and comprehensive sketches of Jewish History. To any one desiring a general view of the great movements in the history of the ancient world, between the captivity and the coming of Christ, we commend this volume of Deal Stanley.

*The Life and Correspondence of Thomas Arnold, D. D.*, late Head-Master of Rugby School, and Regius Professor of Modern History in the University of Oxford. By Arthur Penrhyn Stanley, D. D., Dean of Westminster. Two volumes in one. pp. 378, 400. 1877.

We desire to call attention to this new edition of the life of Dr. Arnold. It is superfluous at this date to set forth the merits of the work, as the standard biographical account of the remarkable man it delineates. Since the first edition of the work, in 1844, Mr. Stanley has been more and more widely known as a charming historical writer, through the successive volumes that have come from his pen. His name is a passport to his works in this department. And the name of "Arnold of Rugby" illustrates how fragrant and attractive is the memory of a pure, great and useful Christian life. Among educators especially, the Life of Dr. Arnold, must always possess a high and rare interest and be full of serviceable lessons. He was truly a prince in the educational realm of his day, and his views and work, so potent an influence at the time, need to be remembered and studied wherever the true power and fruits of education are sought. This fresh edition is peculiarly opportune, in view of the present tendency toward secu-

larism in the work of our schools, in which many persons are losing sight of some of the great principles which Dr. Arnold felt compelled to emphasize so strongly. It may help to recall the need—strangely overlooked by many who should know better—of the MORAL and CHRISTIAN elements for all the best ends for which education is to be prized. An additional feature of appropriateness in the appearance of this volume arises in view of the present literary prominence of MATTHEW ARNOLD, and the influence of his views so different from those of the father. No one can read the story of Dr. Thomas Arnold without admitting the justice of the judgment expressed by Mr. H. Holt Hutton in his *Essays on Literary Criticism*: “Mr. Arnold has INHERITED from the great teacher of Rugby and historian of the Punic War the lofty didactic impulse which marks all his prose and poetry alike, although THE SUBSTANCE OF THE LESSONS HE IS SO EAGER TO GIVE HAS SADLY DWINDLED IN THE DESCENT FROM FATHER TO SON.” This volume makes the reader sensible of the contrast between the views held by the great teacher of Rugby, and the poet professor of Oxford, and the superiority in moral life and benign power which the former possessed through his positive and regulative faith in orthodox Christianity. The work is given in its completeness in this edition, which is printed, in clear type, on fine, firm paper, very pleasant to the eye.

*Lange's Commentary: Chronicles, Ezra, Nehemiah, and Esther.*

This is the seventh vol. in order of this Commentary, on the Old Testament, although really the eleventh published. Three more volumes will complete the work. It is needless to say much of its character; but we may say that the books contained in this volume have fallen into good hands, and are treated with marked ability. *Chronicles*, prepared in the original by Dr. Zöckler, has been translated, enlarged and edited, by Dr. Murphy of Belfast, well known as a learned commentator; *Ezra* and *Esther*, prepared by Prof. Schultz, have received similar treatment by Dr. Briggs of Union and Dr. Strong of Drew Theological Seminaries. *Nehemiah* is expounded by Dr. Howard Crosby, with the Homiletical Lectures of Prof. Schultz.

*Epoch's of Ancient History. The Roman Triumvirates.* By Charles Merivale, D. D., Dean of Ely, with a map. pp. 262.

This is another volume of this admirable series by Scribner, Armstrong & Co. They are doing much to popularize the study of history. These volumes are attractive and instructive, and may be read with profit by all classes.

HARPER & BROTHERS, NEW YORK.

(Through J. B. Lippincott & Co., Philadelphia.)

*The Life of John Locke.* By H. R. Fox Bourne, In two volumes, pp. 504, 574. 1876.

It is a little remarkable that we have hitherto had no good life of



this distinguished philosopher. His name is one of the most familiar in the sphere of modern philosophical discussion. It has been common to associate the name of Locke with that of Bacon, and it has been said by a distinguished scholar and writer, "If Bacon first discovered the rules by which knowledge is improved, Locke has most contributed to make mankind at large obey them."

This deficiency in our literature is now well supplied by these two substantial volumes. The author has had access to all the materials needful for such a work, including not only all published accounts of Locke, but hitherto unused manuscripts, so that more than half of the contents of this biography is derived from sources unknown to the public. The author of the "ESSAY CONCERNING HUMAN UNDERSTANDING" is presented to us here, not simply as the philosopher, but as the man of that age or generation, moulded by it, and in turn helping to mould it. Locke was not a dreaming philosopher, with no sympathy for the world around him, but one born to act his part in the great world of mankind. He took a conspicuous part in most of the important movements of his day, in science, politics, and plans for the promotion of the general welfare, in good government, morals, and religion. His views were of the most liberal character, and he wrote extensively in defence of toleration and liberal principles in State and Church. His relations with leading families and public men were such as to give his opinions and writings great weight. In these volumes his career is traced from childhood through his student life at Oxford, his various employments at home and on the continent, his studies and writings, his service to the State, and his intercourse with his friends, his controversies in philosophy and religion, his closing days and death. The whole is carried forward with a due regard to the authentic documents, and to what readers will desire to know of the life and character of such a man. It is a very interesting as well as highly instructive biography. The author, instead of leaving us to depend chiefly on his own judgments or conclusions, has allowed Locke to speak largely for himself, by interweaving from his various works and correspondence his own statements of views and opinions. A very large part of these two volumes is made up of the productions of Locke's own pen, and of citations from contemporary writers and documents, furnishing a mass of most valuable information, and yet the whole so arranged and woven together as to present a very attractive narrative. To some extent it is a history of the times in which Locke lived—at least a most valuable contribution to the history of those times. The seventy-two years of Locke's life were crowded with studies and his various duties in different spheres. It was an eminently useful and beautiful life, followed by a calm and peaceful death. His epitaph, penned by himself, contains the words :

“If you ask what sort of man he was, the answer is that he was contented with his modest lot. Bred a scholar, he used his studies to devote himself to truth alone. \* \* \* His virtues, if he had any, were too slight for him to offer them to his own credit or as an example to you. Let his vices be buried with him.”

Locke's greatest and most lasting reputation is as a philosopher or writer on Metaphysics. Great as were his services in other departments, he is now chiefly known by his immortal work, an “*ESSAY CONCERNING HUMAN UNDERSTANDING*.” This work is not to be judged by our present standard of philosophical discussion, but by that of the age in which its author lived and wrote. It is easy now to find fault with much that is in that “*Essay*,” or to show how it has led to conclusions never designed by the author, and utterly abhorrent to all his views and principles. But we have had the advantage of two centuries of inquiry in the same general field, and these centuries of the greatest activity in this very department of inquiry. It would be a pity indeed if no progress had been made. We do not propose to defend Locke's metaphysical system, or even to state what it is and wherein he has been improved on by others. Most intelligent readers will agree with his biographer, when he says of the “*ESSAY CONCERNING HUMAN UNDERSTANDING* :” “By it modern philosophy has been revolutionized, and if many rival sects of thinkers have built upon the broad foundations that he laid and some of them ignore their debt to him, that debt is none the less for their ingratitude. The science of mind was in almost hopeless confusion, if it could then be called a science at all, when he began to study it.”

This we regard as one of the most important contributions of late years to our biographical literature. Besides the satisfaction it affords in regard to the life and character of so distinguished a person, it throws much light upon the thinking, especially philosophical, political, and religious, of that most interesting and eventful period in English history.

*The Papacy and the Civil Power.* By R. W. Thompson. pp. 750. 1876.

The author of this volume—plain R. W. Thompson, and at the time, we believe, a lawyer and an elder in the Presbyterian Church—is now SECRETARY OF THE NAVY under the government of the United States. This position in the Cabinet of President Hayes may not add any thing to the merit of the volume, but it may serve to attract attention to the author and lead many to read it, who might otherwise have passed it by unnoticed. It is a work of great interest and value on the subject of Papal power and influence. Most of the discussions on the Roman Catholic controversy have been by learned Protestant divines or pulpit disputants, and have very naturally been judged as more or less partisan in their character ; but here a layman



and lawyer prepares and presents the terrible indictment against that vast politico-ecclesiastical power, whose influence is felt over the whole earth. It is a very significant fact that such men as Bismarck in Germany, Gladstone in England, and Thompson in the United States, have been led to consider and discuss the political influence of the Papacy.

This discussion of Mr., now Secretary, Thompson is eminently calm and free from any appeals to passion or prejudice. It deals chiefly with the political aspect of the Papacy, and only introduces the religious side as it becomes necessary in unfolding and illustrating the subject. The work deals with matters of fact, and in a matter-of-fact manner. Its sober truthfulness is one of its greatest merits. The Introductory chapter calls attention to the very rapid growth of the Roman Catholic Church in the United States, and the acceptance of the Papal Infallibility, with the necessary conflict between such pretences and free government by the people. The interference of the Papacy with civil government is traced through all the history of the Catholic Church, and the stern lessons of history vigorously enforced. The author seems to have taken special pains to obtain correct and reliable information from the best sources. He alludes to his habits of thought and professional training, and says: "I have taken but little for granted; but, in order to exercise an intelligent judgment as far as possible, have examined and weighed all the evidence within my reach, as I would that bearing upon any controverted point about which I can have no personal information." It is impossible to give any distinct idea of the entire contents of this volume in such a notice. Its 750 pages are crowded with historical facts to establish and illustrate the hostility of the Papacy to free institutions and self-government by the people. The volume is one that should be read and studied by every American citizen, and especially by all who have to do with making our laws or moulding our civil polity.

*Historical Studies.* By Eugene Lawrence. pp. 508. 1876.

Mr. Lawrence has won considerable reputation as an essayist. He is a very sprightly and vigorous writer, investing his subjects with attractive splendor. He lavishes upon them a wealth of historical matter, and adorns them with a glow of rhetoric that make them charming to read. There is nothing obscure or heavy in his style. He carries us along most agreeably. If we should find any fault it would be with what may be styled too easy and attractive a manner for profound discussion or deep impression. We are rather entertained and delighted, and at the same time instructed, than roused by having the depths of our nature stirred, or a strong impetus imparted to the will. The papers which make up this volume, were contributed at intervals in "Harper's Monthly Magazine." Being well received, they are col-

lected and published in this more convenient form. The subjects are of a very interesting character, and the volume can hardly fail to find readers. Most of the subjects, it is true, have been often treated by other writers, but this will not detract from the interest or value of a fresh discussion. The subjects are : The Bishops of Rome ; Leo and Luther ; Loyola and the Jesuits ; Ecumenical Councils ; The Vaudois ; The Huguenots ; The Church of Jerusalem ; Dominic and the Inquisition ; The Conquest of Ireland ; The Greek Church. It will be seen that these essays treat of some of the leading characters and events in the world's history. They may all be considered as having a bearing on ecclesiastical tyranny and the progress of liberty. They are another contribution from that publishing house which is doing so much for the cause of civil and religious freedom. The volume will be in good company with Thompson's work on "The Papacy and the Civil Power," just noticed.

*The Life of Marie Antoinette, Queen of France.* By Charles Duke Yonge, Regius Professor of Modern History and English Literature in Queen's College, Belfast ; author of "The History of the British Navy," etc. pp. 473. 1876.

The subject of this volume is invested with a peculiar and melancholy interest. Marie Antoinette is regarded as one of the most attractive females in person and character, that adorn the annals of the race, and her tragic end one of the most humiliating and painful. One calls to mind the glowing picture of Burke, when he saw her in her youthful charms : "Surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she had just began to move in—glittering like the morning-star, full of life, and splendor, and joy." But what a contrast with this her closing years, and inhuman execution on the scaffold !

Prof. Yonge has given us a sufficiently full and minute account of her life, from her early years to the sad close. He has drawn his facts from the most reliable sources, and woven them into the web of a most varied and eventful career. In strong sympathy with his subject, he does not fail to present the unfortunate queen in the best light, and yet we have no reason to question the truthfulness or fairness of his pictures. Of course such a life must bring before us largely the history of France during the time Marie Antoinette lived, so that a large number of characters are introduced, and some of them do not appear in a very enviable light. The admiration of Americans for the character of La Fayette will not be heightened by reading this volume. Others will be viewed somewhat in accordance with their relations to the central figure in this historical picture, as it is with this that the author is mainly concerned. Of them we have glimpses, but of one we



have a full and detailed account. This, for the present at least, must be the standard life, in English, of the beautiful, accomplished, admired, almost idolized, yet afterwards suspected, scorned, insulted, condemned and cruelly executed Marie Antoinette, Queen of France.

*A Homeric Dictionary*, for use in Schools and Colleges, from the German of Dr. George Autenrieth, Rector of the Gymnasium at Zweibrücken. Translated, with additions and corrections. By Robert P. Keep, Ph. D. pp. 350. 1877.

The appearance of this volume is enough to make one wish to live over again his school-boy days of reading Homer. It is a most complete Homeric Dictionary, and will both save labor and give a clearer understanding of the immortal bard. The original work of Dr. Autenrieth had won a distinguished reputation in Germany, and the translator has added to its value by improvements suggested by his own experience as a teacher. During the whole time of the preparation of the American edition, the translator tells us he was in frequent correspondence with the author, receiving corrections, suggesting changes, and aiming to make the work as complete as possible. This edition, therefore, may be regarded as combining the joint labors and judgment of both Drs. Autenrieth and Keep. A novel and valuable feature of this volume is the introduction into the text, at the proper places, of nearly one hundred and fifty small wood cuts, to give the student a clearer conception of the objects mentioned by Homer. Many of these are very expressive, and are better than any words. There is also at the end of the volume furnished five full-page plates representing a Grecian Chariot, both standing and in motion, the house of Odysseus, an Homeric Ship, and the present aspects of the Trojan Plain. We know of no special lexicon of a single author superior to this, and have no doubt that it will greatly aid in an enlarged reading and study of Homer. The publishers, as usual, have done their part of the work admirably, and the volume presents a very attractive appearance.

*Peter the Apostle.* By the Rev. William M. Taylor, D. D., Minister of the Broadway Tabernacle, New York City; author of "David, King of Israel," and "Elijah the Prophet." pp. 371. 1877.

The author of this volume is pretty well known to religious readers by his volumes on David and Elijah. In this volume he aims to do for this prominent New Testament character what he had done for these Old Testament worthies. In some respects this volume surpasses the previous ones, and the author shows his personal interest in his subject, as he declares, "he has grown in his love of the warm-hearted, impulsive, and often blundering apostle, and in his appreciation of the incalculable service rendered by him to the Church and the

world." It will of course be understood that this is not so much a life of the apostle, as a series of discussions on leading points in his history, with the "lessons that may be helpful to Christians generally amidst the trials and temptations of modern life." Viewed in this light the volume is both interesting and instructive, and will be read with pleasure and profit.

G. P. PUTNAM'S SONS, NEW YORK.

*Modern Materialism*, in its Relations to Religion and Theology, comprising an Address delivered in Manchester New College, October 6th, 1874, and two papers reprinted from "The Contemporary Review." By James Martineau, LL. D., with an Introduction by Henry W. Bellows, D. D. pp. 211. 1877.

Among the numerous discussions of Materialism which modern scientific investigation has called forth, this one by Martineau merits a conspicuous place. The position of the author, belonging to the very liberal school of religion, and at the same time an acknowledged student and thinker, gives weight to what he has to say. He will not be suspected of any prejudice against the freest and fullest inquiry into all that modern science can reveal, or of any dreaded collision between science and revelation. And yet his stand against the false assumptions, unwarranted conclusions, and dangerous perversions of Modern Materialism, is firm and uncompromising. Of course he does not defend what is commonly understood by orthodox views of the Bible religion, and makes concessions which we could not endorse, but still he has done good service, by his keen insight and vigorous logic, in exposing the weakness of Materialism, both as a complete system of philosophy and as meeting the highest demands of our intellectual and spiritual being. We know of nothing that is more gently severe than his handling of Tyndall in the second part of this volume. The distinguished but rather ambitious professor would better keep more closely within his own lines, and not venture a combat with such an opponent in an open field. One cannot help feeling, while reading this small volume, two things—that our modern scientists, when they go beyond the naked facts, are no more infallible than the successors of St. Peter, and that no religious system has so debased man as a godless, mindless, soulless Materialism. We commend this volume to those who desire to see pointed out some of the glaring inconsistencies and painful consequences of the system.

ROBERT CARTER & BROTHERS, NEW YORK.

*The Development Hypothesis: Is it sufficient?* By James McCosh, D. D., LL. D., President of Princeton College. pp. 104. 1876.

This little volume is in the same general view of thought as the preceding, though differing widely in the method of presentation. It



will be more popular with the majority of readers. Like the other, it is composed of several papers printed separately, and now gathered into this volume under a general title. We think that most candid readers will unite in the conclusion, after weighing the arguments presented on both sides, that the Development Hypothesis is not sufficient. Dr. McCosh presents in a small compass the leading arguments on both sides.

CHASE & HALL, CINCINNATI.

*The Problem of Problems and its Various Solutions; or Atheism, Darwinism, and Theism.* By Clark Braden, President of Abingdon College, Illinois. pp. 480. 1877.

A proper criticism of this volume would require a lengthy article. It is not only substantial in size, but it follows its subject through so many turns and different phases that it is simply impossible to give even an analysis of the arguments in a few sentences. The author seems determined to make thorough work and lays out a large field for discussion. He has certainly dealt some hard blows at the Atheistic and Materialistic theories, and if they are not fully exposed it is not from any lack of zeal in the author. We can only venture a somewhat general criticism of the volume, and it is this: that whilst admitting a good deal of learning and logic, and the real merit of the discussion, it is entirely too prolix and tedious to be popular, or to be read by any considerable number. Many are interested in this general subject, but they want the main points at issue briefly and clearly stated, and the arguments for and against presented; or they want whatever is said to be said without circumlocution or needless repetition. We think that all that is material in this volume could be compressed into much narrower space, and that it would be read by many more than it will be in its present form. The Appendix of over one hundred pages closely printed has a great deal of curious and interesting matter, but it seems like a confused collection. Some of it will not commend the scientific character of the discussion. The author's large experience in public discussions has no doubt helped to give the character to the volume which it possesses, but we can listen to what will be tiresome to read.

SOLOMON AND CHAPMAN, WASHINGTON.

*A Hand-Book of Politics for 1876:* being a record of important political action, National and State, from July 15th 1874, to July 15th 1876. By Hon. Edward McPherson, LL. D., of Gettysburg, Pa., Clerk of House of Representatives, U. S., 38th to 43d Congress, inclusive. pp. 263. 1876.

This is the third volume of McPherson's Hand-Book of Politics, which has now become a recognized necessity for politicians or public men. It contains the most important political events and transac-

tions during the two years covered by it. While especially designed for those in political life, it supplies a vast fund of information carefully collected and arranged, which will be prized by every intelligent citizen.

CLAXTON, REMSEN AND HAFFELFINGER, PHILADELPHIA.

*Anecdotes and Humors of School Life*, illustrative of the character, habits, doings, and sayings, wise and otherwise, of Teachers and Scholars in Ancient and Modern Times. Edited by Aaron Sheeley. pp. 350. 1877.

This is a very clever volume by our townsman, Mr. Sheely. Without any special claim to originality, the author has collected and revised a goodly number of anecdotes and incidents bearing on school-life. They will no doubt be especially enjoyed by that large class now engaged in teaching, and the book should have a large sale. Many lessons of wisdom may be learned from these anecdotes, and the *humor* of the volume may serve to counteract any bad *humors* which are sometimes engendered in the prosecution of this honorable but trying profession.

"The Calendar of the Tokio Kaisei-Gakko, or the Imperial University of Tokio. For the year 1876. pp. 165." For this full and valuable Calendar we are indebted to Prof. Parson of the Imperial University.

From John Wiley and Son, we have, "An Essay on New South Wales, the Mother Colony of the Australias," By G. H. Reed, author of "Five Free Trade Essays," Honorary Member of The Cobden Club, pp. 180. 1876. This essay furnishes full statistics and other important information in regard to New South Wales.

The Lutheran Church in Virginia. A Historical Discourse, By Rev. D. M. Gilbert, A. M., Winchester, Va. pp. 60. 1876.

J. M. STODDART & CO., PHILADELPHIA.

*The Encyclopaedia Britannica*. A Dictionary of Arts, Sciences, and General Literature. Ninth Edition (American Reprint.) vols. I—V. pp. 798, 728, 751, 717, 725. 1875—7.

The "Encyclopaedia Britannica" has a history and character unsurpassed by any similar work in our language. The first edition was published in Edinburgh, in 1771, and then only numbered three volumes. A second edition, in ten vols. appeared 1776—'83: a third, in eighteen vols., 1786—'97, with two supplementary vols.; a fourth, in twenty vols., completed 1810; a fifth and sixth soon followed; a seventh, in twenty-one vols., 1830—42; an eighth, 1852—60; and now a ninth is appearing, under the general editorship of Thomas Spencer Baynes, LL. D., Professor of Logic, Rhetoric, and Metaphysics in the University of St. Andrews, with a large number of distinguished

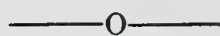


contributors. This Encyclopaedia may justly claim to be "the original and the model upon which all other works of the same class have been based," and to be "beyond comparison superior to all similar compilations." The American publishers promise that this reprint "will be in every respect, both as to text and illustration, a complete copy of the British Edition." On the completion of this Edition, there will be published a supplemental volume, treating subjects of special interest to people on this side of the Atlantic—thus making the American edition even more complete than the English. Whilst the English edition is published at nine Dollars per volume, the American is furnished at a little over half that price—five Dollars per volume in cloth. It commends itself by its cheapness as well as its completeness. This work makes quite a library in itself, many of the articles being complete treatises on the subjects of which they treat, and the entire twenty-one volumes are reckoned to contain as much reading matter as one hundred and sixty-eight duodecimo volumes of 500 pages each. It would be very easy to refer to articles in the volumes already published to illustrate the fullness of the discussions, but it is deemed unnecessary. The established reputation of this Encyclopaedia in former editions, and the distinguished character of the present contributors, furnish a guarantee that it will be an improvement on the past, and greatly in advance of all competitors. It will require capital and energy to carry through such an undertaking, and it is to be hoped that a generous public will appreciate and encourage the enterprise until crowned with success. The price of the American edition places it within the reach of all who really need such a work.

One of the evidences of our rapid advance in many of the departments of knowledge and study is, that about every twelve or fifteen years a new edition of such a work is deemed necessary. A work of this character published twenty years ago, is now quite behind the age; and with all the completeness that can be given to the present edition, it must expect to share the same fate with the preceding ones. Each generation will and should add to the achievements of the past, and as inventions and discoveries, science and art, philosophy and literature, progress, their records will require to be written over again. We sometimes are tempted to complain that valuable and costly works are so soon superseded, but we should rather rejoice in the rapid march of knowledge, and hail it as one of the signs of the improvement and progress of the race.

An advertisement of this work, giving particulars, will be found on the last page of the REVIEW.

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#### PERIODICALS.

The FOUR FOREIGN QUARTERLIES for January, and Blackwood's Monthly Magazine have been received, as also Harper's Magazine, Weekly, and Bazar, and Littell's Living Age. The Quarterlies and Blackwood have been filled with articles of a high order, some of them on present living questions, and others discussing subjects of interest in history, politics, science, philosophy and general literature. Some of the ablest living writers in England make these journals the channels of communication with the great reading public. Littell's Living Age serves some of these choicest articles, with a rich variety gathered from all quarters, to its readers. It presents an amount and variety of reading that makes it a vast thesaurus of current literature. Selecting from the treasures of both hemispheres, it presents weekly an inviting table of contents. Harper is always fresh, entertaining and instructive.

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THE  
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JULY, 1877.

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ARTICLE I.

GENERAL SYNOD.

The *twenty-eighth* Convention of the General Synod of the Evangelical Lutheran Church was held in Carthage, Illinois. It met May the 30th, and adjourned June 6th, 1877. It is proposed to give, in this article, an account of the recent meeting, with some review of the General Synod's work, especially during the past decade.

When it was decided at the meeting in Baltimore to meet next in Carthage, serious apprehensions were felt, objections were freely offered, and disastrous consequences predicted. It was said the place was too small and too remote from the great body of the Church—that the General Synod could not be comfortably entertained—and that the expenses would be too great for the treasury to bear. These and other difficulties were magnified, the wisdom of the General Synod in deciding to meet so far West severely criticised, and some efforts made to change the decision. To the very last these objections continued to be urged, and a very few were probably induced by them to stay away. But in spite of all difficulties, real or imaginary, the General Synod did meet, the entertainment was generous and ample, and for the first time in a number of years at the adjournment, the treasury was

without debt. The meeting was a very pleasant, and, it was felt, a profitable one. The difficulties anticipated were not realized, and the success which crowned the whole filled many hearts with rejoicing.

The considerations in favor of meeting in Carthage were partly local and partly general. As Carthage College had sprung into existence at Carthage, it was urged that a meeting of the General Synod there would encourage its friends, and give an impetus to an Institution so full of promise and so important to all the interests of our Church in the far West. In this it is hoped and believed that the friends of Carthage College will not be entirely disappointed. At least they received the earnest assurance of the deep interest felt by the General Synod in the work in which they are engaged, and the General Synod was rejoiced to witness the good beginning which Carthage College has already made. Further, it was urged as the General Synod had never met so far West, it was time to meet in the great valley of the Mississippi, and that such a meeting would be for the good of the whole Church, East and West. This no one will doubt who was present at the meeting in Carthage. Brethren, many of whom had never met before, coming from different sections of the Union, greeted each other as laborers in a common cause; and all felt that their work, their aim, and their success was one. Whatever diversity of sentiment may have prevailed in regard to plans or methods, the prevailing sentiment and feeling were those of sympathy and brotherly love, with earnest purpose to do the work which God has given us to do.

The interest about Carthage turned chiefly on two points. The one has been already referred to, as the seat of Carthage College. The other consists in its being the County seat of Hancock County, the early home of Mormonism in the United States. Nauvoo is in this County, and the General Synod took an excursion to visit the place, and survey the wreck of its former glory. Of the famous temple, literally not one stone has been left upon another. It requires a guide to point out the place where thousands once assembled in Mor-



mon worship. Joe Smith, the founder of this modern delusion, which is still a curiosity and a blot in the land, was assassinated in Carthage. The building was pointed out and visited by many members of the Synod, where he received the fatal shot. The history of Mormonism is one of strange and painful interest, but cannot be followed here. Its brief story in Hancock County furnishes many sad and instructive lessons.

The Synodical or opening Sermon was preached by Rev. G. F. Stelling, D. D., the retiring president, from the text, John 17 : 21. His subject was a *United Lutheranism*.

As the discourse was published entire in the Lutheran Observer and has been read by thousands, it is unnecessary to say anything in regard to its merits. A united Lutheran Church is one of the problems of the future—we hope and trust not very distant future. But we must be frank enough to say that we do not think this sermon has at all comprehended the difficulties, much less prescribed the plan. We have more confidence in the slow workings of divine Providence, and in the moulding influence of the Holy Spirit and divine grace, than in Colloquiums or any other human plans. There is a manifest tendency in the right direction. We should follow rather than seek to order the movements of divine Providence.

The attendance of delegates was good, most of the larger Synods in the East being quite fully represented. The organization was effected by the election of Rev. J. G. Butler, D. D., as President, Rev. S. A. Ort, D. D., Secretary, and Alexander Gebhart, Treasurer. The death of the former Treasurer of the General Synod, A. F. Ockershausen, was deeply felt, and the resolutions of respect showed in what high regard he was held by the Church at large. He was a devoted friend of the General Synod, and his death is a serious loss.

The time of the General Synod, was largely occupied in the consideration of the practical work of the Church. There was little time spent in the discussion of questions of a doubtful or debatable character. There was a manifest feeling against consuming time in discussing points of doctrine or polity or

usage. Hence a number of subjects of interest to the Church received the least measure of attention. This may be right. The General Synod was not organized to discuss theological questions, or to spend its time in repeating the battles of centuries, but as a bond of union and co-operation among Synods holding the common faith and practising the common usages of the Evangelical Lutheran Church. The General Synod is and ought to be a body for practical work. Maintaining soundness of doctrine, it should seek to advance the interests of the Redeemer's Kingdom by aiming at the spiritual welfare of the Church and the evangelization of the world.

Still it admits of serious doubt, whether the General Synod is wise in giving so little time and attention to subjects which affect the welfare of the whole Church. There was scarcely any time given to the consideration of the Catechism, the Liturgy, or the Ministerium. Some of these subjects have been on hand for more than a quarter of a century, and it would tend to harmony and the general good of the Church if they were satisfactorily discussed and disposed of. It is a mistake that the doctrines, and polity, and usages of the Church, require no attention, or that we have only to do with the saving of souls. The General Synod has had some lessons already as to the importance of a due regard for the faith and practice of the Church.

*Home and Foreign Missions* very properly received special attention. It is difficult to reconcile the little we are doing in the work of Missions with the manifest interest which the cause excites. No cause lies nearer the heart of the Church than this one, and yet confessedly, we are not doing much in this direction. The fault may be the want of proper instruction and direction in developing the sentiment of the Church. We all need to do more, and some who are doing little or nothing need to begin to work in this cause. We cannot but ask the question when will the world be converted at the present rate of progress? Yet there is progress. In spite of the financial depression and the cry of "hard times," there has been an increase in the contributions to the cause of Foreign Missions, and the work advances. We have



not such statistics from the entire field as to enable us to present a satisfactory statement of the actual gains. But in general we can report that the field opens in extent and promise, and that with men and means there is no limit to what may be accomplished. Our *Foreign Mission* work, however beset with obstacles, never promised better than to-day.

Several important steps were taken by the General Synod in relation to the Foreign Missionary work. One was, in response to the desire expressed in some quarters, to authorize the Board to engage a Secretary who shall devote his whole time to this cause. Hitherto the work has been carried on by the gratuitous services of the members of the Board, some of whom have performed a large amount of labor without pecuniary reward. It may well be doubted whether any other denomination can furnish such an exhibition of so much work done at so little cost of machinery. The experiment is now to be tried of having one man devote all his time to the furthering of this interest. The General Synod after careful consideration has decided on this "new departure."

Another step is the organization of Women's Missionary Societies throughout the Church. It was thought that such a movement would greatly aid in developing a missionary spirit, and in bringing funds into the treasury. A committee was appointed to see to the carrying out of the wishes of the General Synod on this subject. Sanguine expectations are entertained by some as to the result.

A change was also made in the location and members of the Board. As reorganized it will have its headquarters at Baltimore. It is no part of our task to discuss the reasons or wisdom of this change, but to record the fact. It is worthy, however, of being borne in mind that General Synod Lutheranism is stronger in Baltimore than in any other city in the United States, and that it may reasonably be expected that the Board will receive a degree of encouragement locally which could not be secured elsewhere. Whilst the old Board deserved and received the thanks of the General Synod, the new Board will need and should receive the confidence and cordial co-operation of the entire Church.

All of these steps may be open to difference of opinion, but they have been taken after due consideration, and carping criticism is worse than useless. What is needed is earnest and vigorous action to carry out what has been resolved.

The peculiar position of the Lutheran Church in this country, and her relation to a large part of our foreign population, make the subject of *Home Missions* one of vital interest, both to her own growth and the cause of Christ in this land. It is conceded that the Lutheran Church has a Home Missionary field in the United States such as is open to no other Protestant denomination. And yet there are found great difficulties in occupying this important field. The General Synod is largely an English body, and is so regarded by the rest of the Lutheran Church. Wherever the fault may lie, the General Synod has not been very successful in moulding the Germans or Scandinavians. The Home Missionary work has been chiefly among the Anglicised portion of the population. Even this affords an inviting and interesting field. Never before was the General Synod more deeply impressed with the magnitude of its Home Missionary field than at this meeting.

And yet the want of men and money was never greater than now. For some reason, whilst the receipts for Foreign Missions have increased during the past two years, those for Home Missions have decreased. Various causes might be assigned for this, but we have not room to discuss them. The progress of *Home Missions* during the past two years has not been equal to that of the preceding two. The General Synod urged an onward movement, but resolutions will not support missionaries or build churches. What the Board wants is means to go forward. We have both an English and a German Board, with all the machinery necessary to carry on the work—the great wants are men and money.

Towards meeting the greatest want of the Church special attention was also given to *Systematic Beneficence*. Several different committees had different aspects of it under consideration, and the result was a very free and full discussion in its various relations. It is felt more and more, that the faith



which says to the perishing, 'be ye warmed and filled, but does nothing to give the bread of eternal life,' profits nothing to the saving of such souls. We have had enough of such dead faith and hollow pretensions. If religion means anything it requires doing as well as feeling. There is a growing impatience of religious cant without anything to correspond with the sounding phrases. It is a good sign to hear men talk of doing something for Christ and His Kingdom, and there seems to be a growing sentiment that all our churches must do more. Any good plan of *Systematic Beneficence* would go far towards relieving the greatest present need of the Church.

Action was taken in regard to our Southern Lutheran brethren, who had complained of the resolutions passed by the General Synod during the war. The report on the subject was adopted with entire unanimity and the most cordial good feeling, and it is hoped will remove all barriers to the most friendly relations between the Church North and South. There is no good reason why we should not be one, and if we fail in accomplishing such an end, the fault will not be in the spirit or actions of the General Synod. From some notice taken of the matter by the Southern Lutheran press, there is reason to hope and believe that the action at Carthage will be entirely satisfactory, and that the way is now fully open for friendly correspondence by the interchange of delegates, or any other method that may be adopted. It may, or may not, be wise for the continuance of separate bodies, North and South, but the question, we take it, is now in the hands of our Southern Lutheran brethren. The General Synod said and did nothing looking beyond the removal of what was alleged as a ground of complaint or difficulty in holding friendly intercourse. It now remains for the Church in the South to act according to its own best judgment, but it is believed that thousands North and South would rejoice over a united Church.

Other objects, such as Church Extension, Publication, Education, etc., received attention, but we need not notice in detail what was done, or resolved to be done. It was truly

said that the General Synod is great on resolutions. If good resolutions would build up the Church or convert the world, there would be little difficulty in having it done.

The growth of the General Synod is a matter of great interest to all the members of the Church, and the question, what progress are we making, should be pondered by every one. The true growth of a Church cannot always be determined by numbers. Yet this is one of the elements, and the one most likely to claim attention.

It is very difficult to obtain reliable statistics, and any statement of numbers, as well as comparison of calculations based on them, must be received with considerable allowance for errors or mistakes. The complaint of unreliable statistics is common and needs more attention than it receives. The Lutheran Church is by no means singular or alone in this respect. Other Churches complain of the same difficulty, and some remedy should be found out and applied. What we offer is only an approximation to the truth, and if any injustice is done to any Synod, or any part of the Church, it will not be intentional.

After the division in the General Synod resulting from the action at Fort Wayne, and the subsequent withdrawal of Synods and churches, the membership was greatly reduced. The number actually remaining, after making allowance for some changes subsequently occurring from the same cause, was not much above eighty thousand. A year ago the number reached nearly one hundred and twenty thousand, and from reports of growth in some Synods since that time, it may not be extravagant to count that a fair estimate of the present numerical strength. From some study of figures, very uncertain it must be confessed, the best judgment we can form is that the growth has been at the rate of about five per cent. per annum, or about fifty per cent. in ten years. This, it must be remembered, does not mark, by any means, the entire additions, but the net gain. The additions have been much greater than this, but the losses must be subtracted. This growth, it must be admitted, is not very flattering, and yet it is not without encouragement.



A number of causes combine to retard a more rapid growth during these ten years, but, even at this rate, the General Synod would double in numbers in twenty years. It is not unreasonable to suppose that the growth of the General Synod will be more steady and more rapid in the next ten years than in the past ten. Of course this will depend on the measure of success with which God may be pleased to crown the labors of His servants—as He must give the increase. But judging according to human probabilities this is a very natural conclusion. Some of the special causes which have retarded the growth of the Church are partially or entirely removed, and other causes are operating less unfavorably. The Church is yearly becoming more consolidated and more watchful of her interests. Every Church must expect to do a good deal of preparatory work before large results can be counted on, and we have been doing this kind of work. In a large part of the field the very foundations have had to be laid. An examination will show that the increase has been most rapid where the Church has been longest and best established, whilst the growth has been slower in other parts of the field. On the same principle we may calculate on an accelerated progress as we go forward in the work. The foundations have been laid in places where ten years ago we had not made a beginning. Institutions have been established, the machinery of Benevolent Societies set in order, and preparations made for systematic working. Much preparatory work may still remain to be done. But we are certainly in a better condition for advance movements than ten years ago. The sentiment of the Church is gradually being moulded for larger undertakings, and we may confidently look for corresponding results. The Lutheran Church in this country has made more progress during the past decade than during any preceding one, and surely we have not reached the point where a slower rate of progress is to be expected.

The following tables will present a comparative view of the growth in different Synods. But as there have been important changes in some of these Synods, in some cases new

ones formed out of previously existing ones, and in other cases unions effected, we must reiterate the caution that these figures must be received with due allowance for explanations and modifications. The figures are taken from the Almanac published by T. Newton Kurtz, and where changes such as referred to have taken place they are indicated.

1867.			
SYNODS.	MIN'RS.	CHURCHES.	MEMBERS.
New York and New Jersey. (69).....	24	25	3,339
Hartwick .....	26	31	4,293
Franckean .....	26	32	2,670
East Pa. ....	63	115	12,016
West Pa. ....	47	99	11,920
Central Pa. ....	34	78	6,737
Alleghany .....	42	96	6,314
Pittsburg (69) .....	11	28	1,756
Maryland and Melancthon .....	51	90	10,852
East Ohio .....	37	59	3,684
Wittenberg .....	34	43	2,606
Miami .....	33	49	3,003
Northern Indiana .....	28	65	2,902
Olive Branch .....	17	29	1,276
Illinois (Central) .....	44	37	4,470
Northern Illinois .....	25	43	2,116
Southern “ .....	10	25	1,200
Iowa .....	22	23	927

In this table we have omitted those Synods and parts of Synods which withdrew soon after the disruption of the General Synod. The changes in some other cases cannot be given, as they involve single charges, individual churches, and parts of congregations. The process was not completed at once, and indeed can hardly be said to be complete yet, as changes are still occurring from one branch of the Church to the other. Not a year passes without some such changes. By the time the work is complete the Church may be prepared for a reunion. When the good time comes, which every one seems to expect, these tables and reflections may serve to re-



mind of what the Church has passed through. At present, many who do very little to promote the interest of the Church in any way, find in the divisions and controversies abundant opportunity for pious lamentation.

## 1877.

SYNODS.	MIN'RS	CHURCHES.	MEMBERS.
New York and New Jersey.....	44	40	5,800
Hartwick, (N. Y.).....	28	33	3,807
Franckean, (N. Y.).	27	34	3,404
East Pennsylvania.....	63	96	12,808
Susquehanna* .....	32	56	6,368
West Pennsylvania..	59	112	16,201
Central Pennsylvania.....	35	88	8,100
Alleghany .....	54	132	9,926
Pittsburg .....	25	53	3,703
Maryland† .....	69	83	11,429
East Ohio.....	42	77	5,100
Wittenberg, (Ohio).....	46	61	5,500
Miami, (Ohio).....	31	34	3,113
Northern Indiana.....	40	75	3,750
Olive Branch, (Ind.).....	18	28	1,600
Northern Illinois. .	31	48	1,990
Southern Illinois.....	19	25	1,305
Central Illinois.....	23	23	1,600
Iowa .....	24	29	1,117
Kansas .....	22	27	600
Nebraska.....	11	22	1,500
Swedish Ansgari.....	14	10	850
German Augsburg.....	12	11	1,300
German Wartburg, (Ills.)‡ .....	21	29	2,700

Looking at the growth by States, we find the following general exhibit in the States where the General Synod has its chief strength, or chief field of labor, at present.

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\* Embraced in East Pennsylvania in 1867.

†German Synod not included.      ‡Chiefly from the Central Illinois.

	INCREASE.	MIN'RS.	CHURCHES.	MEMBERS.
New York and New Jersey.....	20	.....	15	..... 2,461
Pennsylvania.....	71	.....	121	.....18,363
Maryland.....	18	.....	loss 7	..... 577
Ohio.....	15	.....	21	..... 4,420
Indiana.....	13	.....	9	..... 1,182
Illinois.....	15	.....	29	..... 669
Iowa, Kansas and Nebraska.....	35	.....	55	..... 2,290

It will be seen that the increase in different Synods has been very disproportionate. In some it has been quite large, in others small, and in a few there has been no increase at all. The very small addition in the Synod of Maryland is to be explained, in part at least, by the organization and withdrawal of the German Synod, reporting several thousand members. Other Synods may have explanations for their meagre showing. The gains here reported by States are not equal to what is claimed in this article. For this also explanations could be given, but we shelter ourselves under the broad plea that these figures are only an approximation to the truth.

But now on this subject of statistics a word more must be said. It is not creditable to our Synods nor to the General Synod that we cannot have more reliable figures. It may not by some be deemed very essential to the welfare of the Churches, but we maintain that it is of no small moment. A more careful attention to this matter would serve sometimes to admonish Churches and Synods of how little they are doing, and would also lead to a better looking after those who are brought into the Church. As it now is, the variation of a hundred or two in some charges, or several hundreds in a Synod, attracts little or no attention. The ready answer is our statistics are very inaccurate and unreliable. If every pastor, congregation and Synod was in the habit of making a careful investigation of the result of each year's labor, it would doubtless aid very much in quickening zeal and promoting carefulness in the vineyard of the Lord.

Reference has been made several times to the causes hin-



dering a more rapid growth in our General Synod. It may be well now to notice some of them. They are various, and operating differently in different places. Doubtless we should mention as the first and most serious cause of this kind, the feebleness of our efforts, and the want of zeal in the Master's service. The sorest hindrance to the progress of God's work everywhere, is the lack of the power that comes from above. With this, all obstacles are overcome.

But we may mention other causes of a more specific character. And we name the distractions and divisions in many places, growing out of the disruption at Fort Wayne, and the formation of another Lutheran body occupying the same field. This in different ways has hindered our growth. Some may have been entirely repelled from the Lutheran Church because of these divisions, and others have found a home in some other branch of the Lutheran Church, that would have been in the General Synod had no such division taken place. Doubtless in some cases the very division in the Church has provoked to activity, but no one part of the Church has been free from the evils resulting from this cause. It would be easy to point to some places where we have lost largely because of this difficulty. We are not at all disposed to indulge in vain regrets, but are stating simple facts. And that too much stress may not be laid on our dissensions, which with some are a ground of chronic lamentation, it may be well to remember that just where the Church has been least disturbed by any such strife or contentions, is just where there has been the least growth. There are even worse things than divisions in the Church.

Another cause has been the lack of denominational interest. A false charity and sickly unionism have been mistaken for true Catholicity. Many have been ready to abandon everything Lutheran to please their neighbors, and have ended in abandoning the Lutheran Church. We have no sympathy with bigotry or intolerance, and are no advocates of exclusivism in the Lutheran Church, but any denomination that does not care enough about itself to preserve its own identity, and maintain its own true life, is simply guilty

of suicide, and must die. We are beginning to learn that we may be Lutheran and yet liberal and catholic; and that there may be a great deal of intolerance and bigotry under the guise of the broadest charity.

The constant losses by removals westward, of members who are not gathered into our Church there, has served to hinder our growth. Hundreds, if not thousands, of Lutherans have been going annually from Pennsylvania and Maryland to the West, and also from Ohio further West, who do not find a Lutheran Church where they settle. The West is full of such settlers in cities, towns, villages, and country neighborhoods. Very many of them are lost to our Lutheran Church for lack of organizations to receive them. The number thus lost to the Lutheran Church has been very great. Other Churches may have gained, but we have lost, and are still losing in this way. As the Church becomes better established in the West, this source of loss will be remedied, and in the meantime something should be done to save our own members, who remove to distant sections of the land. The Epistles of Paul show how much attention was given to individual members who were travelling from one place to another, and we should imitate the primitive Church in this respect. It would be a very interesting and curious scrap of our history if we could trace the ecclesiastical lives of the Lutherans who have migrated from the East to the West, during the last half of a century.

As has been intimated, some of these causes are operating less unfavorably than ten years ago. There is less friction in the Church, and asperities are softening down. We are becoming better known and established in the West. Institutions are already planted that must tell on our growth in that section. We may expect greater gains and fewer losses.

The outlook for our General Synod is hopeful and encouraging. Despite the difficulties under which we have labored—heavy losses by sectional and ecclesiastical divisions, and from other causes—we have still a goodly heritage. General Synod Lutheranism commends itself to the judgment of the



people, and, where properly understood, gains favor. It is simply, as we believe, New Testament Christianity.

The weakness of the General Synod's work, so far as it has weakness, will be found largely in the general interests of the Church, and as these tell again on our prosperity as a whole. In building churches for themselves, in gathering in members, in Sunday School work at home, our pastors and churches are not behind those of any other denomination. Indeed it may well be doubted if any equal number of ministers in any other Church can show more work accomplished than is done by the ministers of our General Synod. They are laborious, self-denying, and successful as individual pastors. But we have not yet learned to take a broad view of our whole field, and of our whole work as a Church. The general interests of the Church are allowed to suffer.

It is repeated again and again, that our greatest wants are men and money, and it is readily seen how these wants have arisen from our inattention to the more general objects of the Church. We have not done our part in the work of education. Our Literary and Theological Institutions have not been properly cherished. We have Colleges and Theological Seminaries that are doing a good work. They will not suffer in comparison with those of other Churches, so far as results attained are concerned. Their graduates are scattered all over the land doing good service. But it is a painful and humiliating fact that we have not a well endowed Institution of this kind in the whole Church. Those that have been most highly favored by the contributions of the Church in the way of endowment, are still left to struggle with pecuniary difficulties. The number of young men educated for the ministry is by no means adequate to the demands. We are left to fill up the want by those who are only partially trained, and such as come to us from the ministry of other Churches. It is no disparagement of the many worthy men thus introduced into the Lutheran ministry to say that we would gain by a well trained ministry—trained too in the bosom of our own Church, and trained to respect and love that Church. Had the Lutheran Church invested more in

her Literary and Theological Institutions, more in the cause of education, and allowed fewer of her young men to go elsewhere for a training, and depended less on others for the men to fill her pulpits, she would be in a more healthy and vigorous condition to-day. It is not too late to learn by sad experience and to avoid a similar evil in the future.

The general Benevolent operations of the Church—Home and Foreign Missions, Church Extension, etc.—have suffered in like manner and from the same cause. Congregations that freely spend twenty, thirty, fifty, and even a hundred thousand dollars on home objects, not unfrequently give but little to carry the Gospel to the heathen, or to supply our needy brethren in destitute places in our own land. The amount of money expended by the Lutheran Church in building and improving churches at home, contrasts painfully with the small amounts given to benevolent objects abroad. The reports in the statistical table of the General Synod at Baltimore, two years ago, show nearly a million of dollars for local objects against some twenty-five or thirty thousand each for Home and Foreign Missions. We feel a pride in the growth of fine churches and comfortable parsonages, and would not abate one cent of what the Church is doing in this direction, but we need to take a broader view, and do more for the Church at large.

Our Church is not a poor or feeble Church. The wealth is more generally distributed than in some other denominations. We have the ability to do anything we may choose to do. And we rejoice in the conviction that the Church is gradually taking a broader view, and feeling more and more the responsibility that God has placed upon her. We must abandon some of our individualism and inscribe on our banners *for Christ and His Church*.



## ARTICLE II.

## THE AUTHOR OF THE AUGSBURG CONFESSION.\*

From the German of G. L. PLITT, D. D., Professor in the University of Erlangen. By Rev. H. E. JACOBS, A. M., Professor in Pennsylvania College.

If the attempt had not recently been made to pervert history on this point, it would be an unnecessary task to write still more, especially in this connection, concerning the author of the Augsburg Confession. It was an historical inquiry, which if even undertaken in the service of truth, was still in no way successful, that led Dr. Rückert to the expression: "The Augsburg Confession is distinguished so significantly from previous labors proceeding from Luther's hand, or originating under his co-operation, that it cannot be designated as his without a violation of truth. Of this Confes-

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\* In the QUARTERLY REVIEW for April 1876, exception is taken to a statement, in the article on Melancthon in McClintock and Strong's Cyclopaedia. While there was no intention, in the expression "almost daily correspondence," (we did not write "daily correspondence,") to speak with mathematical accuracy, but simply according to popular usage, in which the "almost daily" would not deny occasional interruptions, yet the careful examination of the correspondence shows such a failure of Luther to receive intelligence for three weeks (see Krauth's Conservative Reformation, p. 232), that we acknowledge the words used as liable to leave a wrong impression, and, therefore, would modify them, if the article were to be rewritten. The question as to the real historical significance of this interruption has been exhaustively discussed in English treatises readily accessible to all earnest students. As to the deeper questions involved in the consideration of Melancthon's relation to the Augsburg Confession, we invite attention to the above able presentation of Dr. Plitt. It is a chapter from his very thorough *Einleitung in die Augustana*, Vol. I. pp. 554, Erlangen, 1867; Vol. II. pp. 491, Erlangen, 1868. If the patronage would justify it, a translation of this thorough work would be a great acquisition to our American Church Literature. J.

sion, Luther had seen only a part, and this also not in the form wherein it was delivered and handed down to posterity. Before its completion, he was consulted or asked for counsel with regard to nothing, but on the contrary up to that time he had not even received immediate information concerning what was transpiring there. Luther became very indignant at the treatment shown him in this matter. In addition to the theologians, the civil counsellors of the electorate prince and others had labored upon the Confession.” \* Full of joy, on account of the agreement of this result with his own views, developed previously and since then in many writings, Dr. Heppe emphatically declared: “Dr. Rückert has irrefutably proved that the Augustana can be regarded only as a work of Melanchthon, but in no way as a composition of Luther.” The Confession is represented as being the pure expression, not of the doctrine of Luther, but of “Melanchthonism,” which in distinction from the former had prevailed in the first period of the Evangelical Church. That this is unhistorical, every one knows who has without prejudice investigated the sources; even the representation that has already been given of the period of the Reformation until 1530, I think, will show this. From different quarters already attention has been called to what is unsatisfactory and erroneous in that historical investigation; † and the second part of this work will enable us to perceive still more in regard to the individual articles of the Confession, that this is not the record of a doctrine deviating from that of Luther, yea, even that Melanchthonism is in opposition to it. Here we desire only to indicate in a few words the theological development of Melanchthon up to this time. For what has hitherto been written fails as yet in being actually satisfactory, because it fails in a truly unprejudiced and in all parts

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\* *Luther's Verhältniss zum Augsburgischen Bekenntnis. Historischer Versuch* von Dr. L. J. RUCKERT, Jena, 1854.

† First by CALINICH, *Luther und die Aug. Conf.*, Leipzig, 1861. More thoroughly by KNAAKE, *Luther's Antheil an der Aug. Conf.*, Berlin, 1863. Most recently ENGELHARDT, *NIEDNER'S Zeitschrift*, 1865, pp. 513 sq.



thorough presentation of his theological convictions, their ground and their change. \* This is not to be wondered at, as the task involved therein is one that is neither easy, nor pleasant and thankful.

The mind of Melanchthon was one that absolutely took no interest in what was speculative, a fact in which all unprejudiced judges of his writings agree; so that it is impossible to speak of any particular, self-consistent system which he possessed. It ought not, however, to be denied that he could think with logical correctness;† for to develop and present with logical correctness a thought or a summary of doctrines is an entirely different matter from thinking in a creative manner, and with speculative power tracing out and developing a peculiar scientific system. It would be a misfortune to Theology if all theologians to whom the latter power cannot belong, must for this reason be denied the former also. And is it an act of injustice to Melanchthon, if, in thankful recognition of the gifts wherewith God entrusted him, and which he turned so magnificently to the honor of God and the blessing of the Church, it is denied that he possessed another gift, just because he was not furnished with this by God?

It must, therefore, be asserted that Melanchthon was not a speculative, creational, or systematic theologian; yea even to a certain degree we must deny him self-consistency. His chief endowment consisted in this, viz. that what he had once clearly known he could then present in beautiful, transparent form, and so make it intelligible in the widest circles. By this he became pre-eminently the teacher of Germany, the indispensable associate of Luther. What he has accomplished in the peculiarly philosophical sphere, does not go beyond a new and pleasing reproduction of former doctrines,

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\* The best presentation of this subject is the masterly, but on this point of course rather brief paper of LANDERER in HERZOG, *Theo. Realencyclopaedia*, IX : 252 sq.

† HEPPE, *Die Entstehung und Fortbildung des Lutherthums von 1548—1576*, p. 237.

and secures for him no place of rank in the history of philosophy. And when in Theology he came to questions that were peculiarly speculative, power failed him. Into the depths he did not penetrate, but evaded difficulties without solving them; for what has indeed been praised as a solution, is just nothing more than such an evasion. In the first great theological work, through which Melanchthon proved before all the world his calling as a master of doctrine, he omitted, in clear antithesis to the scholastic Theology, the doctrinal points which refer to the mysteries of the divine nature, in order to treat only those whereby rest of conscience is assured and life improved.\* And when at a later period, he enlarged his book on Dogmatics in this particular, this was not done in such a way as to evolve these doctrines into statements deduced from the previously correctly fixed conclusions of systematic Theology, but he arranged the same simply as new parts in a treatment in no way exhaustive. Already at an early period, in the composition of his *Loci*, he expressed himself well on the doctrines of God, of the Trinity, of creation, but constantly with a certain caution and indefiniteness, always so that it is manifest that he has the least possible to do with the knowledge of the facts of salvation and their inner connection, except to show how the salvation of man and peace of conscience rest upon them, and how through their consideration man progresses in holiness. Contrasted with the latter, the worth of the former receded from him, yea under circumstances it could appear to him even as indifferent. His theology was preponderatingly directed to the moral in Christianity. In this trait, as in so many others, he resembled his master, Erasmus, far above whom he of course towered in this, that he knew the source and nature of Christian morality—a knowledge that was wanting the former. When he studied the Holy Scriptures and explained them, it was for the purpose of making them fruitful in the life. “Genesis is to be urged especially,” thus he began his annotations on that book, “that from it we may

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\* *Loci Communes* of 1521. My edition p. 102.



learn to know the origin of sin, and the first promise of grace, on both which parts the entire Scriptures depend.” \* And in a similar way even in the most difficult dogmatical questions, he directs his look to the practical use which is to be obtained from their treatment. It was this which could command his sympathy; the mysteries, where possible, he left untouched. † “Of the creation,” he says, “we dare not form such a conception as the poets, as though God had created only the first forms of things, and granted them fertility, but then allowed them to proceed, each according to its nature and design; on the contrary, as to how God has created the first things, it should be known, that he creates, maintains and rules all things, a matter that is indeed incomprehensible to reason, but indubitable to faith \* \* \* The history of the creation is heard in vain, if it be not observed in faith that God dwells in all creatures and maintains and rules them. \* \* \* For Moses has here taught what the Apostle expresses thus: ‘Of him, and through him, and to him are all things,’ whereby we learn to trust in him, of whom we know that he cares for his creatures.” ‡ And in his writings, up to the composition of the Confession, let any one point out more than a few passages, wherein he has expressed concerning the creation any thoughts that are self-consistent, and that advance theological knowledge. § When

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\* *Annotationes in Genesin*, v. 1523. C. R. 13 : 761.

† C. R. 14 : 1048 in the Notes to the Gospel of John sent in 1523 by Luther to the press : “The prohibition in the law, that no one should curiously observe the holy of holies, signified that no human thought should be brought to divine subjects and those incomprehensible to the flesh \* \* Wherefore we must speak here in a few words concerning eternity, the begetting of the word, and such mysteries, lest curious persons may be overthrown by some human thought. For since nature is ignorant of God, it conceives of his image after a carnal manner, and when some temptation has made sport of this, it thinks now that God and all divine things are nothing, or that God is unjust and wicked. Since this is the case, these sublime mysteries must be left by every one to his own spirit; they are to be experienced rather than declared.”

‡ Ann. in *Genesin*, C. R. 13 : 763, 764, 766.

§ Thus in 1527 in his Commentary on the Epistle to the Colossians,

he comes to speak of the Trinity, he says: "To speak, is to produce a word, and because, above all things the Father contemplates himself, and in the contemplation of himself, the order and relation of all that which can be created, he produces the word, which is the image of the Father, and, in this word, his resolution to create all things. Through this word all is created, and all is maintained, and will again be renewed." Thereupon he derives thence conclusions concerning regeneration. Several times he treats of the Trinity, but even here the challenge expressed above in reference to the doctrine of the creation, can be repeated.\*

Besides this preponderating moral tendency of his scientific activity, there lay in Melanchthon's character (and the connection between the two easily manifests itself) a great inclination for peace. Only by this, he believed that the Church life could be developed joyfully and successfully. Whatever disturbed this was therefore suspicious and disagreeable to him. Hereby his judgment became perplexed, and his understanding confused.

As an enthusiastic humanist, in the sense of Erasmus, Melanchthon had come to Wittenberg; like him, he intended by the study of belles lettres to renew the Church, i. e. to improve the morals. To break with the existing Church, did not enter his thoughts even remotely; yea it could not in any way, for he still stood entirely on its foundation, and constantly needed for himself an outward support. But now the influence of Luther who as a Reformer, had already grown to maturity, was upon him overpowering. Almost the first meeting, made the two men, who so eminently supplemented each other, friends, and it was not long, until Melanchthon, through his friend, attained also to a knowledge

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he remarks on 1 : 16, "Nor ought we to imagine that God has abandoned the things that he has created, just as we see a ship-builder abandon the ship that he has made, and leave it to be controlled by another. \* \* \* And these things I think are useful for inspiring fear and supporting faith."

\* The passages cited on the text, C. R. 13 : 761. cf. C. R. 19 : 1049, where also the practical worth of the doctrine is especially noted.



of the Gospel. The way indeed by which he came thereto was not the same as in Luther's case. He proceeded not through such struggles, agitating the innermost being, and seizing with violence the entire man, as did the latter, but he went gradually forward, step by step, alongside with his growing intimacy with his older friend, which was promoted chiefly by the most earnest study of the Holy Scriptures. He bowed himself beneath the truth, testified to by the Scriptures, that the salvation of man is founded in no way upon his own deeds, or what is in any way outward, but entirely upon the free grace of God in Christ Jesus, since now also the experience of his heart corroborated this. From historical faith in the words of revelation, he came to personal faith in Jesus Christ as his Saviour, and thus also attained true Christian assurance.\* Therefore he could speak and write with such convincing clearness of that which he now had experienced; with the power of a master, he developed the doctrines of sin and grace, of the Law and the Gospel, of faith and works. Yet just because of this mode of development, he still did not attain in himself such an unshaken confidence as we find in Luther. Much as he also lived in the Holy Scriptures, yet he still did not feel so free in it, as did the former; in a certain way, it remained to him still an outward thing, a law beneath which he bowed himself. His experience of the new life, was strong enough to render possible for him the separation from the Romish

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\* It seems to be almost a picture of his relation to Luther when in 1523 in his commentary on the Gospel of John, C. R. 14 : 1091 he writes : "What is added is necessary, viz., 'Now we believe not because of thy saying,' i. e. because of the miracle that has occurred with thee : because the miracles which occur outside of us, do not assure our hearts of God's will towards us, as we have seen above in Nicodemus. But the things which occur with us, and in our hearts, these assure our hearts \* \* But these occur when, by the cross, he teaches us to know him, and to believe. \* \* Those they believe, not so much because of the miracle with another, but because they themselves have heard and seen. There is no Christian life where the heart is without such certain knowledge of God, and faith." Cf. 14 : 1134 with 10 : 14 ; and 1102 with 6 : 37.

Church which even now was impending over him ; and this was made easy to him, when, in his studies, he went back into the history of the Church, and there found that, in the most essential points, Luther agreed with the universally revered fathers. This agreement, to which, as it could not be otherwise, even Luther attached so much, was to him, at that time already, of the very greatest importance, and became still more so from year to year.\* His words show clearly how they strengthened him ; here he found also again the outward support, which he had lost in the Romish church, and which he still needed, and this fact must not be overlooked. As the highest judge of Christian doctrine and life, he naturally esteemed Scripture,† and he gave excellent rules, according to which the understanding of it is to be attained ; but it still cannot be denied, that his very careful regard for the old fathers, had very significantly influenced his study of Scripture, and his entire theological development.

In the first years of his residence at Wittenberg he displayed unanticipated power and courage. The new life of faith which was arising within him, urged him on ; it constrained him to testify and confess the treasure which he bore in his heart. Add to this, that he felt in himself the full power and freshness of youth, and stood among companions who were in common filled with high enthusiasm for striving after a great object. Far and near he attacked the

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\* In 1524 when Cardinal Campegius desired Melancthon to give him some information concerning Luther's doctrine, he wrote : "Luther does not contend concerning ceremonies. He teaches something that is of more importance, viz. what the difference is between the righteousness of man and the righteousness of God. For the very words of Scripture must be employed, in order that it may be clearly manifest in what manner the conscience is to be established against the gates of Hell, and in what repentance consists. These are the things which, at this time, have been divinely displayed by Luther ; and in almost every age, there have been those whom he can cite as witnesses of his doctrine. Let no one think that these are matters fabricated for the first time by Luther."

† Cf. C. R. 14 : 1127 and 1181.



enemies and won one victory after another. From conviction he had made the interests of the Evangelical Church his own, and would not permit anything to separate him again from them. Thus he wrote to Erasmus who sought to withdraw him: "I cannot with a good conscience reject Luther's doctrines; this I would do even bravely if Holy Scripture would constrain me thereto. That some may interpret this as bigotry, and others may interpret it as foolishness, does not trouble me. I shall permit myself to be recalled from this opinion neither by regard to men, nor by any offences whatever." \* As he himself here says, at that time he came forward on Luther's side, with all the means which had been given him, and defended Luther's doctrine; the *Loci* are in all essential points the pure expression of this. The free will of man with respect to salvation he denied just as emphatically as did Luther, yea, where possible, still more directly, and taught very expressly the eternal predestination and election of only a few to salvation. † But this happened in no way because of conscious speculative presup-

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\* C. R. 1 : 675 under date of Sept. 30th, 1524.

† In Commentary on Gospel of John, he says on John 6 : 37, C. R. 14 : 1102 : "Against the free will nothing can be said more aptly than that those only come to Christ, whom the Father gives to him, or whom the Father draws, as he afterwards says, or the Father teaches. The Father's giving to the Son is election. The Father's drawing or teaching and giving the knowledge of Christ, is this, viz., the teaching of judgment and righteousness : judgment in this, that the heart feels that all that pertains to us is damnable, but that we are justified gratuitously through Christ whom the Father has given for us. Moreover to teach this is not the letter, but it is spirit and life in the heart. For both the Jews heard the letter, and all the wicked now hear it. \* \* You see therefore that nothing whatever is ascribed to the free will or to human powers." Concerning Predestination, see 14 : 1103 on John 6 : 40 and 1106 on John 6 : 45 : "The discussion of Predestination causes in carnal men contempt of God, and blasphemy. For the flesh judges thus: Why should I serve, since I am ignorant as to whether my service will be accepted. But it consoles spiritual men who resign their will to God, and know that the secrets of God ought not to be declared, but ought to be believed, and also know

positions, or in connection with a particular theological system, but purely upon practical grounds. He wished to withdraw from man all false pillows of repose, and referred him alone to the grace of God. But in spite of the strong expressions which he urges, one still feels that the matters of which he treats presented difficulties to him which he was not able to master. Yea his exact words not seldom make the impression that he has chosen them for the purpose, through such precise statements, of antagonizing his own anxious uncertainty, and suppressing his rising thoughts. And such thoughts began to rise in him, especially after the Evangelical Church had entered into controversy with other Reformed tendencies.

The necessity of the struggle against Rome he understood after he had attained to a knowledge of the Gospel, and to it he devoted himself with the fullest confidence. Add thereto to a certain extent, the current of the times; the number of those who led him was extraordinarily great, and they were the most important among the people. Even already the fruits of the struggle could be seen; many open evils vanished; knowledge was diffused to the farthest circles; above all the earnest wish to improve manifested itself. It could not be denied that in reality a new period for the Church had begun. But now almost at the same time other controversies broke forth; those who hitherto had contended together, separated, yea they turned against one another; all relations, the civil as well as the churchly, appeared to fall into dissolution; the fair fruits which Melanchthon had hoped of the Reformation, the renewal of the Christian life, and, by the side of it, the revival of science and the progress of knowledge, appeared seriously endangered, and in question. Thereby Erasmus became an open opponent of the Reformation. This Melanchthon could not become even for a moment, for his

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that as believers they are saved. Cf. 14 : 1056, 1057, where he explains in detail the *φωτίζει πάντα* of John 1 : 9; and 1061, 1065, 1113 where he makes Predestination synonymous with God's special Providence; 1151, 1178.



heart had been won by the Gospel. But while these storms of the time made Luther only so much the firmer and more confident, they nevertheless brought Melanchthon into constant uncertainty, into a vacillation whereby his knowledge and his judgment were sometimes disturbed. Deep sorrow on account of the distress of the Church filled his heart; he became indignant when he saw how the weaknesses and sins of men interrupted and marred the great work of God; he became out of humor in his innermost soul. Even his own outward situation no longer pleased him; from his earlier friends, enemies arose against him; he felt himself isolated, in a foreign country. In such melancholy disposition he wrote in the summer of 1526 to his friend Camerarius: "See how unhappy I am, in being compelled to be so far from thee, whom with justice I regard and am accustomed to call my true friend, and to forego so many pleasures of our friendship. You have Mica, but here I have none like-minded, but there are here wolf-friendships, as Plato calls them, full of care and unpleasantness."\* All these points we must take into the account, if we wish to judge correctly his circumstances and his theological position in the succeeding years.

When Erasmus, in 1524, wrote concerning the Free Will, Melanchthon rejoiced that such a man had undertaken to treat upon this doctrine, "a chief part of all Christianity." He manifestly had long occupied himself with this question, without coming entirely into the clear concerning it, and he now hoped for its thorough elaboration.† But just this

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\* C. R. 1 : 804 on Sept. 4. He several times about that time complained about his abode in Wittenberg; C. R. 1 : 830, Nov. 11, 1526; 1 : 859. Febr. 26. 1527. to Camerarius: "Look at me. how much more unhappily situated, an exile from home, far from friends and relatives, among these men, with whom I could not speak, if I were ignorant of Latin. Add that in this place there is one who glows with the greatest hatred among all nations. Already in the city itself the minds of those who control affairs, are not sufficiently united." He means Luther and Schürp. "In the midst of their dissenting wills, how great danger there is to a moderate man, occupying any public office, you are not ignorant." Here we notice his displeasure.

† C. R. 1 : 673. Already in May 1522, he wrote to Spalatine, C. R.

thoroughness he had to miss in Erasmus; instead of this a violent controversy arose, which excited passion and converted a great part of the humanistic friends into enemies of the Evangelical Church. Melanchthon found himself drawn personally into the controversy, a matter that greatly grieved one of such a peaceable disposition.\* And in his discontent at this troublesome controversy that sundered friends, the subject of the same receded in importance to him, so that in 1527 he wrote: "O that God would grant us grace that we might rather teach the Church what edifies, than what excites hatred and division."† This sounds almost like Erasmus, so that it can scarcely be supposed that he was of this opinion. He remained upon the side of Luther as he declared even to Erasmus.‡ But he still had not become entirely free from his timidity, on account of which he besought Luther that instead of answering Erasmus farther he would briefly and clearly present his own opinion of the Free Will,§ and he even felt himself constrained to develop also his apprehension of the question partly indeed in order thereby to work his way up to clearness. He promised an especial treatise upon this subject, which of course did not appear.||

Still more momentous to him than the controversy with Erasmus were the civil disturbances which agitated Germany during the same years. To him, as a man constantly circumspect concerning order and obedience, they were in the highest degree odious. His judgment on the rebellious peasants was much more severe than that of Luther. That the Evangelical Church did not bear the guilt of the insurrection, he knew; yet he still had to declare that many who pretended to be preachers of the Gospel had been guilty of acts of

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1 : 572: "In my *Hypotyposes* I have explained one or two passages more clearly as to the nature of the Free Will and Christian Liberty." This refers to a new edition of the *Loci*.

\* C. R. 1 : 793, 807.      † C. R. 1 : 880.      ‡ C. R. 1 : 913, 946 in March 1528.      § C. R. 1 : 893.      || C. R. 1 : 807, July, 1526: "Concerning the cause I trust especially indeed in God, but am confident that I will prove my opinion to all good men;" 1 : 893, Nov. 1527 to Luther.



great neglect. And the more the wounds of the Church pained him, so much the more was he indignant at such men. He had opportunity repeatedly to see how in the pulpit unnecessary things were treated instead of those that were most necessary. The people were ignorant and intractable, so that above all it was needful always to present again the simplest Christian truths, to exhort to repentance, and to receive into discipline. Instead of this there were ministers enough, who mostly delivered themselves of abusive harangues against the Papacy, brought theological controversies into the pulpit, spoke much of faith without preaching seriously of repentance, and instead of urging renewal of life demanded a change of divine service, and the like.\* This widespread disorder justly agitated him, and still increased his opposition to churchly struggles. He made it his chief concern to remedy every defect, and conferred thereby great profit upon the Church; but beyond this effort he was able indeed to find time to undervalue, in some respect, the significance of doctrine, upon which every struggle depended, especially when even he was not yet altogether in the clear concerning these doctrines. This applies especially to the doctrine of the Lord's Supper, in which he had by no means attained certainty when Carlstadt made it a question of controversy, and which did not appear to him to be of especial importance for the advancement of the Christian life.† To show that Carlstadt's scriptural proof is untenable, did not prove difficult to him; here he had to decide in favor of Lu-

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\* C. R. 1 : 714. Lamentation concerning the Dearth of Good Teachers : "It is not so much the Papists that quarrel, but the adversaries of the Papists often much more earnestly than the rest. For sometimes there is even a controversy concerning a mere trifle." See also 1 : 834, 899, and frequently elsewhere.

† C. R. 1 : 722, Jan. 2nd, 1525 : "I commit the matter to Christ to take measures for his glory, according to his wisdom, and I constantly hope that he will reveal to us also the truth concerning this thing.

\* \* I am writing puerilities, which I esteem more devout than all the disputations and dice-playing of these false theologians. I am so self-conscious that I have never theologized except to improve the life."

ther; the simple word of Scripture spake to him in behalf of this, and if its meaning was even "contrary to reason," this nevertheless did not offend him.\* Besides Carlstadt's legal character also troubled him, as he wished the Mosaic law throughout to be made permanent, and thereby endangered of course not merely the Church, but civil order also. Like Luther he associated his opponent more than was just in connection with the Anabaptist movements.† It was also this which from the very beginning prejudiced him against the Zurichers. He had heard of the assault upon pictures at that place, and censured it severely, and besought Ecolampadius to put a stop to it.‡ But now Zwingli also came forward with his doctrine of the Lord's Supper, toward whom, even without this, he had conceived a dislike. Friends from Constance, as Thomas Blaurer, wrote to him concerning this, and made him acquainted with their displeasure at the tendency prevailing in Zurich.¶ And when he then himself read Zwingli's writings, he saw that the distinction was one that penetrated much deeper, and that touched not merely the doctrine of the Lord's Supper, his dislike of him increased. "Every Evangelical judgment" he declared gave its verdict against him.§ The less he approved this new doctrine, so much the more was he provoked that such great importance was attached to the same by the adversaries who had introduced it. "With their unholy and pernicious treatment of this one dogma, they are filling all the libraries. They insist upon this one thing in such a way as though all other Christian doctrines do not advance piety."¶

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\*C. R. 1 : 812, Aug. 1526 : "Those who deny that the pronoun *τοῦτο* refers to the bread, are without common sense." Add thereto his judgment concerning Carlstadt's doctrine in C. R. 1 : 760, Oct. 1525.

† C. R. 1 : 732, 740. ‡ C. R. 1 : 786, Febr. 18th, 1526. Here there is no allusion whatever to the Lord's Supper. ¶ C. R. 1 : 795, April, 1526. § C. R. 1 : 801, June 24th, 1526. He did not answer Zwingli, when the latter had appealed by letter to him, 1 : 901. There is no letter from him to the Swiss Reformer.

¶ C. R. 1 : 865, May 4th, 1527.



He had also begun to seriously reflect upon the question; and it gave him the greatest joy when he believed that he could discover that even the old fathers agreed with the doctrine of Luther as founded upon Scripture. This made a powerful impression upon him, and he proclaimed it to every one who was willing to hear it. "Only know that Luther's doctrine on this subject is one that is very old in the Church."\* With the utmost severity he expressed himself concerning Zwingli's view, which made out of Christianity a sort of heathenism, and did not serve to give the conscience rest.† But this severity and determination in his opposition, was with him in no way, as we have before remarked, the result of a full clearness and certainty on his part. The doctrine of the Lord's Supper continually occupied him, and doubts and considerations occurred to him for which he was not so easily prepared. That the celebration of the sacrament is no mere confession, but that in it a communication of God's grace is consummated, was to him well established; yet then it appeared satisfactory to him concerning the same, that Christ is personally in the Lord's Supper, and that in it his body and blood are really received. He had originally

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\* Luther wrote, Febr. 2nd, 1525: "We have entrusted some of our learned with the commission of collecting not only what Tertullian, but what all the ancients thought concerning this sacrament, in order that the mouth of those speaking evil might be stopped," de Wette 2 : 621. Cf. p. 477. Melanchthon was among those thus commissioned. He writes in the first place to Moiban in Silesia: "You hold fast to that which the ancient writers have believed: that the body of Christ is in the Eucharist," C. R. 1 : 809. Then also 1 : 823, 830. "Concerning the communion, I beseech you, do not quarrel. For these controversies are of no profit; and it is not the part of a good man, to rashly depart from the opinion of the old writers. But I have said elsewhere to you that the opinion concerning the communion, which we have followed, seems to me to be very ancient," 1 : 901: especially 910. It is well to bear in mind that during all these years, he relied more upon the Fathers, than upon Scripture; they, as the representatives of the old Church, afforded him also an external support for the understanding of Scripture; but this was a very uncertain support, a precarious and dangerous foundation.

† C. R. 1 : 846, in the year 1526.

declared: "All confess that Christ works in man, if he use the sacrament aright, as he says: 'We will come unto him and make our abode with him.' They also confess, if they teach that the body and blood of Christ are not in the Supper, that Christ is nevertheless truly with them according to his divinity, if they use the sacrament aright. Now there is never any ground to sunder Christ, so that he is with us according to his divinity, and according to his humanity not with us, especially since he has said that he gives us his body and blood, whereby to console us, that we should, on this account, regard it as certain that he wishes to be with us not only in thought, but truly and really. So Paul also declares that the Supper is the communion of the body and blood of Christ. But if Christ be not there corporeally, it is a communion of the spirit, and not of the body or blood."\* According to the above, he did not yet at this time consider the mode of the corporeal presence, but put to silence the doubting questions of reason. Yet they returned and rendered him uncertain; and it cannot be well denied that, after this, (Ecolampadius, who was so exceedingly intimate with him, exercised upon him an especial influence. Luther constantly made a distinction between him and Zwingli; and Melancthon, who was acquainted with the pious disposition of his friend, made the same distinction to a still greater extent. At first he could give no assent to the allegorical interpretation of the words of institution by Ecolampadius; but he still did not forget it, and at a later period believed that he had found examples for such an allegorical mode of speech.† But the objections which Ecolampadius made to the Lutheran doctrine especially troubled him; the question as to the *how*?‡ He had great comfort in being able to say that in the

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\* C. R. 1 : 760. Opinions concerning Carlstadt.

† The letters to his intimate friend Camerarius, show us this, C. R. 1 : 803, July 2nd, 1526.

‡ C. R. 1 : 948, March, 1528: "In the matter of the communion, the conversation, as they call it, for a long time offends me. Ecolampadius emphatically urges, how this shall be effected, viz. that the body of Christ be called from heaven? whether this be done by the merits



old fathers he found the corporeal presence taught, and in like manner the firmness and unshaken confidence with which Luther presented his doctrine strengthened him when vacillating.\* He also continued to hold that Christ is corporeally present in the sacrament, and gives his body and his blood to the communicants; the question as to the *how* he put aside. And far from presenting a doctrine on this subject departing in any way from that of Luther, he wrote on the contrary to Spengler: "I would not be the originator of a new dogma in the Church. I always have admonished Billicanus to consult the old writers, and I always do thus. As they now so often assert that Christ is present in the Lord's Supper, I will not depart from this unanimous doctrine of the Church. Here you have briefly my opinion."†

Where, now, in all this was the Melancthonism which

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of the priest or of the people, or, as some have said, by virtue of the words." At length I have come to this opinion, that it is to be ascribed neither to the merits or prayers of the priest, nor of the people, nor to the virtue of the words, that Christ gives us his body and blood; for this is, as it sounds, magical. This rather pleases me, viz. to ascribe the cause to the institution of Christ. For as the sun daily arises, because of the divine appointment, so the body of Christ, because of the divine appointment, is in the Church wherever there is a Church. And what some contend for, viz. that the body of Christ cannot be in many places, this they do not sufficiently prove. For Christ has been exalted above all creatures, and is everywhere present. For he says: 'I am in your midst.'" C. R. 1 : 908, in Nov. 1527, he wrote: "These divisions concerning the communion, in which there is some fault."

\* C. R. 1 : 913, in Dec. 1527, after the conference with Luther at Torgau, which occurred on account of the Book of Visitation: "We conversed concerning the Eucharist: concerning which, when I had timidly said much, he told me, what I was rejoiced to hear, that those things which he taught he believed with firmest soul." And C. R. 1 : 920 to Camerarius: "I have read many things by Luther concerning the communion, and concerning the paradox, laid down by some as a dogma, of a mingling of the bread with the body of Christ, but he answered affirming definitely and maintaining the very things as before. I think that this controversy ought in no way to be touched by me."

† C. R. 1 : 901, Oct. 1527. Here is found for the first time the ex-  
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was to govern the Church? No one was farther than Melanchthon at that time from the setting up of a party, as he wished that even the doctrines throughout uncontroverted should be preached only with caution.\* He had still doubt and want of clearness with respect to several, but no wrought out distinctive doctrines; and even these he did not bring forward. He least of all wished to propose a new doctrine in the Church, but only to proclaim the old evangelical truth, as he had found it in the old fathers, and as now again at a later time it had been displayed to his conviction by Luther, and prevailed in the Evangelical Church. This was his ecclesiastical position at that time. And he obtained an excellent opportunity to prove it. The commission was entrusted to him, on the occasion of the Visitation, to compose a brief doctrinal directory for the clergy in general, which Luther then in the introduction declared to be even the first confession of the Evangelical Church. The Book of Visitation was throughout approved by Luther in spite of the attacks which because of the same were made upon Melanchthon.†

About the same time, Melanchthon in an especial treatise, just as Luther in the following year, gave forth a testimony of his faith, in the Commentary on the Epistle to the Colossians,‡ and if we ask how he here expressed himself con-

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pression so current with Melanchthon: "I wish to be the author of no new dogma in the Church."

\* C. R. 1 : 908, 911.

† Already in Melanchthon's sketch, as in the scheme finally settled upon in the conference at Torgau, the doctrines of the Free Will and of the Sacraments, in which Melanchthonism was to be especially presented, were expressed with desirable clearness in the sense of Luther. The reproach at that time cast upon Melanchthonism, assumed that it showed an inclination not towards the Swiss, but towards the Papists.—BURKHARD a. a. p. 122, 125.

‡ Already in 1527 in writing to Luther, he appealed to this work, C. R. 1 : 893, and in 1529, he wrote: "What I hold concerning other topics of Christian doctrine, I have declared in the last edition of the Commentary on Colossians, from which a judgment concerning me can be directly drawn;" C. R. 1 : 1111. Unfortunately this important edition is not printed in C. R. I quote from a copy of the original in the Nuremburg Library.



cerning the free will, we find an excellent explanation with which Luther could be perfectly contented, and which freed him from some former inconsistencies.† The well-established outward appearance which the Church was beginning to assume at this time appeared generally to have a strengthening influence upon Melancthon, and to this was added another matter which prejudiced him still more against the doctrine of the Swiss.

At the Visitation and afterwards, he had much to do with the Anabaptists. On this account he undertook to write against them,‡ and in this work he unexpectedly met many points of resemblance between the doctrine of the Anabaptists and the Swiss. For thus he expresses himself very severely against Zwingli in a book appearing even in the year 1528, he censures his conception of a sacrament, and condemns him for this denial of Original Sin.§ And no sooner had he finished this treatise than the desire sprang within him of publishing now also something upon the Lord's Supper. He wished to attack those who represent Christ as though he sat in a fixed place, as Homer made his Jupiter

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† A long passage 12a sqq. Here he does not speak of the Predestination and Election of individuals. Cf. *Nova Scholia Ph. Melancthon*, etc. *Haganoae*, MDXXIX, where he also treats of the Free Will, 13 b. Even here he warns his readers against unprofitable and perilous subtilties, 128 b: "It cannot be otherwise than that the reason will offend and talk foolishly when it inquires into such things as God has wished to be hidden, as when we discuss the question whether we ourselves are the elect; why the Gospel has been revealed to us, and not to Socrates or Cicero; whether God is the author of evils; whether the body of Christ can be in a number of places at the same time. Such questions are not profitable, unless as Paul says, to the subversion of the hearers."

‡ C. R., 1 : 937. Jan. 1st. 1528. I have finished a discussion concerning the Anabaptists, but I will not publish it, unless Luther have first seen it."

§ C. R. 1 : 955 sqq. Even here he again appealed especially to the old Church: against Zwingli, 958 and 966. Even Augustine had been astonished at the deniers of Original Sin, but "in our time, the craftiness of those who ridicule the ancient doctrine of Original Sin is still more to be censured."

dine among the Ethiopians. To deny the presence of Christ in the Lord's Supper conflicted with Scripture.\* This was clear and certain to him, and he hoped by writing to make himself still clearer and more certain.† Yet it was at that time left undone. On the contrary he wrote the next year in a letter to Œcolampadius which was printed immediately and probably by his own arrangement, that after longer and maturer consideration he could not accede to this opinion, but must reject it as contrary to Scripture.‡

At the composition of this letter, he was tarrying at Spire, where the Evangelical and Romish authorities were negotiating. When now the demand was made on the part of the latter that the Evangelical States should surrender the Swiss and all sacramentarians, no one favored this more than Melancthon; no one opposed so zealously as he the proposed alliance of the Landgrave with them. He sought to frustrate the preliminary conference at Marburg, and when he nevertheless had to be present at it, he was still more confirmed from what he heard from the mouths of his opponents, in the judgment that their doctrine was an objectionable, yea, a godless one. After that time his expressions

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\* C. R. 1 : 973, May 1528, and 1 : 981, June : "I will shortly publish my treatise concerning the Lord's Supper, in which perhaps I will seem to many to be much more severe than I am accustomed to be elsewhere."

† C. R. 1 : 1006, Oct. 1528 : "I also will pursue this matter by making such notes in order to establish myself, and to render my constancy the more fortified. Wherefore I will touch upon this controversy not unwillingly." Yet he then ceased in this, because he believed that his testimony would be regarded of little worth in comparison with the influence exerted by Luther, C. R. 1 : 1048.

‡ C. R. 1 : 1048, Apr. 8th. 1529. "As I have examined the most important matters on both sides, you must excuse me for saying, that I nevertheless do not agree with your opinion. For I find no firm reason which will satisfy conscience in departing from the proper sense of the words." Cf. the very similar letter of Jan. 12th. 1530, C. R. 2 : 11. In Nov. 1529, he wrote : "I know that the opinion of Zwingli, can be defended neither by the Scriptures, nor by the authority of the ancient writers. Wherefore teach concerning the Lord's Supper, just as Luther teaches;" C. R. I : 1109.



increased in severity. He would rather die than assent to their dogma; he was convinced that no one could defend such doctrines who would make the attempt. Melancthon always adhered firmly in this doctrine to the stand-point of the Evangelical Church; his words at least indicate no more doubt, although he asserted of the representatives of the deviating doctrine that they all were not really certain of their meaning.† To strengthen others also in this certainty he had a collection of passages printed which he had drawn from the writings of the fathers, to prove to all, that, even in this doctrine, the Evangelical Church followed entirely the old Church.‡ As a Church teacher he felt so confident that he thought of publishing a hand-book of Christian doctrine,§ as a testimony of the Evangelical faith to posterity. And for the present the hope even sprang up within him that upon the basis of this doctrine, the peace of the Church perhaps could still be restored. The apparently friendly proclamation of the Emperor quickened this hope, and while on the one side it made him too complaisant toward the Romanists whom he desired to win over,|| it forced him on the other side to too great severity toward the Swiss and their associates in whom he saw a hindrance to peace. That the Evangelicals at the diet for union at Augsburg purposely

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† C. R. 2 : 14 in the beginning of 1530.

‡ C. R. 2 : 18, 29; 23 : 733. The treatise mentioned in 2 : 83, is another matter. On the other hand, he even at this time warns against the overrating of the ancients, C. R. 1 : 1111.

§ C. R. 1 : 1083, July 26th, 1529: "I have begun an enchiridion of Christian doctrines, in order that posterity may be able to judge what we have held concerning all the articles of faith. For often the negligence or ignorance of the old pontiffs excites my wrath, because no one reduced the sum of Christian dogmas to a system, unless perhaps these writings have not descended to us."

|| As though the Erasmian humanist were revived in him, he wrote in 1529: "The bishops could easily allow marriage to priests, they could easily free human traditions from certain ecclesiastical rites, they could easily reform the abuses of the mass. But while by tyranny they oppose themselves to those by whom they are rightly admonished, see what tumults they have excited." *Nova Scholia in Proverbia*, 52 b.

sought to refuse all participation with the Swiss, and to repel from themselves all suspicion in the doctrine of the Sacrament, has already been mentioned, and no one appeared so sincere and decided in this as Melanchthon, so that those who were rejected complained bitterly of him.\*

Melanchthon had desired to write a testimony of the Evangelical faith for future generations, but this happened in a way beyond his plan, since circumstances brought it about that he received the commission to prepare the defence, with which he was desired to appear before the Emperor and explain his faith, and as additional circumstances rendered it necessary for him to treat briefly all the chief points of the Evangelical doctrine. Through God's direction he was called to this labor, and with a good conscience he could undertake the work, for he did not need to write anything contrary to his conviction. He worked upon the Confession in the name of the Evangelical Church with the help of Lutheran theologians,† and under the eyes of the Evangelical princes.‡ When his labor had been completed, it found the fullest ap-

\* Zw. opp. 8 : 454, 457. "The Saxon has with him Philip, Jonas, Spalatine, Agricola ; Schnepf also is present ; all these are very strong Lutherans."

† Febr. 16th, 1560, and therefore shortly before his death, Melanchthon wrote in the Introduction to his collected works (Ed. Witt. 1580 : I : B, 1 a) : "Therefore with sincere devotion I brought together the chief heads of the Confession which exists, having comprehended about the sum of the doctrine of our churches, both for the purpose of responding to the Emperor, and of repelling false charges. And I assumed nothing to myself. In the presence of the princes and other rulers and popular leaders, every doctrine was discussed in order. Finally the entire form of the Confession was sent to Luther, who wrote to the princes, both that he had read and that he approved this Confession. That these things were thus done, the princes and other honorable and learned men still surviving remember."

‡ So BRUCK calls them in his history of the Diet, FORSTEMANN, *Archiv* : 1 : 16, and rejects the term Lutheran, as designating a sect : "In opposition to the opponents God's word must likewise be called Luther's word, because in these last times God has through him above others again proclaimed it clearly and purely to the world."



probation of Luther; and when he received the news of the reading of the Confession, he praised God for permitting him to live to that day, and regretted only that he could not be present at such a glorious testimony of the Evangelical Church.

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### ARTICLE III.

#### MISSIONS IN THE FIRST AND IN THE NINETEENTH CENTURIES.\*

By Rev. A. D. ROWE, Missionary, Guntoor, India.

We shall use the word "Missions" as comprehending only what is commonly designated by the term Foreign Missions.

Our object is to draw a faithful parallel between Missions in the first and in the nineteenth centuries. While we shall attempt neither to overrate nor to underrate either the one or the other, we hope by a fair comparison between mission operations in these two periods to draw encouragement for the Church of the present day.

For the purpose of classification, we shall take as points of comparison, the time, the field, the laborers, the advantages and disadvantages, and the visible success.

#### THE TIME.

Since the days of the early Church, the present is the only century whose mission operations may with any degree of propriety be compared with those of the first century. Corresponding to the sixty-five years between A. D. 35 and A.

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\* 1. For many of the statistics and facts in this article we are indebted to the *Indian Evangelical Review*.

2. We have not included Roman Catholic Missions in our discussion. First, because reliable statistics in regard to these Missions are very difficult to get, and when gotten are difficult to handle. To add Roman Catholic converts and Protestant converts in the same column, is about the same as adding Hindoos and Mohammedans. Their characters are, as a rule, so different that it is quite unfaithful to the rules of arithmetic to add them as "things of the same denomination."

D. 100, we have the sixty-five years between A. D. 1810 and A. D. 1875, as a basis of comparison.

It was about the year 1810 that the Protestant Church, both in Europe and America, entered with new zeal upon the work of spreading the Gospel among the heathen.

The three great societies of Great Britain, namely, the Baptist, the London, and the Church Missionary Societies, were indeed founded at earlier dates, but heretofore their efforts had been very feeble. In this year the American Board of Foreign Missions was founded—though its first missionaries were not sent until 1812. We may then, with considerable propriety, fix upon this date as the beginning of an increased missionary spirit among the churches of Europe and America.

#### THE FIELD.

As in the first century, Judea and Galilee were the field of the Home Church, so, in the nineteenth, are Europe and America. In both cases the field to be occupied was the whole or known world. To accomplish this, genuine effort was made then as now. The preaching of the apostles was therefore spread over a great territory, and their labors were widely extended rather than concentrated. Paul alone carried the Gospel from Jerusalem, through Syria, Asia Minor, Macedonia and Greece to Rome—possibly even to Spain. Peter sends greeting from the church at Babylon to the elect strangers in Pontus, Galatia, Cappadocia, Asia and Bithynia. John addressed letters to seven churches—five of which do not come within the range of Paul's missionary labors. The immediate successors of the apostles spread the Gospel still more widely, and the vast field over which missionary operations were extended in the first century, is certainly very creditable to the zeal and activity of the apostles, their fellow-laborers and immediate successors.

Taking now a similar glance at the field occupied by modern missions, we find that by the churches of Europe and America have been established missions from Greenland, Labrador, British America, Indian regions of the United



States, Mexico, Central America, the West Indies and Guana to Tierra del Fuego and the Falkland Islands; from Senegambia, Sierra Leone, Liberia, the Gold and the Slave Coasts, the Niger, Calabar and Gaboon countries; Cape Colony, the Bechuana and Kaffir districts, Madagascar, Zanzibar and Abyssinia around to Egypt; thence to the Islands of the Indian Archipelago, Ceylon, India, Burmah, Thibet, Persia, Syria, Japan, China, Australia, the Sandwich Islands, New Zealand, New Guinea, Polynesia, Melanesia and Micronesia, the mission operations of the present century have extended. In all of the countries named, and elsewhere, the gospel standard has been raised.

Looking at the extent of the field *entered*, if we may not safely say *occupied*, may we not in all fairness repeat the words which we applied to the first Christian missionaries, and say the extent of the field is creditable to the zeal and activity of the Church of the nineteenth century? The countries and cities in which the churches of the early missionaries were established could scarcely have been called "Christian," at the end of the first century, any more than India, China and Japan, Calcutta, Hongkong and Yokohama, can be called Christianized in our day. Wherefore we conclude, that on the point of thoroughness we can make no comparison in favor of either period.

#### THE LABORERS.

In the early period the prominent laborers were comparatively few. There were, however, besides the apostles, a goodly number of staunch helpers, who must not be left out of the statistics. Among them were Barnabas, Luke, Timothy, Silas, Apollos, Aquila, Philip the Deacon, Tychicus and Trophimus, besides presbyters, or bishops, and other useful agents. These, from the start, were fellow-laborers with the apostles. It may be supposed that numbers more of such men, whose names are not recorded, were brought at an early day into the service of the Church; so that at the end of the first century they, together with the ordained minis-

ters, must have formed a goodly company. We can not positively say how many, but may put their number down at several hundred.

In the present century, the number of missionaries has gradually increased until now their number exceeds two thousand—not including native pastors and helpers. Among the early laborers there were occasional clashings of opinion. There arose necessities for earnest consultations and even for letters of authority. On the whole, however, they worked with a unity of purpose and in quiet harmony. The same we think, may truthfully be said of modern missionaries. While there are denominational distinctions, which are taught and insisted upon with more or less emphasis in the various missions, the fundamental doctrines of the Gospel are so much more prominently presented that the minor differences vanish almost to nothing, and there are thousands of native Christians in India, and elsewhere, who could not tell, for their life, whether they are Lutherans, Presbyterians, or Methodists; High, Low, or Broad Church. All they know is that they are *Christians*.

Missionaries traveling from one station to another are quite at home with their fellow-missionaries, whatever their Church or Mission Society connections. In general, the harmony and good feeling among modern missions and missionaries are remarkable. In this particular, therefore, we find no occasion for contrast in favor of missions of either period.

#### ADVANTAGES AND DISADVANTAGES.

*Miracles.*—The apostles were not only enabled to perform miracles themselves, but various miracles were performed directly for the furtherance of their work. While it is true that men did then, and might now, see miracles performed and yet not believe, it is equally true that “wonderful works” have a marvelous effect in arresting the attention of the indifferent and in dispersing the doubts of the skeptical. Their miracles were their credentials, and how frequently does the modern missionary long for some effective means to impress



upon his scoffing, indifferent hearers, that his message is really and truly the word of the one living and eternal God.

*Languages.*—In the times of the apostles the then known world was singularly prepared for the spread of the Gospel. The Greek language had become almost universal, and whether Paul spoke in Jerusalem, in Philippi, in Athens, or in Rome, one language sufficed. It is true, he could speak also in Hebrew, and thus hold more strongly the attention of his Jewish hearers, but this was rather an accomplishment than a requisite.

Besides this, whatever value the early laborers may have derived from the “gift of tongues” was peculiarly theirs.

In modern missions much time and energy are spent in the learning of new languages. The first two years of every new missionary’s time must be counted as a debit to the language of the people among whom he proposes to labor.

*Climate.*—The modern missionary field is, to a great extent, between the tropics and in climates not well suited to the native of the United States or of Europe. This is a disadvantage not experienced by the early laborers. The effect of an unsuitable climate is two-fold. It depresses the energy and interferes with one’s working power, even where it does not directly bring on disease. In innumerable cases, however, it has cut short the missionary’s career by sickness or premature death. Not unfrequently between the difficulties of learning the new language and the ravages of the climate, the new missionary has been obliged to abandon the field without any actual labor. Such cases are fortunately very rare, but they serve to bring into prominence the disabilities, on account of climate, which falls to the lot of the modern missionary.

*Helps and Helpers.*—It was the custom of the apostles, upon entering a city, to go to the synagogue. There they met those who had been brought up in the same faith as themselves. They had thus a place of meeting, and an audience, in most of the cities which they visited even for the first time. Moreover, the Jews and the Gentile proselytes knew the Old Testament teaching, and the apostles could, therefore,

easily make their object understood. They had at hand a vocabulary of theological terms and definitions. Their new adherents were already familiar with forms of church discipline and government. Especially the matter of dealing with people who understood their religious nomenclature, must be considered as of no small importance when we remember the extreme difficulty experienced by modern missionaries to obtain, in some languages, proper words to express ideas of spiritual things.

Besides this, when one of the young men among the hearers said, "Here am I, I want to devote my life to helping on this good work," it was not necessary to take him and, beginning with the alphabet both of his language and of spiritual things, train him for years before he could be put to useful and responsible work. This is what has to be done, almost without exception, in modern missions. On the other hand, the apostles found laborers—Jews and Gentile proselytes—ready prepared for the work.

*Opposition.*—We are aware of the opposition of many of the Jews to the message of the apostles. This was no doubt, to some extent, a hindrance to the spread of the Gospel among their Gentile neighbors. As an equal hindrance, if not a greater, in modern times, we have the ungodly lives of nominal Christians in heathen lands, and, early in the century, not only the indifference but the direct interference with missionary progress of Christian(?) governments.

*Printing, Science, &c.*—There is one particular in which modern missions have a decided advantage. We refer to the facilities for the spread of religious literature. The art of printing, postal communications, and railways all unite to render this means of spreading the gospel easy and effective. Political supremacy, Science and Commerce have given the Christian nations an importance in the eyes of non-Christian peoples, which has some influence towards making them listen also to the "whiteman's religion."

The reader may judge for himself whether or not there is any preponderance of advantages enjoyed by either period



for the prosecution of the work. We pass on to speak briefly, in conclusion, of the visible success at the close of each period.

#### VISIBLE SUCCESS.

It is somewhat difficult to arrive at a satisfactory estimate of the number of nominal Christians at the end of the first century. In some of the cities the increase was much more rapid than in others. In Troas, for instance, thirty years after the first preaching, the disciples could gather into an upper room; from which we conclude that there were not many hundred of them. In Ephesus, on the other hand, the increase was much more rapid. While we have no definite census of the Christians at the end of the first century, we conclude, however, for several reasons, that their number was not very great.

1. Their existence was almost wholly ignored by the government and by literary men.

2. Pliny's letter to Trajan shows that at the beginning of the second century the ignorance in official circles concerning the Christians was very great.

3. No systematic persecutions took place until after the first century.

From these and other reasons we are led to infer that at the end of this period neither the number nor their influence was very great. A fair estimate would probably put the number of congregations at 150, and the adherents at 150,000. Some writers have put the latter number as low as 100,000. In comparison with this, we have, at the end of the modern period under consideration, nearly 2,000 principal Mission stations, some of which have from twenty to fifty congregations connected with them. The total number of adherents is estimated at 1,500,000, and that of communicants at 800,000. Mark now that while at the end of the first century the number of converts was not much more than 100,000, about the middle of the third century there are said to have been 23,000 in Rome alone, and a century later 100,000 in Antioch alone. In the time of Constantine the number of Christians is estimated at 6,000,000, and in a

few years afterwards it became the common religion of the people. Looking at this increase, what may we not expect the next century to have in store for the Christian Church? Look at the increase within a few years, and in particularly favored places. In India, there were in 1852, 180,000 adherents; in 1862, 300,000; in 1872, 500,000. The missions in Madagascar were begun in 1818. After ten years there were 50 adherents; in 1868, 37,000, and in 1874, 280,000. Another striking example of rapid increase is found in the Sandwich Islands, which are now as much entitled to be called "Christian" as are the United States or Europe, if church connection be taken as the standard.

In view of all these facts, we conclude that the prospects for the universal spread of the Gospel are exceedingly favorable at present.

There is an impatience among us, born perhaps of telegraphs, railways, and steamboats, which makes us view the situation very unfairly. We ask for too great a result compatible with the time employed. In the history of God's people, from Abraham to the present day, the *centuries* are the periods by which we mark epochs and tendencies. God kept his people in Egyptian bondage—how long?—a year?—ten years?—a hundred years? four hundred and fifty years! What a useless waste of time, in our eyes. Between the latest writings of the prophets and the coming of Christ, time is wasted (?) again by centuries. Had we lived then how our impatient souls would have been vexed. We close with a paragraph on this subject which we find among our notes, but of which we are not able to give the authorship:

"It is an impatience which is justifiable neither in a psychological nor in a historical point of view to expect, after missionary effort which extends only over from four to eight decades, results which even in the apostolic period were seen only after the labor of centuries. When at the end of the twentieth century our successors study the history of modern missions, they will find the attacks which were directed against them in the nineteenth century utterly incomprehensible; and perhaps they will then have as little doubt



concerning the final victory of modern missions over the heathen peoples of the present time as we have to-day concerning the victory of apostolic missions."

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#### ARTICLE IV.

##### ANDREW MARVELL, THE INCORRUPTIBLE MEMBER FROM HULL.

By R. WEISER, D. D., Georgetown, Colorado.

In looking over my library, I found an old musty volume entitled, "*The Life and Writings of Andrew Marvell, the Statesman, the Wit, and the Poet.*" I looked it through, and found it interesting and instructive, and so came to the conclusion to furnish an epitome of this rare book for the readers of the REVIEW. Although Marvell was not exactly a theologian, yet he figured quite conspicuously in the religious discussions during the latter part of the seventeenth century in England. These discussions throw a good deal of light upon the religious spirit of the age in which he lived—an age of fierce contests among giants in church and state.

The age of Charles II., immediately succeeding the Commonwealth, was perhaps the most venal and corrupt in the annals of England. Here we can see how a pure minded man can keep himself unspotted in the midst of the greatest venality and corruption. Marvell was one of that noble band of Christian statesmen, who stood up with Cromwell, Bradshawe, Milton, Sidney, Hampden, and others, for the defence of civil, and religious liberty. Hull was his native city, where he was born in 1620, and died in 1678; and those fifty-eight years of his life cover one of the most eventful periods in the history of England.

Marvell's father was a minister in the Church of England. The son was carefully educated at home, and spent several years at the University of Cambridge. Soon after leaving the University, as was then the custom, he made the tour of the continent. During his travels he acquired a good know-

ledge of the French, Italian, and Spanish languages, and when he returned, was one of the most accomplished young men in England. It was during his visit to Italy that Marvell and John Milton met each other for the first, in the city of Rome. They were both gentlemen and scholars, congenial in their tastes, and a warm friendship sprang up between them, which continued through life. Marvell read the manuscript of "*Paradise Lost*," and seems with Dr. Barrow to have been among the first who could appreciate that immortal Epic. Marvell and Barrow recommended its immediate publication, but it was not published until 1667. It is said that Marvell wrote an introduction to the first edition of *Paradise Lost*, but I have not been able to find it.

From 1642, for about twenty years, we have no particular account of Marvell. Some say he spent part of his time in Russia as secretary of Lord Carlisle, and others say he was at Constantinople in the same capacity. But in 1652, we have a letter from John Milton to Lord Bradshawe, highly recommending "Mr. Andrew Marvell, as a scholar well versed in Latin and Greek, and having also a good knowledge of French, Spanish, Italian, and Dutch." On the strength of this flattering recommendation, Oliver Cromwell appointed him private tutor to his nephew, a Mr. Dutton. In 1657 he was appointed Assistant Latin Secretary to the Lord Protector. Milton was Chief Secretary at that time. So these two congenial spirits were thus brought into close relation. Oliver Cromwell died in 1658—and Charles II. was crowned in 1660—and both Milton and Marvell lost their places. After the restoration, it is said, a price was offered for the head of Milton, and to save his life Marvell reported that he was dead, and had a mock funeral.

In 1660, Marvell was returned to Parliament as a member from Kingston-upon-Hull, and this position he held so long as he lived. A more upright, and faithful member never sat in the House of Commons. The House in which he sat was one of the most venal and corrupt that ever met. The Nation was divided into two general classes, the Puritan, and Cavaliers—or Round Heads, and Churchmen. The Pu-



ritans had had a short triumph during the Protectorate, but on the Restoration, the Cavaliers got the ascendancy, and they seem to have been determined to make up for the self-denial they had to undergo when under the iron rod of Cromwell. Marvell sided with the Puritans, and nobly defended their cause. And no man of his age wielded a more caustic and powerful pen, and perhaps no man was more feared. The king was corrupt, and his court was no better, the men that hung around him were the Chesterfields, the Clarendons, the Churchills and the Halifaxes, polite, and polished charlatans, and hollow-hearted hypocrites. The king and all his court were governed by pimps and lewd women. Yet these unprincipled and vile men undertook to legislate for the Church, and tell the people of England how they were to worship God! Marvell published severe strictures on the corruptions of the court—he spared neither court nor king. And nothing that was published, not even Milton's powerful defences, were half as much feared as Marvell's home thrusts. Even the king feared his sharp and independent pen, and as every man had his price in those days, Charles had no doubt he could buy Marvell with a thousand pounds. He appointed a social gathering, Marvell was invited, and the king was, or pretended to be, very much pleased with the knowledge and wit of this unassuming member from Hull, and was anxious to win him over to his interests. The following anecdote will, perhaps, better than anything else show the character of the man. The king sent Lord Danby, who had been a college-mate of Marvell, and who was then Royal Treasurer, to hunt up Mr. Marvell. He found him away up in a dark and dingy garret, in one of the obscure courts of London. His lordship opened the door, and found him at his desk writing. Astonished at the sight of his noble visitor, Marvell asked him if he had not lost his way. Not since I have found you, he replied. His lordship then said he had come with a message from the king, who wishes to do you some signal service on account of the high opinion he has formed of your merits. Marvell replied that his

Majesty had it not in his power to serve him. Lord Danby then asked him if there was any position in the Court he would accept. He replied that he could not with honor (as the member from Hull) accept any position the king could give him. The Lord Treasurer then put a slip of paper in his hand, saying his Majesty wishes you to accept this until he can see further what is to be done for you, and departed. After he had left the room, Marvell examined the paper, and found it was a thousand pound note. As soon as he saw what it was, he ran down stairs, and as Danby was about entering into his carriage, he said, "My lord I request another moment ; they went up again into the garret, Marvell called his servant boy and said to him, Jack Child, what had I for dinner yesterday? Don't you recollect, sir, you had a little shoulder of mutton. Yes, I recollect, and what have I for dinner to day? Don't you know, sir, you told me to lay by the blade-bone to broil? Right, Child, you can go. My lord do you hear that? My dinner is provided. Here is your piece of paper, I do not want it. I am here to serve my constituents. The king may seek men to suit his purpose, but I am not one of them." Now let it be remembered that Marvell was a poor man, had nothing but his per diem, which was four shillings a day, and, it is said, he was the last member of the House of Commons in England that drew his pay. It appears that in those days each precinct had to pay its own member. Hull paid Marvell's per diem. Dr. Samuel Johnson has well said, "He that would be superior to external influences must first become superior to his own appetites and passions." Mr. Marvell well deserves the honorable title of "The Incorruptible Member from Hull." He was elected in 1660, and remained in office seventeen years, and during all that time he was true and faithful to his constituents, doing what perhaps no legislator ever did since or before, that is, he kept the people of Hull advised of all the transactions of Parliament every day or two by letters. These letters are published, and give us one of the best views extant of the doings of the British Parliament. Even the stately Chronicles of the Earl of Clarendon do not enter into



the minutiae like these letters of Marvell. In them we have a regular series of despatches, coming through more than two hundred years, and they are given by an honest man without fear or favor.

But we will pass by those dispatches for the present, and notice Mr. Marvell as a polemic. It will be seen from his polemic tilts with Samuel Parker, afterward Bishop of Oxford, that for keen, sharp, and bitter sarcasm, he has no superior. The controversy between these two men was a queer phenomenon. Marvell was born and educated a churchman, Parker was born and educated a Puritan, and now having changed positions, Marvell advocated the Puritan, and Parker the Cavaliers. Parker was some twenty years younger than Marvell. He wielded a trenchant pen, and as he was as unprincipled as the men and measures he defended, he was readily acknowledged the great champion of the corrupted king and court. Marvell looked upon him as the representative of a rotten faction, and this may account for his severity towards Parker. In a pamphlet entitled "Reasons for abrogating the Test Act," Parker uses the following insane language: "When men's consciences are so squeamish, as that they will rise against the customs of the Church, she must scourge them into order. Tender consciences instead of being complied with, must be restrained with more unyielding rigor, than naked, and unsanctified villany! Tenderness and indulgence to such men, (the Puritans) were to nourish vipers in our bowels and the most sottish neglect of our own security, and we should deserve to perish with the dishonor of Sardanapalus. It is better to err with authority than to be in the right against it! Princes have power to bind their subjects to that religion they apprehend most advantageous. Of all villains the zealot is the most dangerous. Princes may with less hazard give liberty to men's vices and debaucheries, than their consciences! It is absolutely necessary to the peace of kingdoms that there be set up a more severe government over men's consciences and religious persuasions than over their vices and immoralities."

This was the kind of moral pabulum those accomplished

villains were fed on, and which they liked. Archbishop Laud had lost his head in the previous reign for uttering just such sentiments as those of Parker, so we may infer that the reign of Charles I. was not as corrupt as that of Charles II. Parker wrote a book entitled "Ecclesiastical Polity." This book must not be confounded with another and far superior book of the same name by the judicious Hooker. In this book Parker attacks the Puritans with great bitterness, and also opposes the freedom of the press. Dr. Owen, who had replied to one of Parker's charges against the Puritans, was most outrageously abused by this haughty prelate. Marvell replied in the following withering manner: "The press hath owed Parker a shame a long time, and is but now beginning to pay off the debt. The press, that villanous engine, invented much about the same time with the Reformation, hath done more mischief to the Church, than the doctrines can make amends for. It was a happy time when learning was in manuscript, and some little officer, like Parker, did keep the keys of the library. When the clergy needed no more learning than to read the liturgy, and the laity no more clerkship than to save them from hanging. But now since printing came into the world, such is the mischief, that a man cannot write a book, but immediately he is answered. Could the press but at once be conjured to obey only an imprimatur, our author might not disdain to be one of its most zealous patrons. There have been ways found out to banish ministers, to find not only the people but even the grounds, and field where they assembled in conventicles, but no art could yet prevent these seditious meetings of letters. Two or three brawny fellows in a corner, with mere ink, and elbow grease, do more harm, than a hundred of our systematic divines with their sweaty preaching. And what a strange thing, the very sponges, which one would think should rather deface, and blot out the whole book, are now become the instruments to make them legible. These ugly printing letters, which look but like so many rotten tooth-drawers, and yet these rascally operators of the press have got a trick to fasten them again in a few minutes,



that they grow as firm a set, and as biting and talkative as ever. O, printing, how hast thou disturbed the peace of mankind! that lead when moulded into bullets, is not so mortal as when formed into letters. There was a mistake sure, in the story of Cadmus; and the serpent's teeth which he sowed were nothing else but the letters he invented. The first essay that was made towards this art was in single characters upon iron, wherewith of old they stigmatized slaves, and remarkable offenders; and it was of good use sometimes to brand a schismatic; but a bulky Dutchman diverted it from its first institution, and contrived those innumerable syntagmes of alphabets, hath pestered the world ever since."

M. D'Israel in his quarrels of authors has an interesting chapter on Marvell and Parker. On another occasion Marvell says, "To write against Parker is the most odious task I ever undertook, for he has looked to me all the while like the cruelty of a living dissection, which however it may tend to public instruction, and though I have picked out the most noxious creature to be anatomized, yet doth this scarce excuse the offensiveness of the scent, and fouling of my fingers; therefore I will here break off abruptly leaving many a vein not laid open, and many a passage not searched into."

In 1662, Butler published his *Hudibras*, a satire on the Puritan, this was a godsend to Charles, and his corrupted courtiers. The king made Butler a present of fifteen hundred dollars, and the poem was quoted with great zest by all the cavaliers. But Marvell who was the acknowledged satirist on the Puritan side, though not quite as grotesque as Butler, was quite as keen in his wit and humor, and more poetical, and more classical. Butler might well venture to ridicule the Puritans when they were crushed under the heel of a cruel despotism, and when the abusing of religious men was the quickest way to honor and fame, But Marvell in the face of power, and fashion, scourged the corrupted king and court. This required moral courage, such as Butler never possessed. Take all the circumstances into account,

there is no satire in the English language more pungent and fearless than Marvell's. Just look at the following :

“A Colony of French possessed the Court,  
Pimps, priests, buffoons in privy Chambers sport,  
Such slimy monsters ne'er approached a throne  
Since Pharaoh's days, nor so defiled a crown.”

Now let us take a view of the licentiousness of Charles II. and we will see the full force of Marvell's satire. The King married Catharine of Braganza, daughter of the King of Portugal. She is said to have been beautiful, amiable, and accomplished. Soon after she came to England, the brutal and licentious king introduced her to one of his many mistresses, perhaps his favored one, the Dutchess of Cleveland, or Nell Gwynn. He introduced this woman to his Queen as his mistress, for he wished his wife to understand how matters were to be conducted in the English Palace ! The poor Queen was so shocked at the king's rudeness that she fainted, and the blood gushed from her nose ! After recovering she declared she would not live with such a monster of vice, but would at once return to her friends. Earl Clarendon used all the arts of persuasion, and prevailed upon her to remain, and thus avoid a greater scandal. It would be a matter of some interest if we could have access to the arguments this wily courtier used to persuade a virtuous Queen to be reconciled to the open licentiousness of her husband.

The king not only kept as his mistress the Duchess of Cleveland, and Nell Gwynn, but had a French mistress whom he dubbed Duchess of Portsmouth, and a Mrs. Waters, and a Mrs. Peg, and no one knows how many more. These had all, with their children and friends, to be provided for by the king. Marvell says of the Duchess of Cleveland, she receives £10,000 a year out of the beer excise, £5,000 from the post office, and it is said she also receives a large income from the customs, and all promotions, both spiritual and temporal, have to pass through her hands ! The king had children by all these women, but none by his wife. Marvell says he (the king) was always in debt. No wonder he was constantly



calling on Parliament for money. He was in debt at one time to the amount of £4,000,000!

Let us now notice some of the Acts of the British Parliament, as reported by Marvell to his constituents. Parliament was about as venal and corrupt as the king and court—the members seem to have been utterly destitute of virtue and honor. The few honest men that were in the House were bought over to the corrupt faction of the king, and of course sustained his measures. But the king had not gold enough to purchase Marvell. He kept on thundering away in prose and poetry against the vices of king and court, sparing neither.

T. Babington Macaulay touches the gross vices of Charles II. very tenderly, and one who reads no English history but his would have but an imperfect view of Charles II. He does admit “that Charles was addicted beyond measure to sensual indulgence, and that he was fond of frivolous amusements, incapable of self-denial, and without faith in human virtue.”

The old Puritanic Parliament of the Round Heads, called “the Barebones Parliament,” had passed a resolution “that no person should be admitted to the public service until the House should be satisfied of his real godliness,” and, in the first Parliament under the Restoration, it was resolved that every member should take the sacrament according to the form prescribed in the old Liturgy. With this law, of course, Marvell had to comply. So he had to become an Episcopalian in spite of himself, and was a theoretical rather than a practical Puritan.

In his letters to his constituents, he says:

“Nov. 15, 1665. Since my last we have been occupied with the Poll Bill. We put a poll tax of twelve pence on each head, and twenty-four on aliens and con-conformists.” Men were to be punished for not conforming to the Church of England.

Nov. 18, 1665. A bill was passed “that all persons who die shall be buried in wollen goods for the next seven years.” This was to encourage the raising of sheep, and to injure the

linen trade in Ireland. Shrouds were generally made of linen before this time. The conventicle bill was read and agreed upon the 10th of March, 1670. It passed by a vote of one hundred and eighteen against one hundred and one, seventeen majority. This law was based on the thirty-five Act of Elizabeth, which the Cavaliers still looked upon as being in full force, though it had become a dead letter in several previous reigns. Here is the Conventicle Bill:

“And for further remedy against seditious sectarys, (sectarians), who under pretence of tender consciences do contrive to get instructions at their meetings. Be it resolved, “That after the 3rd day of April, 1670, if any person sixteen years old, or upwards, shall be present at any meeting under pretence of religion, in any manner other than allowed by the Liturgy and practice of the Church of England, at which meeting there shall be five persons more than those of the household, each one shall pay a fine of five shillings for the first offence, and ten for the second, or one month’s imprisonment, so often as he or she offends. All fines to be collected by distress and public sale, or if in case of his or her poverty, then a levy to be made upon the goods or chattels of any other person convicted of the same conventicle. Constables, overseers, church-wardens, and tithingmen can levy the fines by warrants under the hands of justices. Every one that preaches at a conventicle shall be fined £50, but if the preacher be poor, this fine shall be levied on the goods of one or more persons who were present. A second offence on the part of the preacher shall be £100. The person that suffers preaching on his premises shall pay a fine of £50.”

This was the spirit of the laws of England in 1670—eight years before, *i. e.*, in 1662 the Act of uniformity was passed, by which two thousand of the best men of England were driven from their pastorates and helped to swell the number of the dissenters, who are now in a majority in England. Richard Baxter and John Bunyan were both imprisoned under this conventicle Act. Marvell constantly voted and wrote against all the illiberal measures of the government. The principles for which Marvell so earnestly contended two



hundred years ago are now adopted in all Protestant countries. So he has not lived in vain.

He died in 1678, and the inhabitants of Hull erected a monument over his grave with this inscription:

“Here lieth the body of Andrew Marvell, Esq., a man so endowed by nature, so improved by education, study and travel, so consummate by experience, that joining the most peculiar graces of wit and learning, with singular penetration and strength of judgment, and exercising all these in the ways of virtue, he became the ornament and example of his age. He was beloved by all good men, and feared by the bad, though imitated by few. He having served near twenty years in Parliament, and that with such wisdom, integrity and courage as became a true patriot, the town of Kingston upon Hull hath erected this monument. He died in the 58th year of his age on the 16th of August, 1678.

Heu, fragile humanum genus! Heu terrestria vana!

Heu, quam spectatum continet urna virum.”

Let our American Congressmen look at this old legislator and imitate his honesty and integrity. We can say of Marvell as Cicero once said of his friend Cato: “*Ille vir, haud magna cum re, sed plenus fidei.*”

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## ARTICLE V.

### OUR PRESENT KNOWLEDGE OF THE SUN.

By Rev. PHILIP M. BIKLÉ, A. M., Professor of Physics and Astronomy in Pennsylvania College, Gettysburg, Pa.

In the January number of the REVIEW we presented our subject, so far as it pertains to the distance and size of the Sun; the degree and amount of the Sun's heat, and the theories advanced as to the manner in which the supply is kept up; and some general statements as to the character of the solar surface. We closed with a promise to present, in a future article, the nature of the solar spots, atmosphere etc., and the revelations of the spectroscope as to the constitution

of our great central body. We will now take up the thread of our discussion where we dropped it, and redeem the promise we then made.

#### THE SOLAR SPOTS.

Although the telescopes used by Galileo did not magnify to a very great extent, yet they were powerful enough to reveal the presence of the dark spots which frequently occupy portions of the solar surface. They soon became objects of intense interest, and from that day to this have continued to claim the attention of many observers. The interest in them, instead of abating, has been steadily increasing. Much has been learned about them, but there yet remains much to be learned; and they afford a wide and most interesting field for scientific investigation.

We will give the chief facts learned about them in the observations that have been made. The mass of information at hand is large, but we will aim at stating concisely what we have to say, and thus confine ourselves within reasonable limits.

These spots do not appear just anywhere on the solar surface, but are mainly confined to certain well-defined regions. If we suppose the Sun to be divided into two hemispheres by the equator, the *spot area* will occupy a zone somewhat more than fifteen degrees wide in each hemisphere, separated from each other by a zone less than thirty degrees wide extending an equal distance on each side of the equator. It must not be understood, however, that spots never appear outside of these limits, for some have been observed; but they are few compared with the number in the regions specified.

The spots on the Sun are not fixed and permanent objects like some of those seen on the moon and several of the planets. They now appear, undergo various modifications, and then disappear. Their birth is usually soon followed by their death—the average age being estimated at about three months. The longest period recorded of any belonged to a group that appeared in 1840—41. It lasted eighteen



months and has been called by some the Methuselah of its race.

Spots often form very rapidly, and disappear just as rapidly. We now speak without any reference to their actual duration between formation and dissolution. Some of the largest have been observed to form in a single day. While this process is going on "the whole neighborhood is thrown into violent commotion; the penumbral filaments are drawn into spiral whirls; bright streaks called bridges shoot across the dark nucleus, often at the rate of more than a thousand miles an hour; and the area of the spot enlarges or contracts with a similar velocity, while its form is continually changing in the most unexpected and fantastic manner."\*

Besides this stormy agitation that takes place while the spot is forming, there is another movement that combines to lessen its stationary or fixed character. It is the drifting forward of the spot in the direction of the Sun's rotation. This, moreover, is not a steady movement, but "each new paroxysm of disturbance is accompanied by a sort of forward jump, which causes the spot to leave behind it a trail of *pores* and *faculae*."

This shifting character of the spots has a bearing upon the effort to obtain the period of the Sun's rotation. There is evidence enough that the Sun, like the earth, has a direct rotation upon its axis, and attempts have been made to determine the period of that rotation by observing the time required for a spot to return to the same place on the solar disk it had occupied before. Following this method, it has been observed that it requires a spot about two weeks to pass from one edge of the disk to the other, and about the same time for it to appear again. Allowing for the advance movement the earth has made in its orbit, the period of rotation deduced is a fraction more than twenty-five days. But this method is unreliable on account of the forward and often spasmodic drifting of the spots; and whilst the period assigned may be nearly correct, it cannot be given with the

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\* Young.

confidence that pertains to some of the planets on which certain fixed objects can be observed.

Whilst the Sun is not free from spots for any very long interval there are periods when there ~~are~~ comparatively few, followed by periods when there are many. This difference of frequency in the number was first noticed by Schwabe, who for twenty consecutive years, observed each day their number and position, and kept a careful record of them. The groups of spots ranged from *twenty-five* to *three hundred and thirty*. Maxima occurred in 1828, 1837, 1848, 1860 and 1871—allowing an interval of about *eleven* years to elapse between one maximum and the next. On the other hand, they appear to have been very scarce in 1833, 1844, 1855 and 1867. We may add, from personal observation, that there are rather few now (1877,) and we infer that we have either arrived at a minimum period or are very near it. It will be noticed that about *eleven* years also intervene between one minimum and the next, but a minimum, instead of occurring midway between two maxima, occurs nearer the succeeding than the preceding maximum.

What is the cause of this periodicity? Some of our most eminent scientists have given much time to the study of solar physics, and have endeavored to answer this question, but thus far they have not been able to do so satisfactorily. Warren De La Rue, Balfour Stewart, Carrington and Loewy appear to show by their researches, that the planets, especially Jupiter and Venus, have some intimate connection with this phenomenon, but further investigations will be necessary to establish that connection. If it is a fact, as their observations appear to show, that when one of these planets passes across the plane of the Sun's equator it draws the spots into the equatorial region of the disk, and has a corresponding influence when it recedes from the equatorial plane, then there is some ground for believing that Jupiter and Venus act on the Sun in a manner somewhat analogous to the action of the Moon's mass on the Earth, causing the oceanic tides. Jupiter is far distant from the Sun yet so very large, and Venus, though small, is so comparatively near, that there



seems to be good ground, in view of the observations made, for ascribing to them at least some influence in causing these excessive disturbances of the solar surface. Time, however, with the observations that are sure to be made, will decide.\*

The periodicity of sun spots seems to have some connection with terrestrial magnetism. It has been noticed by many observers, that the diurnal variation of the magnetic needle has also a maximum and minimum, and that the interval here is about the same as with the spots. Whenever the spots occur with the greatest frequency, then there are the greatest perturbations in the needle. Can it be that these are merely accidental coincidences; or are they due to some magnetic influence exerted by these solar disturbances upon the earth? There is a strong disposition, based upon good evidence, to believe it is the latter.

Other terrestrial phenomena have also been observed to take place in periods of greater or less frequency, corresponding with the spot-periods to which we have called attention, but they have hardly yet assumed a shape definite enough for confident statement. It is becoming more and more evident, however, that every pulsation on the Sun meets with a sympathetic response on the earth, and that we are bound to the great solar orb by far more ties than we ordinarily suppose.

But what is the nature of the sun spots apart from the cause or causes assigned in producing them? This is a question that has engaged the attention of observers ever since they were first distinctly seen through the telescope. Their existence was a matter of the greatest astonishment to the early observers, and of incredibility to others. The students of the Aristotelian philosophy positively denied the possibility of their existence.

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\* If the phenomenon is really caused by the planets there will be no displacement of the periods as the years wear on: if otherwise, the periods and the planets will not long keep step.—YOUNG.

Zöllner believes, and Professor Young is disposed to agree with him, that "the cause lies in some action of the Sun itself—a kind of geyser-like periodicity in the boiling over of the great cauldron—or rather a short cessation of the boiling, and a partial cooling down."

“It is impossible, they gravely argued, that the Eye of the Universe should suffer from ophthalmia; and it is related that when Scheiner communicated his discovery of the solar spots to the provincial of his order, the latter, who was an earnest Aristotelian answered, ‘I have read Aristotle’s writings from beginning to end many times, and I can assure you I have nowhere found in them anything similar to what you mention; go, therefore, my son; tranquilize yourself; be assured that what you take for spots in the Sun are the faults of your glasses or your eyes.’ ”\*

But such objections did not impede the progress of solar research. After the existence of the spots was once fully revealed, the investigations into their nature immediately commenced.

The very earliest observers, especially Scheiner, Galileo and Hevelius, independently recognized the fact that a spot was ordinarily composed of two parts of unequal brightness, the dark central part being surrounded by a broad fringe not so dark. The central part, we have previously stated, is called the *umbra* and the part surrounding it the *penumbra*. When the umbra is of unequal darkness, as is sometimes the case, the darker portion of it is called the *nucleus*. But in speaking of a spot it will not be necessary to name, ordinarily, more than the umbra and penumbra.†

Up to the present point we have several times felt the inconvenience of presenting our subject without some means of illustration, such as plates or cuts; but we feel it now more than ever. We will, however, make every effort to give as clearly as possible what we have to say, without such aids.

Sun spots are very irregular in out-line, and are almost constantly changing their shape. But in the case of a well-behaved one, it is likely we will find it sometimes closely ap-

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\* “The Sun, the Ruler of the Planetary System,” by R. A. Proctor, p. 163.

†Some spots have several umbræ, enclosed in one penumbra. Sometimes there is an umbra without the penumbra, and vice versa. Along the edge of the Sun the *faculæ* appear most conspicuously, and especially when a spot is near the edge. They generally accompany the spots.



proaching the form of a circle, especially when it appears on the centre of the solar disk. When it moves from the centre towards the limb, the diameter that is parallel with the Sun's equator shortens, and the shape becomes more and more elliptical, until finally the umbra or nucleus is reduced to a mere point, or disappears altogether, and nothing is seen but the penumbra. This change in appearance is according to the laws of perspective, and is occasioned by, at the same time being a proof of, the spherical shape of the Sun and its rotation upon its axis.

Whatever may be the difference of opinion in other respects, all now agree that the spots are *cavities* in the photosphere. Passing by the primitive explanations as only rough interpretations of the phenomena as they were first observed, we come to the theory advanced by the Scotch astronomer, Alexander Wilson, in 1774. This very ingenious theory was subsequently modified and completed by Bode and William Herschel, and accepted by a considerable number of more modern philosophers. We will give it in substance and sometimes *verbatim* as presented by Amédée Guillemin.\*

According to this theory, the Sun is composed of a dark globe, or at least a globe not self-luminous, surrounded, at different distances, by three atmospheres, or gaseous envelopes, entirely distinct.

The one of these three atmospheres nearest the central nucleus is formed of an opaque, cloudy stratum, reflecting light, but giving out none except that which it receives itself.

To this envelope succeeds another, either close to the first, or separated from it by no great interval. This second atmosphere is self-luminous, being formed of a gas in a perfectly incandescent state. The outer surface of this stratum is the *photosphere*, which reveals the outline of the Sun as we ordinarily see it.

Surrounding the others is a third atmosphere, which is illuminated by the photosphere, is transparent and composed

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\* The Heavens, edited by J. Norman Lockyer and revised by R. A. Proctor; fourth edition, p. 36 sq.

of strata, the density of which decreases as they increase in distance from the central body.

Will this hypothesis account for the general appearance of the spots, and the shaded or luminous portions of the remainder of the disk? Let us see.

If we imagine that on the surface of the dark nucleus there are formed from time to time gaseous masses, incandescent by means of their high temperature; or, again, if there exist on the same surface centres of volcanic disturbance, the eruptions proceeding from these craters, piercing and tearing away successively the two interior atmospheres of the Sun, would produce holes of greater or less extent, openings through which the central nucleus or the overlying umbra could be seen. These openings, therefore, should present generally the form of an irregular cone, widened at the upper part, exposing at its centre the solid and obscure part of the Sun, and all around this the cloudy atmosphere of a greyish tint. Hence, black spots surrounded with penumbrae.

But it may happen that the opening thus made in the photosphere will be smaller than that in the cloudy stratum. In that case the black nucleus alone will be visible, and it is thus that a spot without a penumbra is explained. If, on the contrary, the rupture in the first envelope closes up before the photosphere, then the obscure body will be invisible, a circumstance which easily explains the existence of a penumbra without an umbra or a nucleus. We have stated that these different cases arise, and this is the explanation of them on the basis of Wilson's theory.

The presence of *faculae*, specially bright spots in the neighborhood, would naturally be expected when a fissure is violently and suddenly produced in a gaseous mass like the photosphere; for there would be around the opening a heaping up of the matter of which the photosphere is formed, and consequently much greater luminous intensity. This explains the existence of these brighter portions around the solar spots.

The fact often observed, that the umbra diminishes, little by little, and sometimes disappears altogether while the pe-



numbra is yet visible is admirably explained by this theory of the Sun's physical constitution. It is precisely in this manner that the edges of the two atmospheres *should* gradually come together, when the cause which gave rise to their disturbance diminishes in energy and disappears.

The apparent changes of form, which result from the rotation of the Sun, are also explained. The dark nucleus, surrounded by the three atmospheres, forms the bottom of the cavity making the umbra, and the superincumbent strata form the sides making the penumbra. The changes are then just what would take place with any cup-shaped arrangement on a spherical, rotating body. When the cavity is presented squarely before us we see the bottom with the sloping sides; but when it is carried away by rotation, the bottom gradually becomes less and less, and the side next the edge is the only one seen, and will apparently increase.

It must be borne in mind that the existence of a spot is conclusive evidence of disturbance more or less violent. There are strong, ascending currents, powerful enough to pierce the atmospheric envelopes of the Sun, and a continual agitation of the gaseous strata of the photosphere. The surface is not smooth at any time, for in that case its luminosity would be the same throughout; but it is furrowed with elevations and depressions in every direction analogous to the waves of the ocean. Hence the luminous ridges, and darker intervals, and multitudes of *pores*, giving the Sun the mottled appearance mentioned before.

Whilst this theory advanced by Wilson is very plausible in explaining the formation and appearance of the spots, later investigations point to a somewhat different physical constitution of the Sun. Instead of a comparatively cool and dark nucleus they indicate a bright, incandescent one, which is the direct source of the light and heat which we receive. Around this bright nucleus is a dense atmosphere, formed of the constituent elements of the body, maintained in the gaseous state by the intensity of the temperature. Whether the nucleus itself is in the solid, liquid or gaseous

(greatly compressed) state does not matter; though the latter, as already intimated, is looked upon with much favor.

Now then, keeping before the mind this bright nucleus with its surrounding atmosphere, what will take place if there is a partial cooling in a portion of the atmosphere? In the terrestrial atmosphere we know there would be a condensation and precipitation of the vapor in heavy clouds, and it is reasonable to suppose that the action on the Sun would be analogous. The gaseous atmosphere there condensing would form comparatively dark clouds, which would intercept the light from the photosphere and give us the appearance of spots on the Solar disk. The difference between the densities of the central and outer portions of the cloudy masses, rendering the one more opaque than the other, would explain the difference between the umbra and penumbra. The theory, however, that the spots are cavities in the photosphere would receive little or no support from this hypothesis.

That there is a strong vertical current above the umbra of the spot is reasonably certain. "This explains," says Professor Young, "the appearance of the penumbra, which is due to the breaking up of the photosphere around the centre of disturbance. \* \* \* \* The cloud-flakes, torn off by this powerful in-draught, move rapidly towards the nucleus where they disappear, and the penumbra at its inner edge is brighter than at the outer simply because, in thus drawing inwards, the filaments are crowded together."

This would imply that the vertical current is in the downward direction. It must be remembered, however, that while it is generally agreed that there is a vertical current, there is a difference of opinion as to whether it is *upward* or *downward*. We find Secchi taking the former view and such men as Lockyer and Carrington the latter. The two views, as stated by the author just quoted, are as follows:

"The older view, still maintained by Secchi, is that the spots are formed by an *up-rush* of heated gases from the central mass of the Sun, which he believes to be gaseous. Such an upward current, breaking through the photosphere from



beneath, accounts very well for the appearances seen in the telescope: thus the darkness of the central portion of the spot is explained by the fact that heated gas is far less luminous than incandescent liquid or solid matter like the cloudy photosphere; the appearance of the penumbra also is just what might be expected, and the forward motions of the spots are explained according to this view by the assumption that the central portions of the gaseous mass revolve more swiftly than the external." \* \* \* \*

"The contrary doctrine, supported by Carrington, Lockyer and others, teaches that the spots are caused by a *down-rush* of cooler gases from the upper atmosphere. They suppose the whole Sun, including its upper atmosphere, to rotate with about the same angular velocity, and thus the higher masses of the solar air must of course move faster in miles per hour than the lower; and whenever they descend upon the photosphere, they would press forward relatively and carry the spot in this direction. That such vertical currents must exist, upwards from the heated centre and downwards from the cooling surface, is nearly self-evident."

The view upheld by Secchi is not sustained by recent spectroscopic observations, while the other is in full accord.

It is apparent from what we have said, that many questions in reference to the solar spots still remain unsettled, but we think the general drift of scientific opinion points to a solution largely in agreement with the theory advanced by Lockyer and other zealous workers in the same field of observation. It is a subject full of interest in itself, and most valuable in studying the Sun's physical constitution.

#### THE SUN'S ATMOSPHERE.

The photosphere, we have already stated, is the bright portion which furnishes the light, and marks the clear outline of the solar disk. Surrounding the photosphere, which may be called the surface of the Sun, is the atmosphere corresponding with the atmosphere which envelops the earth, but differing from it widely in extent and constitution. Its presence causes the disk of the Sun to appear brighter in the centre than near the edges, for the light coming from the centre suffers less from absorption than that coming from

the edge, because it has a shorter path to travel. This unequal brightness of the solar disk may be taken, too, as a proof of the existence of such an atmosphere. Its existence is revealed also at the time of a total solar eclipse, for a border of rosy light encircles the Sun just as the disk becomes hidden by the Moon.

This atmosphere may be divided into two parts ; the *lower* resting upon or being near the photosphere and extending to the height of from five hundred to a thousand miles, and the *upper* having a much greater extent and being simpler in constitution.

The lower contains the elements, or at least many of them, which make up the photosphere and perhaps the whole body of the Sun. The upper part is composed mainly of hydrogen gas, and is called the *chromosphere*.\*

How has this become known? Within a very recent period, there has come into the hands of scientific men an instrument by which they can wing their flight, as it were, to so distant a body as the Sun, and make it truthfully reveal what elements enter into its composition. That instrument is the spectroscope.

It is not our purpose, nor would it be in place to enter into an extended account of spectrum analysis here, but we will, as briefly as possible, give an outline of its principles and of the process pursued in gaining a knowledge of the Sun's constituent elements.

It is well known that a ray of white light in passing through a prism is separated into its component colors. This takes place on account of the difference of refrangibility in the respective colors, and, if the ray passes through a narrow

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\* Perhaps we should add a third, for the observations of Young and Secchi very decidedly indicate its presence above the chromosphere. Not much is known of its nature, for it is only directly visible at the time of a total solar eclipse. For some time Lockyer denied its existence, but now it is pretty generally admitted. Young says it extends to at least 200,000 miles above the photosphere. The chromosphere itself has a height of between five and ten thousand miles.



slit, we have, not a white image of the slit as would be the case without the prism, but a ribbon of colored light, running from the red up to the violet in the order of their refrangibility. We thus have the spectrum. The one white image of the slit is changed into many images of it, corresponding with the many colors and tints composing the white light, though the separate images are not distinctly marked, because they blend one into the other, leaving no spaces and having no sharp transitions. This is what is technically called a *continuous spectrum*.

If any other than white light be made to pass through the prism, those rays which do not enter into the composition of the kind of light used will not appear, but in their stead will be seen only dark bands. If any special rays abound they will come out with special prominence.

Now from any incandescent solid, liquid or compressed gas we get a continuous spectrum. If a body be heated to redness, and the light be allowed to pass through the prism, only the red ray will appear. If then it be heated to a higher degree, the other colors will appear the one after the other according to their degree of refrangibility, until it becomes *white hot* when the continuous spectrum will appear.

If, however, instead of an incandescent solid, liquid or compressed gas, we take the light of a slightly compressed gas or vapor intensely heated, we will have a spectrum, not continuous, but composed of bright lines or bands. Each substance in this state will always give its own peculiar line or band so long as the conditions are not changed. But if the temperature or pressure, for instance, be increased, or any other physical change be made, the spectrum will announce it; so that not only can the kind of substance be detected, but even its molecular condition. It will thus be seen how reliable the spectrum is in discovering the constituents of the substance furnishing the light. In delicacy it far surpasses any of the methods of chemical analysis. "The three-millionth part of a milligramme of a salt of sodium, an imperceptible particle of dust to the naked eye, is yet capable of

coloring the flame yellow and of giving the yellow line of sodium in the spectroscope.”\*

And now we come to a point that must be clearly borne in order to obtain a clear apprehension of what we are about to say with regard to the substances in the Sun. It is this. If through a mass of glowing gas, which of itself gives bright lines, the light from an incandescent solid be made to pass, then the lines become dark, and are said to be *reversed*, so that we have a bright spectrum crossed by a number of dark lines.

Now the spectrum of sun-light is a bright one crossed by very many of these dark lines.† There must then be an incandescent body shining through a glowing gas. That incandescent body must be the Sun, or at least its photosphere, shining through the glowing gas composing its atmosphere. This set of dark lines will reveal the elements that go to make up that atmosphere. All that is necessary is to find what gases, intensely heated, will give bright lines in the same places the dark ones of the solar spectrum occur.

This to a great extent has been done, and conspicuous coincident lines have been found for hydrogen, sodium, calcium, magnesium and iron; while many, not so conspicuous, have been found for chromium, cobalt, barium, manganese, nickel, zinc, copper and titanium. These substances then may be said to exist in the solar atmosphere, and constitute a part of the Sun itself. The lines are dark instead of bright, because it is the property of a gas, surrounding an incandescent body, to absorb the very rays it itself would give.

Whilst this is a pretty fair catalogue of elements found in the Sun and on our own planet, there are many which go to make up a large part of the Earth which have not yet been found in the central body. But this does not prove their entire absence. On the other hand, there is a substance found in the Sun which has not yet been discovered on the Earth.

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\* The Nature of Light, by Dr. Eugene Lommel, p. 152.

† Called Fraunhofer's lines, because he mapped them and gave designations to many of the principal ones—especially to eight.



As it seems to be peculiar to the Sun, *helium* has been suggested as a good name for it. It may, however, yet be found on the Earth, and the similarity in the chemical constitution of the two bodies be still more fully established.

Thus has the light of the Sun become the winged messenger to announce to man the materials composing the body from which it emanates. He is strangely constituted who is not filled with wonder and admiration at this recent achievement of science in bridging a chasm of 92,000,000 miles (saying nothing of the wider chasms to the stars), and, without any chemical manipulations, compelling the Sun to reveal the secret of its chemical constitution. Great things, indeed, have been accomplished by means of the spectroscope! We quote a few lines from Schellen:

“Since the year 1859, spectrum analysis has entered the service of astronomy, and its performances for the short space of eleven years are, in the most widely-differing ways, perfectly astonishing.

It is possible, by means of a prism, to decompose into its component parts the light of the sun, the planets, the fixed stars, the comets and nebulae, and thus obtain their spectra in the same way as those of earthly luminous substances. By a careful comparison of the spectra of the stars with the well-known spectra of terrestrial substances, it can be determined, from their complete agreement or disagreement, with a certainty almost amounting to mathematical precision, whether these substances do or do not exist in those remote heavenly bodies.”\*

It would, perhaps, be interesting in this connection to have a short historical sketch of what has been done in the general line of spectrum analysis, but our limits will not justify it. Suffice it to say, that it has been a field of the greatest interest, and many scientists of the highest attainments and most untiring zeal have faithfully labored in it from the time when Fraunhofer first prepared a map of the principal lines down to the present day; and investigations now promise to go on with unabated interest in the future. It is indeed a

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\* Schellen's Spectrum Analysis, p. 6, edition of 1872.

most inviting field, and fortunate is he who is fully equipped with apparatus for entering it.

#### THE CHROMOSPHERE AND PROMINENCES.

We have stated, that above the lower layer of the solar atmosphere there is another of far greater extent, but simpler in constitution. That layer is the *chromosphere*.

Though other elements are found in the chromosphere, hydrogen gas composes the main bulk. This is revealed, like the elements composing the lower strata, by means of the spectroscope, but it requires a special manipulation of the instrument to make satisfactory observations. The light from the *edge* of the Sun must be used, and, in order to accomplish this, the slit must be brought into a position tangential to the image of the solar disk. This can be done very successfully with a spectroscope that is made specially for attachment to a telescope and called a telespectroscope. Such a one has been used for some years in the Dartmouth College Observatory by Professor Young, and with the most satisfactory results. We had the pleasure of making some observations with it ourselves in the Spring of 1874, particularly on the chromosphere and prominences, and can testify to its excellent adaptation for such work.

The light from the chromosphere, observed in this way, gives bright lines, and hence it must come directly from incandescent gas. From the position of those lines in the spectrum, it is evident that the gas is mainly hydrogen. By slightly widening the slit, the ragged edge of the chromosphere can be observed; and by widening it still more the prominences can be seen and studied in detail. They are immense jets of hydrogen, springing through the photospheric envelope, rising often to the height of forty thousand miles, and occasionally much higher, and assuming an almost endless variety of shapes.

Though these prominences were noticed before, they were not fully recognized till the total solar eclipse of 1842. They then came under the close scrutiny of some of the most skill-



ful astronomers in Europe, and were carefully described by them.

After the various reports of these observers came before the astronomical world, several theories were advanced in explanation of their nature. Some believed them to be mountains in the Sun; "others supposed them to be clouds in the solar atmosphere; while others again suspected them to be enormous flames." It should be added, too, that some denied that the red prominences have any existence whatever, asserting their belief that they were purely optical illusions, or, as M. Faye says, "mirages, perhaps, produced near the Moon's surface."

The eclipse of 1851 helped in a large measure to remove the doubts as to their real existence, but the evidence obtained then left many still unconvinced of their true solar character. Even the eclipse of 1860 did not satisfy all that they were genuine solar appendages. But the one that occurred in India, in 1868, with the one in America, in 1869, left no doubt that the colored prominences and rose-tinted arcs, seen around the dark body of the Moon on such occasions, really belong to the Sun.

There is a temptation here to go into detail, but we hasten on. We are anxious that it shall be borne in mind that, with a telespectroscope in hand, the observer is not confined to the rare periods of total eclipses for studying the chromosphere and prominences, but can pursue his work on any clear day; that many observations of that kind have been made, notably by Young in America, Lockyer in England, and Secchi in Italy; that these observations show this red envelope of the Sun and these rose-tinted protuberances to be composed mainly of hydrogen gas; and that the latter appear conspicuously in the neighborhood of sun-spots, and like them reveal active and often violent solar disturbances.

#### THE CORONA.

We will briefly speak of the corona and then we are done. This is the crown and halo of glory that encircles the Sun

during an eclipse, and extends sometimes to the distance of six or seven times the Sun's diameter from the surface.

The many efforts to arrive at something definite as to its true nature have not yet been rewarded with full success. It cannot, like the chromosphere and prominences, be studied on any day that the sky is sufficiently clear, but only when there is a total eclipse. Hence, for satisfactory information we must wait for data to be furnished by future eclipses, when the theories already received will be confirmed, or else new ones suggested in their stead.

Of the theories held in the past, one was that the corona was nothing more than sun-light, streaming out from behind the Moon; another, that it was formed by a lunar atmosphere; another, that its cause was of a terrestrial nature; and still another, that it was connected with the Sun's atmosphere. It is now generally regarded as a composite phenomenon, part of which certainly finds its origin in the Sun, part in the Earth's atmosphere, and part in some cause not yet understood.

The spectroscope shows that the light of the corona cannot be reflected sun-light, since none of the *dark* Fraunhofer lines are contained in its spectrum. In order to appreciate this evidence, it should be borne in mind that the spectrum of reflected light is the same as that which the source of light itself gives. This would lead to the conclusion that the corona is *self-luminous* and *belongs to the Sun*, but does not exclude other causes from a share in forming or modifying it.

In observing the coronal-spectrum during the totality of an eclipse, there is one bright line, the 1474 of Kirchoff's scale, that is so conspicuous and persistent as to receive from many the designation of "coronal-line."\* Besides this there are two other bright lines nearer the red end of the spectrum, which it is suspected also belong to the corona. But passing these for a moment, what story does the 1474 line tell as to the material in corona?

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\* This line has been discovered by Professor Young to be double. See American Journal of Science and Arts, June, 1876.



It occupies a place in the spectrum corresponding with that of a dark line which has been ascribed both by Kirchhoff and Angstrom to the vapor of iron. But in view of the fact, that the line to which they refer is the shortest in the spectrum of iron, that it is the least conspicuous, and that none of the many other iron lines are found with it in the coronal-spectrum, the belief has become pretty well established that it is not due to iron, but to some kind of matter that has not yet become known.

From the coincidence of this line and the other two with the three of the Aurora Borealis, it has been supposed that the corona is a *permanent polar light, existing in the Sun*, analogous to that of the Earth.\* This polar light in the Sun has been ascribed to the influence of electricity just as the Aurora is, on account of its agitation of the magnetic needle and disturbance of the electric current in telegraph wires.

In addition to these theories, there are still others, but present data are not sufficient to justify an unqualified acceptance of any one of them. But the future is full of promise for a solution of the problem. The wide-awake energy of the men in this department of science will surely meet with its just reward.

Just one thought more by way of closing. It has been observed, that some of the elements found on the Earth also enter into the Sun's constitution. What message have we, on this point, from the fixed stars? Apply the same method in ascertaining this as was used with the Sun, and see what results follow.

The spectra of many stars bear a striking resemblance to that of the Sun, for we find them bright and crossed by many dark lines. Though there are not as many, yet those that do exist coincide remarkably well with some in the solar spectrum. In the spectrum of Aldebaran lines are found that indicate the presence of hydrogen, sodium, magnesium, calcium, iron, bismuth, tellurium, antimony and mercury. In Betelgeux we have indications of sodium, magnesium, calci-

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\* Schellen's Spectrum Analysis, p. 253.

um, iron, bismuth and thallium.\* The spectra of other stars point in the same direction of similarity between their constituent elements, so far as discovered, and those of the Sun and the Earth.

In view of this, apart from other evidence, it seems to be but a reasonable inference that the whole universe of matter is largely alike in the elements that go to make up the individual bodies of which it is composed. Holy Writ says, that of one blood God made all the nations that dwell upon the face of the Earth; and science seems to show that of the same material substances He made all the heavenly bodies. One star may differ from another star in glory, but they are all alike in coming from the same creative hand, and in having the same material constitution.

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## ARTICLE VI.

### MODERN EVANGELISM.

By Rev. J. A. SINGMASTER, Schuylkill Haven, Pa.

The subject, though somewhat vague, is nevertheless of more than passing interest. Without promising to throw much light upon a question so much disputed or assuming to make any very dogmatic assertions, we may yet hope by an impartial statement of the case to elicit some wholesome truth.

Let us bear in mind that the Church is an organic body so compactly and symmetrically built, whose members are so connected and parts so interlaced, that it cannot be easily dissected. You may, indeed, assign in a general way thinking and governing to the head, breathing to the lungs, walking to the feet, and to every other member its distinguishing office; but you would sadly hamper the movements and efficiency of a person, if you would seek to limit each member to the discharge of what appears to be its peculiar function. This would be forgetting that there is a net-work of nerves

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\* Schellen's Spectrum Analysis, p. 342.



and blood-vessels, which bring the parts into a living and helpful sympathy. To drop the figure, devotion to a system which has no substantial basis has often blinded men to the truth, while they were laboring to harmonize scriptural statements with their own ideas. One of the results is seen in the prevailing differences of church government. A candid view of the facts and language involved would probably reveal the truth that there is no well-defined system of church polity laid down in the New Testament; but that there is more or less ground for most, if not all, of the existing forms. There are, therefore, not a few who would assign to Evangelism no subordinate place in the Church.

It is fair, then, to inquire what similarity there exists between the New Testament evangelist and his modern namesake. A careful inspection of the two persons would perhaps fail to discover as striking a likeness as the more enthusiastic of us could wish. Indeed it is scarcely a sufficient warrant to presume that there is much similarity between two things simply because they are called by the same name. In the present instance the name is so indefinitely applied that we are somewhat at a loss to know whom to choose as a fair representative among the moderns. The etymological meaning of the word Evangelist is plain enough; it signifies a publisher of glad tidings. In its widest sense it may be applied to any one who brings the good news of salvation to another. But, of course, it has also a technical sense. In Ephesians 4:11, Paul classifies God's ministering servants as "apostles," "prophets," "evangelists" and "pastors and teachers." The relative position of the evangelists seems to have been between the extraordinary and the ordinary ministry, the former including the apostles and prophets and the latter pastors and teachers. If we are to form our estimate of an Evangelist from "Philip, the evangelist," who is certainly the best type given us, we conclude that he did not differ essentially in his endowments from the "elders," "bishops," or "overseers" ordained by the apostles. If there was any distinguishing characteristic between the "Evangelists" and "pastors" it was that the former were itinerant while the

latter were stationed with organized congregations. The former correspond more nearly to our missionaries among the heathen than to any other class of Christian workers. Any minister, apostle or prophet might therefore also have been an evangelist, as some certainly were. Paul exhorts Timothy to "do the work of an Evangelist."

The distinction sometimes sought to be made between Evangelists and pastors, that while the former only "preached" the latter also "taught," is without sufficient proof. And the opinion that the latter alone had the right to administer the sacraments is clearly untenable from the fact that Philip baptized the eunuch. In brief, the difference was not one of *order* so much as of *work*. Such we believe to have been the true character of the New Testament Evangelists. The application of the title to the writers of the canonical gospels is of later date and does not bear upon the subject.

We have seen what apostolic evangelism probably was; and we may now proceed to inquire more closely into the nature of modern evangelism. It presents rather a complicated, if not chaotic, appearance, from which it is by no means an easy task to bring order. The name Evangelist is assumed by and applied to a great variety of persons, from school-boys and ranting mountebanks to grave and learned doctors. The extravagance of some of them has brought the class into disrepute with conservative people, who may therefore be disposed to judge rather harshly. To arrive at a true conclusion they will have to forget their prejudices. At the same time we must not fall into the opposite error of allowing ourselves to be carried away with the prevailing popular opinion on this subject. Let us look at it dispassionately, accept and commend the good that may be in it, and fearlessly expose the evil though we may appear in a false light for the truth's sake.

The question is not now as to the scriptural authority for "revivals" which are, of course, largely the objective point of evangelistic labors; for we may safely take for granted that genuine revivals of religion are both scriptural and necessary to church progress. It is true that many of the



churches which discountenance Evangelism belong to that class which has fallen a prey to a dead orthodoxy ; but there is no inconsiderable number of zealous Christians who doubt the expediency of such imported effort.

We must not confound Evangelism with lay-work in a congregation or community under the direction of the pastor. We all plead for that ; it is an indication of vitality in the Church. Nor could we object to some kinds of lay-preaching ; for it would be frivolous to allow a man to address an audience on literature or art, and try to enforce silence as soon as he should attempt to speak on religion, or take up a text to analyze or expound it.

What, then, is modern Evangelism ? It is neither the work of the regular pastor nor of the ordinary lay-man, but something intermediate. It seems, too, that the Evangelist may be an ordained minister or merely a layman ; the popular conception, however, is rather that the latter alone should claim the title. And this is based upon the false assumption that because the latter comes unofficially he will be received with less suspicion by the masses. The point we have in view is not to promulgate any theories but to state facts. To make the matter clearer, take a characteristic case : Pious men feel the need of an outpouring of the Spirit upon the community. The pastors may have toiled faithfully in sowing the seed, but the harvest ripens slowly. Many of the members have grown lukewarm and have probably in consequence become dissatisfied with the ordinary services and crave something special. An Evangelist must be summoned. He offers to come upon the condition that the churches unite and begin to pray more earnestly. He comes all aglow with the enthusiasm inspired by previous success and the assurance of divine help ; he thoroughly organizes his working forces and assumes absolute control of the meetings. The result must be that great impressions are made, and, no doubt, much good done.

It would be folly indeed to ignore or undervalue the labors of a man through whom Scotland was shaken as by another Knox, through whom great London was made to pause in

her wickedness, and to whom our own cities have listened with almost breathless interest for months at a time. In this best type of true evangelism there is little arrogance and little extravagance. It has received the endorsement of hundreds of Christian ministers of almost every name. Its candid opposers have acknowledged an element of good, and words of commendation have been spoken by even the Catholic press. But this case is by no means a representative one. The hundreds of imitators fall in most instances far short of the model. What at first sight promises so well in this work does not stand a proper test. Thoughtful Christians rebel after the first trial and go back to former methods. Even in its best forms, Evangelism must be regarded as something merely temporary, something supplemental to more thorough pastoral work. Many in their enthusiasm, fail to see this.

Whatever may be our opinions on the subject it must be tolerably clear to all that modern Evangelism teaches lessons that the Church would do well to heed. In almost any of its manifestations it has elements of real power which the Church must employ rightly to accomplish its mission. We do not give Evangelism the credit, nor does it claim it, of discovering these secrets of success; for they are really no secrets at all, but lie plainly exposed on the surface of Scripture and have been and still are known to all active Christian workers.

1. Evangelism has surely reminded us anew of the necessity of united effort. The pastor labors in vain for a revival of religion in a distracted congregation. The writer knows of a village in which four Churches failed, after weeks of preaching, to win a single sinner; the reason of this is undoubtedly to be found in existing denominational jealousies and lack of Christian love. Christ's prayer for oneness in His Church has a deep significance and cannot be disregarded without peril. Evangelism demands union and mutual concession in non-essentials. The icy barriers that so often separate brethren melt before the glow of a new zeal. Hearts begin to beat in unison. Lips move with a common prayer.



The vexed questions in connection with the Sacraments are not discussed. Bigots become liberal for the time. There is so much ardor and harmony, such complete submission to the presiding spirit, that the "world" looks on in wonder and takes knowledge that the disciples have been with Jesus.

2. No less noticeable is the simplicity of evangelistic preaching. There is always power in the story of the cross plainly told. The recorded discourses of Him who spake as never man spake are incomparable for their simple beauty. It is too frequently the case that the average sermon is dry, stiff and lifeless, the preacher seeming to have forgotten that his work is not to make sermons but Christians. No wonder that we sometimes ask ourselves as we listen to a plain heart-searching talk whether we should not discard the conventional method for what seems so very easy and effective. The Bible is the evangelists hand-book. The plainer and more familiar the text, the better it is for his purposes. Old truths are made to shine with an unwonted lustre as they are paraphrased in the language of business and illustrated by facts learned in the school of experience. What does it matter if the rhetoric is faulty and the grammar incorrect? The hungry soul is looking for the bread of life.

3. Evangelism shows the power of entire consecration to Christ and gospel work. There is no little danger that the minister may regard his engagements with a congregation too much in a business point of view. The true evangelists seem to care little for temporal support having faith that their wants will be supplied. They are intent upon one thing and strain every fibre of their being for its accomplishment, turning every circumstance to some account. Without many of the advantages that a regular and thorough training brings, they employ their natural abilities with such tact that some are actually led into the mistake of believing that a sound education is more of an accomplishment than a necessity. The faith of some of these men seems to realize fully what many only fondly hope for. Possessed of a conviction that they are called to a special work they do not fear for lack of

opportunity and means. Almost unsolicited immense buildings and plenty of money are at their disposal and crowds pour in to hear their singing and preaching. It is an exhibition of sanctified energy, of entire consecration to God.

4. Absence of mere routine is a marked feature of evangelistic meetings. Formality means death to any church. Some kind of order must be followed; but when it is regularity at the expense of life then the former had better be sacrificed. Take the average church prayer-meeting, and it must be confessed that it is rarely interesting enough to draw the majority of the usual Sabbath congregation. The singing is dull, the organist absent, the prayers tame, and perhaps the lecture to match. Let an Evangelist undertake to lead a meeting and he will take all possible pains to have good singing and to vary the exercises. There will be brief and stirring talks, bible-readings, recital of scripture passages and so forth.

Such are certainly the more favorable characteristics which candor will have to concede to the best forms of modern evangelism. Others might have been added, such as the stress laid on individual effort, but we have no intention unduly to lengthen this paper. Could it be proved that the assumptions of Evangelism are radically wrong, its influence should convince its greatest opposers that there must be elements of truth in it. The same unprejudiced examination that finds good in it can, of course, not fail to notice its weakness and dangerous tendencies.

1. Contradictory as it may seem it is nevertheless true, that it frequently interferes with the regular workings of the churches. We do not allude solely to the time when it is in active operation, absorbing the interest of the community, but to subsequent periods. No doubt most pastors would gladly suspend their ordinary services, were they convinced that their people would receive lasting benefits. It must be clear to thoughtful people that the main work of salvation must be, and will be, carried on through the regularly divinely appointed and time honored channels. Many set such a high estimation upon these special and, as it were, outside efforts



that they undervalue the unpretentious, steady work of the churches. The writer recently heard a minister of undoubted piety, who is located in one of our inland cities, pronounce Evangelism in that place a failure. And though the boast was made that more than a thousand persons had been converted there a year before through the instrumentality of a certain evangelist, this minister gave it as his opinion that on the whole more harm had been done than good. The people had lost much of their interest in their own proper congregational work, and were craving for an unwholesome sensationalism.

2. From the nature of the case modern Evangelism is largely irresponsible. The leaders generally claim no connection with any organized ecclesiastical body and therefore cannot be called to account for any of their teachings or practices however misleading and dangerous they may be. We have no sympathy with the heresy hunter, but it is reasonable that the preaching of the gospel should be surrounded by proper safe-guards. It cannot be denied that Evangelism has fostered in many the spirit of a mistaken independence, which believes that a person may labor more unrestrained out of the church than in it, thus making church membership a matter of indifference. It has also a tendency to elevate certain temporary institutions, which can never be more than supplemental, to the level of the church, thus partly usurping a position and dignity which Christ bestows on her alone. The fruits of its labors are not properly cared for and generally lack the soundness of that which has ripened slowly and more naturally. It is true also that its results are usually over-estimated and hardly commensurate with the effort put forth. Take from Evangelism its novelty, and let the regular pastor make the same exertions in the ordinary way, and you would find a balance in favor of the latter.

3. The most superficial observation reveals the fact that many of these evangelists are really incompetent to teach. Mistaking a faculty of ready speech for proper qualifications, they henceforth do not seem to doubt their ability to preach. Encouraged by the number of their auditors, who are ever

willing to listen to a stranger with ready wit, they are apt to imagine that a crowded house means success. Uniting personal magnetism and an eloquent tongue, they naturally gain the sympathy of an audience and by their numerous of stories well told, though the moral may be a poor one, they move the feelings and open the fountain of tears. Many of them have a peculiar antipathy to "doctrine" and never touch upon some of the cardinal points of true religion. It is strange, indeed, that the physician who is to treat the body should be required by popular opinion to undergo a more vigorous discipline than the man who professes to care for their souls. It cannot be that the teacher of science requires a better preparation than the teacher of morals and religion.

4. Again, Evangelism inculcates a spirit whose evident tendency is weakening the respect due to the ministry. Arrogance cannot fairly be charged against the vast majority of the Protestant Clergy, but they must nevertheless often feel that their rights are invaded. Whatever may be said of the difference between the clergy and the laity, no theory we believe, can be correct which does not recognize the official superiority of the former. And it is not a little humiliating to see unordained men, of rather doubtful credentials, assuming to set to rights venerable ministers of the gospel, whose unquestioned success and ripened experience are evidences of a wisdom and spiritual manhood that are not the creation of an hour. Absolute submission to their directions is the condition of coöperation with many Evangelists. The faithful pastor who has labored long and hard in preparing the soil and sowing the seed is human enough not to be unmoved by hearing the credit of a golden harvest given to another. We have alluded to the false assumption that Evangelists can do more good as laymen than as ministers; the logic of facts is against them. Our Lord undoubtedly knew what He was doing and what would be best for the Church when He commissioned the apostolic ministry and afterward through these servants ordained elders in every city. Luther, Wesley, Whitefield, Edwards, Guthrie, and every other successful minister from Paul to Spurgeon, was no less abundant in



blessed labors because they were ordained. Every avenue of Evangelistic work—even the lowliest, was open to them.

Other points of antagonism might be mentioned, but enough has been said on both sides of the question, as we hope, fairly to represent the facts. We may sum up the views expressed in a few brief statements:

1. There is no striking similarity between Apostolic and modern Evangelism, technically so called.

2. None can deny that Evangelism has elements of truth and power, and that it has done good in saving souls and stimulating Christian activity.

3. But it has also manifested phases that must be condemned. It cannot be regarded as a permanent institution. The church must control these forces if they are to be useful in the highest sense.

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## ARTICLE VII.

### THE CHASM BETWEEN THE GERMAN AND ENGLISH IN THE GENERAL SYNOD.

By Rev. Prof. E. F. GIESE, Carthage College, Ill.

The relations between the General Synod and the Germans have thus far not been very happy. The Germans have been its chief opposers from the beginning, and are still its unrelenting enemies; and when eleven years ago the organization of the General Council caused the great rent in the ranks of the General Synod, those who severed themselves from it, were chiefly the Germans. And even those who remained with it are evidently not counted among its best members, but are spoken of as allies of very doubtful character, who injure more than promote the general cause, since they deprive the General Synod of its good name by their character, and the English part of the church of its natural and claimed inheritance, by their unbrotherly policy; for the children of the German congregations, who should be led over to the English Lutheran congregations, are jealously kept back by German obstinacy, as is the common complaint. The con-

tempt in which this German element is held finds not unfrequently utterance in such an unrestricted manner, that one wonders why it does not lead to the conclusion to throw such a ballast overboard. But such a conclusion is seldom reached; on the contrary the necessity of cultivating the German element has of late been more acknowledged in the General Synod; and this necessity is in the English papers of our Church sometimes represented with apparent desire to do justice and to give assistance to the German cause. And yet the impression that even such a representation in those papers mostly makes, and must make, upon a German mind, is a very unhappy one. With all the apparent good meaning, the judgment is seldom a just one; moreover the contempt for the German brethren, who are separated from the English by a wide chasm, stares one in the face. Thus in an article we read some time ago in the *Observer*, remarkable for its good will towards the German element as the only hope for the English Lutheran Church, the opinion is pronounced, that the influence of unworthy ministers, the wolves, who have overrun the German congregations in a flood, is powerful enough, to make every brotherly association between the English and the Germans impossible. Such a judgment is full of unlikeliness and unfairness. Is it possible that the English brethren and their congregations influenced by some or several German congregations, ruined or lowered by bad ministers, find themselves unable to distinguish between such and respectable congregations? Or are there no others in their neighborhood, but such as have lost so much in regard to piety and intelligence, that the chasm between them and the English became so wide? We are not acquainted with the ministers of the General Synod in the East, the probable field from which the questionable knowledge of German congregations is taken; but it seems strange that the General Synod could have given access to such men, at least to such members as are indicated. Or are such men referred to as do not belong to the General Synod? But then the General Synod can have no German ministers in the East except the few named in the same article. But be that as it may, what



we have seen in the West among the German pastors of the General Synod, and in many a Synod outside of the General Synod, compels us to say that said article bespeaks an astonishingly deficient information about the German part of the Lutheran Church. The author gives by his own utterances an example of his assertion of an existing great chasm, but at the same time makes it very clear, that this chasm arises merely from the inability or disinclination of both sides to understand and associate with each other, or from the difference of the two parts represented by the two languages.

That such language gives a wrong representation of the German Lutherans is evident to every one only a little acquainted with them. The great majority of the German Lutheran pastors are very respectable men, and fully equal to their English brethren. Of course there are ambitious men among them as well as among the English. If, as a general thing, it is recognized that a man performs his work according to the way in which he is prepared for it, the standard by which to arrive at an impartial judgment about the German ministers, seems to be their education. In this respect there is a peculiar difference between the English and the German ministers. The education varies greatly among the latter, the distance between the highest and lowest degree being remarkable, while the English show more of an equal average measure. This is in accordance with the condition of the education in the two nations represented by them, the German nation showing a division into two widely distant halves, the educated and the uneducated, and the American nation furnishes to the emigrant the strange spectacle of a whole people almost equally educated. In the different Synods with which we are well acquainted, there is a comparatively large number of men, in whom the Church in Germany has given to us some of her best theologians, men who endowed with the best German collegiate and university education, can stand without detriment to themselves the comparison with the most learned American D. D.'s, and who at any time might return to the church which sent them hither, but prefer to stay, where their services are more

needed. A far greater number have received their education in the various missionary institutions at Basle, Hermansburg, Berlin, etc., and stand, although not endowed with a claim to a position in the German Church, so high in point of education, that the average of American theologians is not superior to them, and often remains far below them. Then follows a great number of such as have been common school teachers, and yet fill their position in such an able manner, that even those who have received the highest education sometimes stand ashamed by their side, and doubt whether their own greater advantages are indeed of so much greater value for the effectual performance of their work; men who were not inspired by adventurous ambition, but by the noblest motives, to enter the ministerial life. Lastly, there is indeed a number of unworthy men, who call themselves pastors, but do not deserve the name. Sometimes such men succeed in finding their way stealthily into the folds of a Synod, but in general they neither have the boldness of applying nor the opportunity of becoming members of a respectable Synod. We deplore the existence of such men as bitterly as the English brethren, and perhaps have better reasons for doing so, as we have to suffer more directly from their invasions, since they enter our proper field and often rob and destroy what has been built up with much labor and sacrifice.

But on the ground of this very experience we cannot understand how these men can be blamed for the deplored chasm between the two parts of our Church. We have but too often reasons to wonder how little influence these men exercise upon our congregations, after all. If there is such a chasm, it certainly is not created by those wolves, although the existence of them offers a convenient means to cover a deeper source, or, to judge more fairly, let us rather say: The explanation by the wolves has something so taking about it, that one is easily tempted to overlook the apparent failure to explain the fact in question, and gives up all further investigation for a better and satisfactory explanation. This, as



stated above, is given by the language as a significant expression of the character of a nation.

The difference between the German and the English speaking Lutherans is so great, that the latter by their natural impulses are sooner attracted to associate with the English speaking of other denominations than with us their fellow-believers, for they feel repelled by us as by strangers, whose whole character they do not understand, and hence so easily misconstrue and undervalue. The same on the other hand is the case with us. We do not feel at home in the company of the English Lutherans, and every thing about them seems strange and hard to understand, and the great difference leads us just as easily to misunderstand and misconstrue them, or to wrong and undervalue them. This is the yawning chasm, which the article cited so strangely explains, in words setting forth the unfair judgment of which the Germans have so often to complain.

We are, however, not astonished that such judgments come, and sometimes from brethren known to judge most fairly. They are in comfortable possession, confirmed by the whole country; for they speak the language of the country, and follow its customs. It is difficult for them not to fall in with the severity of the Americans who are not our brethren in faith and condemn us so readily, if we dare to have a character of our own, so hard for them to understand, sometimes estimated so highly and then again so thoroughly despised. Although comprehensible, yet such treatment is unjust and shortsighted on the part of those who, without doubt, are our brethren in faith and ought to live in harmony with us. Less pardonable, perhaps, but even more comprehensible is a similarly impatient condemnation on the side of the German Lutherans against their English brethren. Instead of finding intimate brethren with whom they can feel themselves at home, they only see strangers before them, who together with the other natives of this strange country only laugh or sneer at their lately arrived namesakes. How can the Germans be expected to be better disposed towards the

American Lutherans, since they find themselves repelled by them, and on the other hand see the advantage given to them to accuse their despisers of having forsaken the faith of their fathers? They can claim to be the nearest heirs of the Lutheran Church, since they come directly from the cradle and home of Lutheranism, speak the language of the great Reformer and are endowed with Luther's theology, which has worked on in the track opened by him through centuries and stands to-day the undisputed mistress of all theology. It can scarcely be otherwise than that the German Lutherans turn away, as ill disposed, from the English brethren as these from them. The Germans raise the charge of un-Lutheran, the English that of un-Protestant, uncultivated and un-Christian.

It is evident that such charges are prompted by ill temper, and that fairness and justice require a revision of judgment. The shortest and safest way to reach a better understanding of the mutual relation seems to us to be, to give a full representation of the two contesting parts. The more fully and thoroughly each is understood in its own kind, the easier it is to recognize and tolerate the relative right of it to be and to move in its own way. Ignorance leads to suspect bad will, better acquaintance makes more willing to understand and to endure. In this conviction we offer the following as an attempt to an explicit representation of the contrast dividing our Church.

The sharpness of it is perhaps nowhere felt as keenly as inside of the General Synod, which by its liberal principles gives room for the greatest variety. Here, more than anywhere else, it is felt to be the pitiable chasm between those who should live with one another as brethren, but repel one another as enemies. And of the two sides in the General Synod the Germans must feel it most, because they are in so decided a minority, and consequently scarcely enjoy equal rights as long as the two sides are opposed to each other in impatience. Hence it will be conceded to be chiefly in the interest of the Germans in the General Synod, that earnest attempts should be made to come to a better understanding.



But the interest of all points in the same direction, and there is on no side need of fear of widening the chasm by an open and unreserved representation of the distance between the two sides of the contrast. For although most sharply felt in our midst, the contrast is not greatest among us. The General Synod is not the ground on which the two sides are in the greatest distance from each other, but a certain equilibrium and neutrality of the warfare between the two is demanded, and has already been in some degree effected by the circumstances. The extremes are outside of this body; hence in depicting the contrast with a few sharp outlines we cannot mean to give an accurate description of the opposition as existing in such a sharpness among us. We only mean to place the two opposite systems as distinctly as possible by the side of each other in order to understand the better the mixture in which the elements of the systems meet, fight, and correct each other.

The two systems then, by which the two parts of our Church are more or less affected, are that of the Romanizing Old-Lutheranism on the one, and that of Methodism on the other side. To account for the two names, we remark that we take them from the lips of those of our laymen that are able to judge. And the history of our Church justifies these names. For in the first place, the so-called Old-Lutheranism is not simply a return to the "true and nearly forgotten Lutheranism," but a one-sided renovation of an unconquered remnant of Catholicism, which for some time and in a certain degree was mixed up with the Lutheran Church. And on the other hand the specific American form of religion is not the inheritance of the original German Pietism, as represented by Spener and Franke. We the moderate German Lutherans, are the heirs of these men. But the late Pietism, which in Germany soon vanished, re-awoke in Methodism to that peculiar form and appearance, so little changed to this very day, that overran in one mighty flood the whole American Protestantism, so that the Methodist denomination is to-day the most powerful, and may even be said to rule almost absolutely over the others. Even great parts of our Church

have been subdued by it, and its overpowering influence has been felt even where a firm stand was taken against it. It was difficult then to remain unshaken in the old Lutheran ways.

The combat lies between these two systems, the roots of which strike deeply into the German and American characters, as they are developed to-day.

The great difference is striking as soon as one enters the church building of either. This is the house of the Lord, to the German, in which one, standing in the presence of God, dares not think of any thing but God; where every one, full of devotion, goes to his seat, speaks his prayer into his hat, and then silently reads in his hymn-book, till the sacred services begin; where it is regarded improper to look about, or to converse with a neighbor, or even allow a smile to play on the lips. The walk to church is already a sacred walk, and as its sign, the hymn-book is carried as an honorable object. Whatever of worldly thoughts would not completely come to rest upon such a walk, remains outside at least, before the house of God, and may there be discussed before or after service, but on entering, it must disappear from the thoughts, the lips and the face. With that agrees the appearance of the pastor, the messenger of the Lord, on whose entrance the organ intonates if possible, for now the Lord is in his sanctuary; hence the gown, which hides the man, and adorns him with the garb of him who cometh in the name of the Lord. In keeping with that is his carriage and expression, which are either doubly humble, by the oppressive feeling of undeserved honor, or doubly elated by the consciousness of the high commission; for the pastor appears before God as a representative of the people, and feels the burden of the sins and unworthiness of all, and he appears before the people as a representative of the majesty of the Almighty God. In keeping with that is the character of the sermon, the proclamation or explanation of the word of God. The reading of this is listened to while standing, expressing the deep awe and reverence with which it is received. The sermon is to be nothing but the explanation of it; therefore



the Bible remains open, the text is often referred to and other passages adduced and read. But as the height of unworthiness it would seem to a German, if his pastor would read his sermon, as if he had great pains to gather what he should say for the edification of his flock in the word of God. For he is not called upon to entertain or tickle the curiosity of his flock, but to expound, from the fulness of a paternal heart, the counsel of God about their salvation, and to lay it to their heart. He who can read that, is either not learned enough in the word of God, or is a hireling, who has no heart for his flock.

The singing of the congregation is also in keeping with that. It is a united crying out of the depths, unto the Lord, or a united praising of the wonderful works of God. Therefore the full-toned hearty singing of German congregations, in which all join with full voice, no one daring to withhold his voice when all praise the Lord who says "Cry aloud, spare not." Therefore the heavily moving choral, which allows no easy motion, and the powerful organ, that has to overpower the mighty, swelling song of the devout congregation; hence the trumpets and drums on high festivals in German churches, when the singing of the congregation swells to uncommon fulness, and consequently wants uncommon power of instrumental accompaniment. Hence the liturgy, which is an action between the representative of God and the devoted people, an action between the representative of the people and the faithful ones confirming the words of their spokesman. Hence, the confession of sins, and the Creed, which in a German service are not omitted; hence the frequent delivery of the Lord's Prayer which, as given by Him, is the most becoming adornment of the lips, with which the faithful can come before Him; hence, the standing liturgical formulas and prayers, which serve the devout worshipers the better, the more constant they are and the better they are known. The German, in short, wants worship, the American religious exercise.

To the American the Church is the meeting-place, where the members of the congregation meet each other for the purpose

of having religious exercises ; where solemn propriety, enjoining quietness and soberness, is known also. A well educated man observes them already from self-respect, but would not allow himself to be repressed by it so much as to forget his comfort ; he recognizes and bows to his neighbors and friends ; in winter naturally warms himself, first of all, on his entrance ; in summer cannot do without his fan, this telling expression of the inalienable right of comfort of a lady or gentleman ; and in such comfortableness, in a hall, that often looks exactly like a theatre, surrounded by faces reminding strongly of the audience of a theatre, the religious exercises are held. Their purpose is work, business, this being in fact the purpose of every meeting of American men. The business of these religious meetings is to promote religion ; for religion is a sensation or feeling of the human heart ; and to work upon this feeling is the business to be done here. He who has to do this must above all give proof of his fitness for the work, by the highest legitimation known to the American, by the undisturbable equanimity of a gentleman, who feels comfortable among his equals, and shows by his dress and his whole appearance, first of all, the captivating grace and self-possession of a highly cultivated gentleman, who is certain of satisfying his hearers,—nothing of the high state of feeling of a German pastor, with his abundance of humbleness or of ministerial dignity and unction. With that accords the singing, which is in itself a performance not quite befitting a gentleman, but which, he, with closed lips and critical ear, likes to listen to, and the beautiful and appropriate sentiments of which, one can very well follow, by listening, and at the same time feel and think religion—the singing of the respectably silent congregation, which delights to prove its piety by numbers and cash, and has means enough to pay for some sweet voices ; for every born American has the means for a comfortable life. It is only the poor immigrant that cannot pay. In harmony with the singing is the prayer. Whispered with sweet and soft accents, it is an unmistakable representation of a well disciplined mind, that, reflecting upon itself and its state of feeling, is conscious of its intention to appear



before God, and naturally with this introspection closes the eyes, but does not see any occasion for the graceless gesture of folding the hands. But the work is sometimes more difficult, when the intention is to reach those that did not allow themselves to be reached before, when the unconverted are to be converted. Then the work is done with no ease whatever; for, when something is to be done, the American is the most energetic of human beings, is all life and energy, and means to carry the thing in hand through, against all odds. In such a spirit the prayer is delivered, under such circumstances, in order to work the feelings up to the sensation of the coming power of the Holy Ghost. Therefore the groaning and sighing, the endless using of repetitions, which cannot satisfy itself till the power comes, the senses melt and consciousness flies. That is work well done. In keeping with the described character of the religious exercises is the sermon, or as significantly called, the lecture. By the very production of the paper it gives proof, that he, who dares to appear before the respectable audience, in order to address it, respects its fine taste and education, and has spared no effort, to offer the best which his pen is able to furnish. The well written paper is adapted to quench the anxiety of the critically disposed minds, that the lecturer is worthy to be listened to; and he is sure to offer to his select hearers, the newest about the cautiously selected text, which already, by its selection sets forth his ability to leave the trodden ways and surprise by the uncommon. The proper subject of the lecture is given by the occasion of the meeting; it has to dwell on the character of religious men, religious resolutions and religious disposition and feeling; but the speaker makes his best hits, when he finally dares to lay bare the personal feelings and experiences of his heart. Sensation is the signature of American modern preaching.

The same difference pervades the whole of the religious views and rites of the two peoples. The German Lutheran worship arises from the consciousness of the nearness of God, and the gifts of His grace, to which the worshiper offers himself as apprehended by them, in order to be further pro-

moted. Therefore the German knows of no choice between different congregations, but knows of local congregations only, to which every person in its vicinity belongs, either willingly as a good Christian, or reluctantly as a bad one (ein schlechter Christ); but every person belongs to it, and must be acknowledged as a member of it. The congregation counts the number of souls without regard to age or piety. A child is a member of the congregation as well as the most mature and experienced Christian, or rather, a better one, since it has sinned less, and is still more resistlessly in its baptismal grace by virtue of greater simplicity. It is a true German Lutheran sentiment that children are better prepared for heaven than experienced Christians; for baptism is, in the connection of these ideas, the distinguishing sign of a Christian. We are the work of Him, the living God, who apprehends us; "So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy," and places us into the kingdom of His dear Son. Just the unconscious, sleeping child is the best possible subject of this antecedent grace, apprehending without choice, that really "will have all men to be saved and to come unto a knowledge of the truth." That reason can neither see nor imagine any effect of baptism, is to a German mind a silly objection. God's ways are everywhere mysterious. He has elected me and drawn me to himself above all that I asked or thought—why not my children? Baptism makes a Christian, not the conscious life in faith, although it must come to this. But as the greater part has already been wrought by baptism, what remains to be done according to the views of a German Lutheran for the development of the young Christian, is solely, that he be made conscious of what has been done for him, and of what he is, consequently, by the grace of God; that he has been born again into the kingdom of God, and is a child of God. Hence the importance we Germans give to religious instruction, not for the purpose of giving *religion* to the child—an almost unintelligible idea to us, who rather over-estimate than under-estimate the majesty and holiness of the simplicity of a child, and earnestly believe that the faith



of a child approaches the ideal of human piety as nearly as anything can. But the young Christian has to learn of the great deeds of God, which God has wrought at all times, and at last has drawn even him to Himself. He must be taught to understand the meaning of this deed, and hence learn his Catechism, an abridgment of God's word, together with the hymns and tunes, by which Christians offer praise and thanks, complaints and prayers to their God. And when the time comes to dismiss him from parental care, and to leave him to himself, then the special catechetical instruction begins, which is to enable him to give a full account of the grace of God in Christ. Proof of that is to be given in his confirmation, which is not a professing of religion, or a free choosing of a pious life, but a confession of the blessed covenant made by God with him in his baptism. It is natural that such a confession should be pronounced with the consciousness of the honor of being allowed to make it, and with a vow to keep faithfully the covenant made by God with us, not by us with God. Confirmation then with us Germans is a rite that as a matter of course reaches every one in due time, exercising its power over every mind. It is not intended to be a confession of personal experience, but the confirming of the development of a faithful child of God which, rooted in childlike reverence of the instructing and confirming pastor, culminates in the confession, that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him shall not perish, but have everlasting life,"—objectively: God's grace. The German seeks and has the same reverence for and reception of the superabundant grace of God, when he at last reaches the summit of a Christian life on earth, the reception of the Holy Supper, the most solemn of churchly acts in his view, at which he knows nothing of his own doing or worthiness, but comes with ardent thanks for the unspeakable grace, and gives himself up wholly to the worship of the mysterious presence of his Saviour.

How widely different is the American view! The neces-

sity for sensation rests upon the earnest consciousness of danger, since a part are lost in spite of the offer of grace by God. The earnest desire to help that every soul may be saved, is the mighty instinct, by which the Methodistic system of the new measures has been matured and kept going to this day. Every one must experience within himself the severe crisis of separating himself from the world and devoting himself to God. This crisis is the experience of religion. Those who have reached this resolution are the Christians and the members of the congregation; for the congregation is the communion of saints or saved. He who has not yet formed this resolution, is still in the world, and cannot be a member of a congregation. The reception then into the congregation is conditioned by that resolution, the conversion, which, if earnest, demands a public confession, first the anxious call for prayer that the soul may be saved, then the jubilant proclamation that it is done. And as the Christian must have this feeling of anxiety before and rejoicing after getting through the crisis by the experienced power, so the congregation may request of every applicant that he confess himself to be converted. The congregation consists of none but those that have made such a confession. What baptism can have to do with this is not to be seen; it is, consequently, to this system an empty ceremony, as it is occasionally called even by Lutherans. A man given to these ideas can submit to it as a ceremony that may set in some kind of relation to the internal conversion, but with no great degree of probability, unless baptism be preceded by conversion, as the Baptists consistently request, whilst the other Protestant denominations, which adhere to the new measures, retain it merely by accommodation. Likewise catechetical instruction finds no proper place in this system, and disappears where the new measures make their appearance. Nobody dares to oppose it; everybody believes, that instruction given from the word of God is good; but it finds no support, as it is comparatively worthless beside the one thing that is necessary, that the soul be roused to anxiety and an energetic grasping after the grace of God. One moment in which it is possible to rouse



for that, is worth more than all knowledge or instruction. Why should the pastor then lay the troublesome labor of catechetical instruction upon himself, and why should young Christians then sacrifice their time for this instruction, since it is confessedly only of subordinate value? With the pretext that the young Americans would not come to receive such instruction, the attempt to gather them, for this time-honored practice, is feebly made, and soon given up as a failure, and as worthy to fail. But another want is indicated and should be fulfilled, the indispensable want of special exercises of prayer, not like those offered in the German Bibelstunden or Bible-hours, in which instruction is given about the study of the word of God, but instruction about the utterance of religious personal experience, instruction about prayerful promotion of this. It seems remarkable to a German, how easily, in this system, all learn to lead in prayer with good volubility. He, moreover, cannot help wondering, seeing that for all he can say the quiet prayer in the closet has here changed into the very thing that the Lord has warned him against, by saying: "When ye pray use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking"—one apparently trying to beat the other as a good performer, repeating the same stereotyped word over and over again. A short sigh, "Lord be merciful unto me a sinner," is, according to our opinion, of far greater value in the sight of the Lord, than the forced artificial fervor of such prayers.

The American system culminates in the famous revivals, the necessary and indispensable means to reach the unconverted. If it be true that salvation or condemnation depends on the act of conversion preceded by convulsions of repentance, and followed by the profession of being saved, then every possible effort must be made to rouse those that are not yet convicted; then every praying Christian must be ready to exert and throw in his influence, in order to bring about a storm of excitement for repentance, a storm of religious enthusiasm, against which it may be impossible to remain indifferent. Prompted then by such convictions, all

professing Christians unite at such time in daily religious exercises, held if possible several times a day, or even the whole day, as in camp-meetings; and all that do not profess are visited in their houses and admonished and besought not to lose the time of grace offered to them; and supplication for their conversion is even urged upon those who do not wish it. And all unite in public prayer for the conversion of hard sinners, which are made as notorious as possible short of mentioning their names. Communications of personal experiences are called for and encouraged. Songs of an exciting character are sung, which, with the refrain, "Come to Jesus just now," cling to and fasten themselves upon the excited mind. Addresses are delivered of the most exciting character, until the fancy and mind even of the most hardened sinner are wrought up to such a state of giddiness that all resistance ceases, and he no longer can help surrendering himself to Him who shall have the strong for His prey. "Denn er soll die starken zum Raube haben," as our German Bible has it. Should not every Christian at the sight of such a power of the Spirit of God, thank Him who has given such power to men? That is what the friends of this system think, regarding a non-participant convicted as a lukewarm Christian. And the Germans wonder at it and cannot understand that all this could be said to be of the Holy Ghost; for they cannot find anything like this in their Bible. They read in this, that "It is not of him that willeth nor of him that runneth, but of God that showeth mercy." They find themselves directed to secrete themselves in their closet with their prayer. It speaks too plainly about the silent, secret growth of faith in the heart; of the struggle with the old Adam pervading the whole life, who should be drowned and destroyed by daily sorrow and repentance, with all sinful lusts and affections; of an everlasting struggle, that never thinks to have already attained, or to be already perfect, but knows very well the necessity to follow after if it may apprehend; and that a new man should daily arise, that shall dwell in the presence of God in righteousness and purity for ever. To them the Lord appears in the stillness of a collected



mind. What to the one is the moving and breathing of the Holy Ghost, is to the other the wild flesh of fanaticism. The Christian life of Germans appears to the Americans dead and indifferent, that of the Americans to the Germans Pharisaical or even hypocritical. The same contrast we find in the daily walk and ways of the two nationalities.

The German Lutheran, sure of the grace of God, which bears him as everything, knows that he needs no special effort to win the grace of God, but has only to remain faithful in order to purify and sanctify, with the help of God, his heart and whole life gradually. He is acquainted with the contrast or contest between the kingdom of God and the world, but knows only too well that the same contrast goes through his own soul and life to look for it outside of himself. He observes and knows, that this same contest exists in all that are in the reach of the grace of God. The task he knows to be given to him is, not to lose what has been presented to him: viz. that he should commend himself to his God at certain hours of the day with thanks and prayer, should speak his committed morning and evening prayers, the grace before and after meat, should daily read his chapter in the Bible, his Arndt or Schatzkæstlein, should occasionally read his Catechism, a sermon or a hymn; but at the same time he should *prove* by his faithfulness in the fulfillment of his duties, that he loves God in deed and in truth. For the saying, Lord! Lord! is not sufficient, but the doing the will of the Father which is in heaven. His duty, his labor are laid upon him by God; so he can prove his love and fear of God by the faithfulness in his work, and this quiet labor creates the quiet collectedness of the mind which to him is the essence of piety. To think of God is to thank God. That is the reason why our countrymen are distinguished by faithfulness in their accepted calling, and by a remarkable liking to work. But the special duty of a German father is the care of his children, whom he has to teach what he himself has learned, the Catechism, the Bible stories, hymns, etc., to train them in obedience and discipline, that they may bow easily and willingly to the obedience of Christ,

to the discipline of the Holy Ghost. Thus a German father regards himself bound in conscience, to study with his children—the reason why the evening in German Lutheran houses is in so great a proportion spent in teaching and learning, not seen or observed by any one, nor often mentioned, but very often discovered with surprise by its fruits—the biblical knowledge of our children, the familiarity with the Bible among our grown people. Our nation is a highly learned nation, not only the highly educated classes which gather their knowledge from the most learned institutions of the world, from the German universities, but the whole Protestant part of our nation. The German considers his family and his calling the main field, in which to demonstrate the genuineness of his faith. It is known how much he is attached to his family and his home. In short, the German Christian thinks himself called upon to live and to cultivate the natural life, silently pervaded by the love and peace with God; there is nothing strange nor striking to be done by him, in order to prove himself a Christian; but by a double faithfulness in his calling, by his charity, patience and good works, he has to show his faith; for these are the genuine fruits of faith. Hence the harmlessness, or naïveté, with which the Germans accept the pleasures of this world as unobjectionable, and would not let any man judge them in that. They like to spend the Sunday afternoon among their friends, and not unfrequently make it a calling day, and cannot see that the Lord God should be more pleased by the sleepy tediousness of the puritanical Sabbath; they are known as very much addicted to smoking tobacco, especially German ministers, and laugh away the warning of the slowly killing poison by pointing at their exceedingly good health; they do not think that the material of spirituous drinks itself and their moderate use is a sin, but the excess of it only; they do not judge severely about worldly songs and music, about concerts, theatre and dancing; moreover in the times of the raging war between orthodoxy and pietism in Germany, the former sometimes meant to be obliged to



demonstrate their orthodoxy by boldly participating in the pleasures condemned by the pietists.

On the other hand the pious American, far from the child-like surety of the German, and driven by the necessity of choosing between God and the world, of being saved out of the godless world, must think of a proof that he belongs to the saved. This is to be given by his conversion, by his membership in the congregation founded upon conversion, by the assistance he gives to the work of the congregation, his co-operation in the religious exercises, in the work of admonishing and converting the unconverted. After this proof has been given, however, the surety becomes a perfect one. The converted one is free from all sin, has no sin to fight against any more, knows nothing of the daily destruction of the old Adam, and the daily arising of the new man. Hence they are sometimes heard to say that for some years they have committed no sin, and one can see in the proud face and gather from their whole behavior, that the converted one is a saint of God, and has the best reasons to be contented with himself, and to have the same respect shown to him by others. The self respect, so often spoken of by the American, is so well in keeping with the consciousness of a free man, as well as of an experienced man, that one might set it down as a consequence of political liberty and of the imperfect condition of this country, in which every one has to find or build his own way; but it is at the same time also the natural outgrowth of conversion and its associate ideas. Respect paid by all to all is the social law that stamps the American life with its peculiar character. It prevails between parents and children in a strange manner. The American knows nothing of the strict submission of the latter, of the indispensable rod, or of the unconditional obedience of the son to the ruling command of the father; almost from infancy the child is allowed to judge for itself, and the father tries to guide it by moral suasion, instead of expecting blind obedience; and for services done to him he would even pay, thinking it only due to the child. The consciousness of rights nearly equal to those of grown persons is particularly

evident with American children. From the cradle they are free, respectable beings, without any attack of the humbleness or bashfulness of German children. Still higher respectability, independence and freedom from the authority of the husband, is enjoyed by his wife. In a German house she is the ever ready servant of husband and children, but also the queen of the most heartfelt love of all, and in the fullness of this is contented and proud of being the true handmaid of her beloved master, the high-priestess of love in her home. To the American she is the mistress of the house, who with great skill and politeness grants the services of the house to every member of it, but first of all collects, as her toll, the honor due to her as the lady of the house, by the same politeness. There is nothing of the sentimental love of the German, protested against in so cutting and characteristic a manner, by which husband and wife address each other as Mr. and Mrs., so very strange to a German ear. There is a tone in American families which in some respects reminds one of the aristocratic circles of the Old World, in which every one, first of all, expects honor and respect from every person, and for the same reason offers it with marked politeness, as evidently a very respectable man. It is an easy and pleasant life the one lives in such circles; but the German feels repulsed as by a freezing coldness in the midst of such egotism, where every one worships himself. He longs for love and heartfelt sympathy, giving himself true-hearted, and wishing to be received in the same way. German whole-heartedness and American respectable reserve are opposed to each other, as their faith and their religion. The German appears to the American unpolished and uncivil, no gentleman or lady, the American to the German uncharitable and selfish. The former looks down upon the latter with contempt, the latter looks up to the former with distrust, and there seems to be reason for such distrust. American religion with the doctrine of conversion and its tangible proofs of it, turns the attention away from the inner life of the heart, and all but invites to proud self-righteousness, beside which sin may grow in the heart undisturbed. Should a converted man not thank God



that he is not like other people, that he has acquired the ability of making those fine long prayers, and knows how to keep the Sabbath so well, attends all religious meetings so diligently, and can fall in with his praying and groaning and his liberal assistance; and is no wine-bibber nor gambler nor smoker? But the wicked world warns you: "trust not that man with the devout air, he is sharp and will cheat you whenever he can;" and the simple German believes it and shakes in his boots, when coming near one of those dreaded "Yankees." The tangible proofs of piety imply the danger of hypocrisy, which can easily and conveniently come to terms with God, and then serve sin more safely.

On the same soil grows the severity about the law, that erects the old fence around the commandments of God, pays tithe of mint and anise and cummin, in order to satisfy God, but omits the weightier matters of the law, especially charity. Thus the commandment of keeping the Sabbath is kept rigidly. Children are taught that playing on the Sabbath day is sin, and to read any other book but a religious book is sacrilegious; yea, the fence is erected high around this commandment. The celebration of any other Church festival is a deprivation of the sanctity of the Lord's day, or the Sabbath, as they like to call it, to remind unmistakably of the commandment of the Old Testament; hence Good Friday, which to the German is the greatest of all festivals, is ignored in a marked manner—so revolting to our feelings—and the other Church festivals are scarcely mentioned.

The Sabbath question is one among others, which sets the contrast between the two systems forth with special sharpness. Equally dear to both, the Sunday is a source of constant dispute between the representatives of the two views. To the American it is *holy* as commanded by God, to the German a *precious* day, because he can worship God in his holy temple with the congregation. To this one the old law is annulled in Christ, who is the end of the law. He cannot understand how that can be denied by those who themselves fail to keep it. For there is scarcely a Christian who keeps,

according to the old commandment, the seventh day. Moreover, as the Church has instituted the observation of the first day as the day of worship, so we all accept this speaking expression of Christian freedom, in which naturally that day has received the preference, and which to us is of greater value than the day on which the outer creation has been finished; for our redemption has on the first day been finished by Christ's resurrection, and our salvation been accomplished, on the day of Pentecost, by creating faith in the hearts of men and creating the Church as a communion of saints. To the German Lutheran it is just as self-evident that he has the same freedom to establish above the common Sundays still higher festivals; and hence he clings with reverence to the time-honored ecclesiastical year, with its regular return of these high festivals; and finds it beyond his ability to understand, that with keeping them he should offend the majesty of God and detract from His authority, as these festivals so visibly tend toward heightening the delight in the Lord, and consequently make him more acceptable to God; and as little he finds himself able to understand such opposition to the Church-Year, on the part of those who call revivals or the week of prayer special times of grace, far above the worth of a Sabbath.

Similarly divided are the two views of law and Christian liberty in the temperance question. Both are equally hostile to the horrible vice of drunkenness; they are, however, widely different in their opinion about it and in their way of counteracting it. The American, led by the sharp lines he draws between the saints of God and the world, counts spirituous drinks, as the undoubted root of so much godlessness and wickedness, simply among the things of the world and the gifts of the devil, and calls every way of touching them a service of the devil and the world; and the best means against it is to him just as simply, in accordance with his inclinations toward a strict upholding of the law, a strict prohibition by the state, which, in order to cut off every possibility of drunkenness, should, under penalty, forbid the sale of intoxicating drinks. Or, wherever he does not suc-



ceed in having such laws passed, he demands the promise of total abstinence, and censures every Christian who is not willing to pledge his word, and to help with the sacrifice of his personal freedom, in the unrelenting warfare against the grim spoiler of families and destroyer of souls. It is easy to comprehend how a zealous pursuer of alcohol can see a danger even in the use of wine in the Lord's Supper, as he regards every fermented beverage an incarnation of the Evil One. If alcohol is as bad as that, it cannot be the will of our Lord that we should use it in His Supper. Again, He could not have given it to the people at the marriage feast Himself. What he gave them must have been something else, namely unfermented wine, and the same should be used at the communion table. On the other hand, the Germans, clearer in point of theory, but said to be often so impractical and not zealous about the law, cannot help looking upon this last invention of American zeal, with disgust, as a frivolous playing with the truth, unpardonable in spite of the apparent good will. A falsification of evident truth seems to them not at all better than the famous Jesuitical principle, that the "purpose sanctifies the means." But it is not only this extreme, which not even in its own camp enjoys general consent, but, on the contrary, it is the whole temperance policy that makes the German feel uncomfortable. It is in his view an exaggeration, to say that the partaking of any spirituous beverage is sin. Wine, too, seems to him a gift of God; only the indulging in the excess of it he considers wrong; and this whole way of fighting against it with outer force and constraint, instead of striking at the root of the evil in the wild undisciplined heart, seems to him unreasonable and unwise. The faith in Christ and Christian charity and sympathy are to him the great and the only proper means of salvation, even from drunkenness. He thinks too that the shameless serving of sin should be in all things, as well as in the cause of intemperance, punished severely, and perhaps repressed by the law of the state, and political punishment,—however, that it is no work of the state to reform the morals, because beyond its power. That is to be done by the

faith and prayer of the Christians, by their brotherly love and truly Christian conversation of the individual members of the Church. It is impossible to force a man by a fine or law, by scolding and judging, out of the world into the obedience of Christ. Pious Germans are also ready to bring sacrifices, whenever needed, for the salvation of their brethren, even to prevent any one from being offended. But they cannot see that this temperance affair arises from a true evangelical spirit and produces the desired fruit, and hence feel uncomfortable beside this American temperance movement, which they consider neither inspired by political nor by Christian policy, though the good will cannot be denied; which approaches them with the air of wisdom from above, and allows no contradiction of any one who wishes to be regarded a Christian. And this feeling of annoyance is the more distinct, since this policy impedes their work with those who are still estranged from the Church and should be won back, with the half Christian or un-Christian of their countrymen, who will not allow themselves to be confined in their personal freedom, for the sake of the very questionable project of curing or preventing the vice of intoxication by a strict prohibition of the sale of liquors. Fair judgment and friendly sympathy are to the German pastors the indispensable means by which to try to approach this part of their entrusted ones, in order to make them willing to receive again the message of the Saviour of sinners; and in this attempt they see themselves hindered by said policy so disagreeable even without that.

Furthermore, in the outer affairs of the congregation the contrast between the two ways is not less distinct. The Germans, accustomed from the old country to see the state provide for everything, and disposed, by the hearty confidence they place in the pastor as their spiritual father, to leave every thing with him without fear or hesitation, learn not quite easily to participate actively in the outer affairs of the congregation. They prefer to remain at home or among their equals, where they can speak their mind unrestricted by the high authority of the pastor, and are seldom at ease under



the parliamentary rules and in fully regulated management of the congregation. This deficiency on the other hand is counterbalanced by a far more hearty devotion to their faithful pastor ; for our people, we must say, understand the true condition for the prosperity of congregational life, and for a happy and fruitful relation between pastor and congregation, better than their English-speaking fellow-believers. This opinion is confirmed by those who have had to do with both kinds of congregations, giving the Germans the better testimony. It agrees with the general impression, made by the two characters, and receives a peculiar ratification by examples of German ministers remaining for many years, even half a century, in charge of the same congregations, not unfrequent even in this country ; for that is possible only, where the congregation concedes to the minister the sentimental office of the pastor or shepherd of their souls, and that is essentially the view of the relation held by the Germans. But pleasant though the life within our congregations is, because of this devoted confidence, whenever the pastor is a wise man, as easy is it for a German pastor to rule over a congregation against its will and better knowledge ; and when a German congregation is vacant and without close connection with a Synod, it can easily happen that it falls into wrong hands.

How different in American congregations, where everybody is accustomed to self-government in all kinds of matters, established in the by-gone times of his ancestors, where everybody is inclined to pay attention to general matters and regards it as the duty and the honorable right of a free citizen, to participate in the government, well acquainted by practice with the forms of parliamentary business and discussions from his boyhood. There the members know themselves neither in spiritual nor in other matters dependent on the minister, the chosen, or for some years hired speaker of the congregation. There the minister can not very well rule over the congregation, rather the congregation over him. But where the system is carried to the extreme, where the congregation is, if possible, to be kept in a state of excitement, as with the Methodists, there it is no more than con-

sistent to make any kind of patriarchal relation impossible by the well known institution, that the minister remains in his charge no longer than two years. That is business, but no sentimental relation with which the heart comes in question.

In addition to all these differences comes then the outer appearance of the man and his house. The poor saving German, mostly escaped from a state of utter want in Germany, here then, above all is bent upon gathering something, in order to secure his independence, which in the old country is to be had only by money, as the remembrance of his former oppressed condition keeps fresh before his mind. Working then with such an end in view, to become the owner of a farm or a house in town, and accustomed to poverty, he naturally and without great effort denies to himself many things that the American regards as indispensable wants, the German not having had the ability to allow these to himself before, and not feeling free yet to change his habits—in short, avaricious, greedy, dirty, says the American brought up to quite different claims. For he, too, likes to own something but not at the cost of his comfort or the decent appearance of *himself*, far less of his *lady*, to preserve his respectability. He is known to let the dollar as easily go out of his hand as he is skilful to get it into his hand, but prefers decidedly to do so with the least amount of hard work. His opponent on the other hand, with his liking for work, makes himself subordinate to the object of his labor, puts his pride in the prosperity of it, his farm for instance, and cares little for his person; whilst to the American his labor, his farm is only the means to make his living by. Hence then the natural consequence, that the American does not make anything on a farm, where the German soon becomes a prosperous man after the poorest beginning, at which he is willing to submit to almost anything that the other one could or would by no means condescend to take or to do. The German has to commence very often by hiring himself and his children as servants, and performs this servant's work even faithfully and with satisfaction to himself, which an American scarcely



and seldom can win over himself to do. Besides, the German, deficient in the use of the English language, and hence unable to help or defend himself, is the subordinate one, whenever the two meet; whilst the American speaks the language of the land, is at home and all right in all things, and, accustomed and skilled to help himself and to defend his honor as a free man, enjoys his apparent superiority over the green German, and very likely makes him not unfrequently feel his inferiority.

How can it be otherwise than that the two parts of our Church, so totally different in many respects, repel each other? If our proverb is correct, that *Gleich und Gleich gesellt sich gern* (equal associates with equal), how can these two associate with each other? What have they still in common? They differ more widely from each other than from other parts of the Christian Church. It is a remarkable fact, that the American Lutherans prefer to associate with other English speaking denominations rather than with the German Lutherans, that they even are ashamed to go to them and associate with them; fearing that thereby they would make themselves suspected of being related to the despised and suspicious strangers. And it is on the other hand a fact, too, and not less remarkable, that the Germans do not care for the American Lutherans, and go, just as soon, over to other English Churches, or rather give a strange preference to the Episcopalian Church over the English Lutheran. A difference as great as the above outlines have attempted to set forth, is sufficient to cause a high degree of antipathy. But the difference of language has deepened this in a peculiar manner, and has given it the force to divide and damage greatly our poor Church.

Language decides in the congregation about the possibility of a harmonious life or separation. He who does not understand the language of a congregation, can not with edification worship with it. The mere capability of understanding the language of a service is, however, barely sufficient. A certain freedom of action of the mental faculties, which commonly is the exclusive gift of a good education, is re-

quired to enable a person to join really in worship in a language in which he is not accustomed to be led in his devotional exercises. Surprising though it be, it is not unfrequent nor unnatural to meet with persons speaking English far better than German, and yet preferring to belong to a German congregation, because according to their German education they can follow a German service far better than an English one. And yet it is possible, after all, to worship with a congregation without being familiar with its language; gratifying as it is, to find oneself surrounded by a devoted congregation, even when understanding a few only of the words spoken. Language decides upon the connection with a congregation, although not absolutely; the language spoken by the minister, self-evidently, must be the language of the members. Not so self-evident is unity of language the requisite of the greater society, the Synod, the Church. Lutherans should regard their brethren in faith as brethren indeed, and associate with them without regard of language. That is very well possible indeed, as far as the external action of the mind is concerned, the regarding only; but matters look different as soon as the execution, the association is entered upon. On the floor of Synods it should very well be feasible to give room and right to more than one language. As the discussions of a Synod are nothing but regulated conversation, there is no reason why such conversations could not be led in different languages, as other conversations are occasionally. And concerning the Lutheran Church, one might *a priori* expect to see such a thing often done. Every Lutheran minister might be expected to take so much interest in the language of Luther as to understand, if not to speak it. And every German pastor might be expected, as an educated man, to be so much interested in the land, the protection and benefit of which he enjoys, as to understand its language, if not to speak it. And there may have been conventions of Lutheran Synods in which every German and every English word was understood by all, or nearly so. But such conventions are not of frequent occurrence. The greater majority of the English-speaking Lutherans do not speak German



and understand very little of it, and the greater majority of the German pastors do not speak English, and understand very little of it. In mixed Synods, consequently, soon the English members sit half indifferent, half annoyed, not understanding anything or not enough, in order to follow with ease and with judgment; soon the Germans are in a similar way excluded by the strange, unintelligible words. It would detain too much and kill the living current of the discussions if in favor of those not understanding, the regulations should provide for prompt translation;—if that ever was done indeed for a longer time. But it never is. Such regulations may be given that every motion shall be introduced both in German and in English, that every remark be translated as soon as the need appears. One soon gets tired of it, and then allows every one to understand as much as he can. Thus the contest of the two languages for precedence ensues. One of the two generally soon becomes the mistress of the field, and succeeds to be all but exclusively spoken, and that is commonly the English language. For even where the English language is in the minority, this minority not being too small comparatively, it gains the victory with ease. The English ministers are in the average more familiar with the parliamentary forms and, by means of this greater skill, easily take hold of the management of the business; at the same time they are firmly convinced of their better or rather absolute right, and consequently care mostly very little for the German language; whilst the Germans, on the contrary, convinced that they ought to understand and speak the language of the country, although actually seldom speaking it well, and not very often tolerably, submit perfectly to the conquering English and dare not open their mouths,—not exactly willingly; they feel and resent it as an unworthy oppression, as a yoke, against which they ought to revolt if they could. But ere a German does that, his blood must become hot, according to the saying of the German Michel common among us. It is in his character, as imprinted upon him by the development of our nationality reached as yet, to

clench his fist in his pocket long before he dares to show his mood, and all the time to appear as bashful and timid as a child. And by this helplessness, he of course makes things only worse, and increases the contempt in which the American holds him and keeps him down; for the American is rather inclined to the opposite extreme, to extreme certainty and self-assertion, and shakes—as the anecdote relates—unabashed the hand of him, whose slippers others are ready to kiss, and no one more devoutly than the pious Germans. Where the two languages are thus placed by the side of each other, those on one side turning up their noses over the great babes and their lack of piety and even decency, those on the other side fretting at the haughtiness, with which the most worthy, most deserving men must see themselves treated by immature young men,—there the difference, already otherwise great enough, is ripened by the difference of language to the state of strict opposition, which destroys all ability or all willingness to give each other what is due to him; so that often a little spark suffices to cause the fire, long smouldering under the ashes, suddenly to flash up in blazing flames.

Thus it showed itself distinctly at the organization of the General Council. What caused at that time the disruption of the General Synod was not in the first place the question of the Creed or the new measures. As it was effected by the centrifugal power of those who withdrew, the motives of these must chiefly be inquired after. That the action of these was in the main and really influenced by the accident with the mother synod of Pennsylvania is perhaps scarcely ever earnestly maintained any more. With better reason is personal ambition mentioned as being among the main forces which caused the rupture. The contest between the old and new measures should perhaps sooner have decided in favor of remaining than of withdrawing, since the old measures were apparently winning ground and rising in influence and respect on all sides. But what had grown from year to year and was on the point of bursting out, was the feeling among the Germans: We cannot get along with the Americans. The number of those, who in theory and practice were really



strictly confessional and hence regarded a division necessary, was not very great then, and is not great now. On the contrary, the antipathy against the quarrelsome confessionalists and the desire to be protected against them by alliance with the English brethren, made some of the best German pastors friends of the General Synod, although unflinching opponents to the new measures. In short, the difference of language effected the final decision at that time, though directed and pressed into service by the cautiously hiding ambition and by the loudly proclaimed question of the Creed. The assertion may be hard to comprehend by some of the English speaking brethren; but we remind them of the fact, that the decision rested with the Germans, and was naturally reached in the German camp. Those who had at the time the opportunity of seeing and hearing, how reluctantly the minds were forced into the decision by the distinct and outspoken conviction: "We cannot go with the Americans!" received an indelible impression of the separating force of the language, and will be ready to assent that language is the cause of the great chasm between the two great halves of our Church.

Language as significant expression of national character, with its peculiar mode of feeling and thinking, language as mirror and means of the life of a nation in sacred and profane things, of its manners and customs, forms and rites, is the fertile soil on which the difference grows, and language as the very means of communication makes communication and unity difficult if not impossible, when not or hardly understood. Who would associate with those whom he does not understand, or who do not understand him?

It is then the natural state of our affairs that there is such a chasm; the nature of our situation causes it. It would do us good, to remember that, whenever we feel molested or grieved by its sad effects. It would spare many an unkind word, to think that the cause of our anger is not altogether the sin of our brother, but the work of nature and of Him, who holds nature in His mighty hands. It would remind us, that nature in human affairs is not the end of all, and is

not unchangeable, but is rather the beginning of all, as the natural life should change to the new life in Christ. So should this unpleasant relation between the two nationalities in our Church, and chiefly in the General Synod, be changed, and by this change our Church be restored to a new life; for such power rests with this relation, if changed in the appropriate way. No one can hope for this change more than the German members of the General Synod. But will it ever be changed?

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## ARTICLE VIII.

### PETER NOT THE CHURCH'S FOUNDATION.

By REV. CHARLES SPARRY, Paterson, N. J.

*"And I say unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."* Matt. 16 : 18.

This much controverted text consists of three parts, the "rock," "The Church," and "the gates of hell;" or the foundation, the building and its safety. The Church is that congregation or body of persons who receive and hold fast the faith as it is in Jesus—among whom the pure word of God is preached, and the sacraments are duly administered. The "gates of hell" probably signify death, and all the means employed by wicked men and devils to destroy the Church of God; and here, in advance of the bloody persecutions which reigned for ages, the Saviour announced that the time should never come when there should not be a congregation of faithful men upon earth.

"The rock," we suppose, must signify the truths of Peter's confession, or it must mean Peter himself.

We inquire, therefore, What is the rock, or the true and only foundation of the Church of the living God? About this simple and obvious truth, we think, there ought to be no dispute, and yet it has been the subject of fierce controversy for centuries. The simple question is this: Is Peter, or Peter's Lord, the true and only foundation of the Church?



The Papists strenuously contend that the rock is Peter, and that this text teaches his supremacy, and the right of his successors, the Popes of Rome, to dictate to the Church and the world in all matters of faith and practice; and, of course, all who reject their authority are rebels against Christ. It becomes us, therefore, in common with our brethren of all Protestant Churches, to inquire into the truth or falsity of these great pretensions. If we are building on the sands of human opinions, we ought to know it. If Rome is the true Church, the quicker we get within her pale the better for ourselves and for all concerned.

Though this text is quoted with the utmost confidence to prove that Peter is the rock, it is by no means certain that the Saviour meant any such thing. It is thought that this is one of those passages, the sense of which might be most certainly fixed by the particular tone of voice and gesture with which it was spoken. If our Lord altered his accent, and laid his hand on his breast, it would show that he spoke, not of the person, but of the confession of Peter (as most divines have understood it), and meant to point to himself as the great foundation. But if he turned to the other apostles and pointed to Peter, that would show he meant to intimate the honor he would do him in making him an eminent support to his Church." But as we cannot hear the tones of the Saviour's voice, or see the gesture which he used on this occasion, the true sense must be obtained from other considerations.

It is thought there is proof in the original text, that the Saviour did not mean Peter. When Peter said, "Thou art the Christ, the Son of the living God," the Saviour said "Thou art Petros," a stone; "and upon this Petra, I will build my Church." Parkhurst says, "Homer constantly uses Petros for a stone, a large stone, a piece of fragment of a rock, such as a strong man might throw; but Petra," he says, "doth signify a rock, a mass of rock, a reef or ridge of rock." And Legh, in his "*Critica Sacra*," says, "Petros doth always signify a stone, never a rock;" and in the text it cannot signify a stone but a rock. If the Saviour had

meant Peter, would he not have said, "Thou art Petros, and upon this Petros I will build my Church," or upon thee I will build my Church? But as the Saviour, in this short sentence, has used two words of different forms, genders, and signification, it is believed he has purposely guarded the text from being wrested to support the extravagant pretensions of the Church of Rome. There is no evidence in the New Testament, or in the writings of the fathers of the first three centuries, that Peter ever claimed or exercised supremacy, or that it was ever awarded to him by his fellow apostles, or by the holy men who wrote and lived so near his times. In the first Epistle of Peter, written about A. D. 60, and addressed to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, he says in the fifth chapter, "The elders which are among you I exhort, who also am an elder, to feed the flock of God which is among you, taking the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage." Have the Popes of Rome and their dignified brethren obeyed this? Is the imaginary supremacy of Peter of more weight than the real example and precepts of Peter?

If at the time this epistle was written, Peter was the infallible Pope Peter—the most high and holy father in God, presiding supreme over the Christian world—is it not wonderful there is not a word of Rome, or the most distant allusion in the whole epistle to his supremacy? How can the holy mother Church account for this? The truth is, the notion of his supremacy, and of his being the foundation of the Church, is totally unfounded; and has been invented as a pure fiction by wicked men, to subserve their lusts and ambition.

The Acts of the Apostles, which contains the history of the Church for about thirty years, and where we might expect to find evidence of Peter's supremacy, if it ever existed, is as destitute of anything like proof of it as are his epistles; and not a word is said of him after the council held in Jerusalem, which is recorded in the fifteenth chapter. But from



Gal. 2 : 11, 14, it appears he was after this with Paul in Antioch, and very probably returned to Jerusalem, and finished his days in preaching to the Jews of the dispersion. But if he were at this time the foundation of the Church, and the prince of the apostles, is it not unaccountable there is not one word of him in the Acts, except in the first few chapters, and afterwards in the fifteenth chapter, though so much is said of Paul, his junior, and, as the Papists contend, his inferior, but, in fact, in all respects his equal in authority?

If Peter was supreme, we should certainly expect to see something of it in the great council of the Church, assembled in Jerusalem to decide on questions involving the interest of the Christian world; but we find nothing of this. Peter was surrounded by his equals; and if there was any supremacy it will be found in James, who was, in fact, president of the council. Were we to look, therefore, for supremacy among the apostles, we should fix on James, or on Paul who "labored more than they all — had the care of all the churches—and was not a whit behind the chiefest apostles." But if he was nothing behind the chiefest apostles, he was nothing inferior to Peter, and Peter was not his superior; and the notion of his supremacy is a popish dream. Besides, if Paul had the care of all the churches he had the care of what the papists, without the shadow of proof, call the mother church, and that, too, during Peter's life. Paul was in Rome, preached and suffered in Rome, and wrote an epistle to the Roman Church; but there is no positive evidence that Peter ever was in Rome, and how could he be its first bishop? The New Testament does not inform us what became of Peter after being at Antioch with Paul; but Eusebius says, Origen wrote to this purpose: "St. Peter is supposed to have preached to the Jews of the dispersion, and afterwards going to Rome, was crucified with his head downwards." Eusebius, bishop of Cæsarea, wrote in the early part of the fourth century, but appears to have no certain knowledge of Peter, from the time he ceased to be mentioned in the New Testament. He refers to a supposition of Origen, the eloquent presbyter of Alexandria, the most learned and

eminent man of his time, who lived about one century earlier than Eusebius; and all that he could say was, "Peter is supposed to have preached to the Jews," &c.

This is verily a slender foundation to support the assertion, that Peter presided many years in Rome, founded the Roman Church, and left to his successors, the Popes of Rome, plenary power to govern the Church and the world—to absolve subjects from their oaths of allegiance—to sell indulgences to commit sin—to deny the clergy the right of marriage—to idolize the Virgin Mary, and all the saints in the calendar; to release souls from purgatory by the mass, for which money is demanded—to condemn heretics to the flames, and to doom the incorrigible to hell forever.

Peter, though an inspired apostle, and greatly honored by his divine Master, was very far from the infallible man he ought to have been as the foundation of the Church. His prompt, forward disposition, and fiery zeal, led him into several indiscretions, and on some occasions, which the pen of inspired truth has recorded, he manifested unworthy weakness, and was guilty of rashness, cowardice and dissimulation, for which he was justly reproved.

When Christ was arrested, Peter, in his zeal, drew his sword and smote off the ear of the servant of the high priest, and for doing it was reproved by his Lord. The Popes of Rome have followed him far more faithfully in the use of the sword than they have in preaching the doctrines of his Master. Let the Inquisition speak, and it will tell the tales of bloody horror; and valleys of the Waldenses and Albigenses were made fat with the blood of Christians shed by the sword of Rome.

Peter professed the utmost readiness to go with the Lord to prison and to death; but a few hours after, when an armed band had arrested the Son of God, he denied Him with oaths and curses. And was this the infallible Peter? Was this the immovable rock on which the Church is founded? Here, at least, the infernal powers triumphed.

Having shown that Peter, who was the equal, and not the superior of the other apostles, is not the rock on which the



Church is founded, it remains to be shown what the rock is. The rock is Christ himself, or, what amounts to the same thing, the truths of Peter's confession:

"Thou art Christ," the Messiah, the Anointed One; and this designates his official character, and the various and benign relations which he sustains to us as Redeemer, Intercessor, and Saviour. "The Son of the living God," signifies his divine nature and character, "God manifested in the flesh." These sublime truths were foretold by the prophets, preached by the apostles, and on them the Church of the living God is built, as on a rock, which cannot be removed.

The God of Israel is called a Rock in the Old Testament, because he is the strength, the refuge, the asylum of his people; and when Christ said "upon this rock," the humanity and divinity—the Messiahship and Sonship—"I will build my Church," he announced himself as the strength, refuge, and salvation of all who repent and believe. Augustine applies the rock to Christ; "Upon this rock, which thou hast known, saying, 'Thou art the Christ,' the Son of the living God." But we have higher authority than that of the fathers. Paul says, "other foundation can no man lay than that is laid, which is Jesus Christ." It is the sum and substance of the Gospel; for what is the Gospel but the fulfillment of prophecy in the history of the Saviour's birth, life, ministry, miracles, sufferings, death, resurrection, ascension, and continued intercession at the right hand of the Majesty on high? And what his preaching but teaching the doctrine of eternal truth—Christ in all his offices, relations, precepts, promises, and threatenings, with the offers of a free, full, perfect, and eternal salvation to all who yield themselves up to be saved by the riches of divine mercy? But without the two grand truths of Peter's confession, what is there in the Gospel worthy of being proclaimed to mankind? What is there worthy the reception of an immortal being? What is there to soothe the sorrows of the heart-broken with a sense of sinfulness, and to assure it of a cordial reception in the bosom of infinite love? What is there to enlighten the darkened under-



standing, to control the waywardness of the human heart, and to rouse the slumbering energies of the Church to vigorous and continued efforts to convert the nations unto God?

Take from the Gospel the Messiahship and Sonship of Jesus, and we may write upon the forsaken temple and the desolated wall of Zion, "Ichabod," where is the glory? But, thanks be unto God, this shall never be! While there is a soul to save, or a spirit redeemed in heaven to sing, these truths will remain the distinctive excellency, the power of the Gospel to save.

It is the true foundation of our present and eternal salvation. Through forty centuries many of the most gifted minds and brightest geniuses tried their strength on almost every subject within the reach of human intellect. Language, poetry, eloquence, history, the sciences, and the fine arts, were carried to the highest state of perfection; but the most gifted genius could not discover with satisfactory clearness that man was to live forever. They knew not; and the best of the heathen world dropped into the grave uncertain whether death is an eternal sleep, or an entrance into a conscious and improved state of existence. This fearful uncertainty was a worm at the root of their happiness; they knew not their origin or end; clouds hung upon the past, and more than midnight darkness, with undefined images of horror, shut out the future. Man was a riddle to himself, an unsolved problem, tossed upon a dark sea of utter uncertainties, and his passions, his appetites, his reason cried—"Let us eat and drink, for to-morrow we die."

And without the truth of Peter's confession—the Messiahship and Divinity, as Jesus—the light of the Gospel would be as uncertain as the ignis fatuus, and unsubstantial as the phosphoretic sparkle of the deep blue sea. We should be left in miserable orphanage, starless and moonless wanderers in the labyrinth of life. The heathen's woes, and the Christian's joys, the doubts of Socrates and the certainties of Paul, conspire to set before us the importance of these truths, confessed by Peter, "Thou art the Christ, the Son of the living God."



## ARTICLE IX.

## INDIVIDUALISM.

By Rev. CHARLES S. ALBERT, A. M., Carlisle, Pa.

Man is a social being. It is necessary for his full development of thought, of affections, of power, that he be much in contact with his fellows, influencing and being influenced by them. Every one is under obligation to society. What he is, he is largely through his fellow-men. He needs an anvil upon which to rest the glowing iron of his character to be shaped by the hammer of his will. Other men are to him the anvil.

Nevertheless, there are depths to which the human soul descends when it is isolated from all human sympathy. It must walk alone in the highest ecstasy, or in the deepest grief. There is but one who can understand, and that is God. Jacob at the brook, sending away all, that he might be alone in his deep distress; David, going up into the chamber over the gate, that he might in solitude lament over Absalom, do but indicate that every man has a personality, distinct, separate, which has its own claims, rights and existence, which never can be fully understood by others. Every man is destined for God. This is his greatest distinction.

This idea of the worth of the individual was felt in the early ages of the world, but never received a full expression until the coming of Jesus Christ. It was there, in the germ, when it was said "God created man in his own image;" but it was only dimly apprehended and needed the teachings and lessons of many ages to clearly unfold and demonstrate it. We shall find that the proper understanding of the ancient idea of the individual is of very great importance to us, as it enables us to solve some vexed problems of the Old Testament. It is conceded, by just and thoughtful men, that we cannot form a true judgment of the acts of a former age unless we can comprehend the knowledge, motives and feelings

that underlaid those acts; that every age must be tried by its own standards of right and wrong, and not by those of a more fortunate and wiser one. Much of the abuse heaped upon the Old Testament, and the denunciations of the actions of its divinely-led men, arise largely from a misunderstanding of the conditions of the period, and from an endeavor to force these men to conform themselves to a Christian standard of which they were ignorant. Religious truth has appeared as a development. There must be preparation, minds and hearts made capable of reception, before truth can be proclaimed to them with success. Great ideas have always forced their way into existence, slowly. Religious truth none the less so. The Old Testament is marked by an advance of truth, from Moses to the prophets, until there came the final revelation through Christ. "For the law was given by Moses, but grace and truth came by Jesus Christ," Jno. 1 : 17. As men were fitted, by trial, by wisdom, by increase in knowledge under the educating hand of God, for wider and more spiritual truth, it was given to them by God's divinely appointed messengers.

We are justified then in the assertion that we can only arrive at a true judgment of the acts of a particular period, when we understand the ruling ideas of that age. A revelation is conditioned by the receptive capacity of a people, a fact which our Lord distinctly affirms when the Pharisees asked him, "Why did Moses then command to give a writing of divorcement and to put her away? He saith unto them, Moses because *of the hardness of your hearts*, suffered you to put away your wives," Matt. 19 : 7, 8.

We are often startled in the Old Testament by the accounts of the utter disregard of human life, by the to us reckless and unjust manner in which the innocent are involved in the punishment of the guilty. Abraham is willing to slay his own son, true, at the divine command; but none of us could be persuaded to do so, though a miracle were performed to authorize our action. We would hold, (and I think justly), that the purpose of the miracle was the trial of our faith, of our moral consciousness, and we would obey the higher de-



mands of the Gospel and disregard the miracle. We would seek our justification in the words of Deut. 13 : 1—4, and in the New Testament teachings as when Paul says, “though we, *or an angel from heaven*, preach any other gospel unto you than that which we have preached, let him be accursed,” Gal. 1 : 8.

Whole families are destroyed for the sins of the fathers, against whom the narrative gives us not even the shade of a suspicion, that they were implicated in the transgression. “So they gat up from the tabernacle of Korah, Dathan and Abiram, on every side; and Dathan and Abiram came out and stood in the door of their tents, and their wives, and their sons and their little children. \* \* And the earth opened her mouth and swallowed them up and their houses and all the men that appertained unto Korah and all their goods,” Numbers 16 : 27, 32. If we conclude from Numbers 26 : 11 and 1 Chron. 6 : 18—22 that all the children of Korah did not perish, yet, it is almost impossible to resist the conclusion that many innocent ones, *e. g.* his men, or slaves, were involved in the punishment. We have, however, undoubted punishment of the innocent in the case of Achan, for it is expressly asserted, “that all Israel stoned them with stones,” that is, his sons and his daughters and his cattle.

Whole nations were remorselessly exterminated in those days. The command respecting the nations of Canaan was, “Thou shalt save alive nothing that breatheth,” Deut. 22 : 16. In fulfilment of the command, Joshua smote them “with the edge of the sword, and utterly destroyed all the souls that were therein; he left them none remaining,” Josh. 10 : 39. Samuel, by the command of the Lord, orders Saul to destroy Amalek, with these words: “Slay both man and woman, *infant and suckling*, ox and sheep, camel and ass,” 1 Sam. 15 : 3. We cannot deny that these commands and wholesale destructions are antagonistic to the ideas of justice and right of this age. Was there anything in those days that justified the destruction of the innocent with the guilty? Do the life and ruling ideas of the ancient world give to us any solution of the problem?



Dr. Mozley, in a late work entitled "Lectures on the Old Testament," gives us some exceedingly interesting statements which demonstrate the partial conception of justice and the want of clear discernment of the rights of the individual which prevailed in the early ages and were largely responsible for these acts. He says (p. 37): "When we examine the ancient mind all the world over, one very remarkable want is apparent in it, viz. a true idea of the individuality of man; an adequate conception of him as an independent person—a substantial being in himself, whose life and existence was his own. Man always figures as an appendage to somebody—the subject to the monarch, the son to the father, the wife to the husband, the slave to the master. He is the function, or circumstance of somebody else." The ancient ages lacked a true conception of individual rights. Wherever we look, we perceive this, and springing out of it a ferocity beside which the Jewish nation is singularly humane. "The Egyptians," says Diodorus Siculus, "adore their kings as gods." The distance was immeasurable between the king and the highest of his subjects. His food was given to him by princes acting as domestics, and they could not appear in his presence without the most abject prostrations. Under such a rule the worth of man would never be recognized, and we need but recall the proclamation of Pharaoh which consigned every male child of the Israelites to destruction, to find an act more inhuman than any which is recorded in the Old Testament. The record of Assyria is in no wise different. As late as the time of Nebuchadnezzar, the same total misconception of individual rights appears. "Therefore I, (Nebuchadnezzar), make a decree that every people, nation and language, which speak anything amiss against the God of Shadrach, Meshach and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill," Dan. 3 : 29. A phrase which evidently includes their families. We have a still more explicit example of the ancient disregard of the individual, and the inclusion of the innocent members of the family in the punishment of the head, in the act of the upright and pious Darius the Mede, who "commanded and they



brought those men which had accused Daniel, and they cast them into the den of lions ; them, *their children and their wives.*”

It is well to observe, too, that even the freest and most enlightened states of the Old World had no true idea of the independent existence of the individual. Lycurgus, in his laws, orders the freemen of Sparta to expose all sickly infants that they might die ; a wonderful contrast to our laws, which regard an infant as having inalienable rights equally with the adult. Plato, in his Republic, looks upon the individual as a means and instrument for the state, and not as an object in himself. Hence, he remorselessly would sunder children from their parents that they might be educated by the state ; he would restrict human love and authorize the state to join only those in marriage from whom might be expected the procreation of the healthiest and most vigorous children for the state. Rome and her ideas of justice are celebrated. Dr. Mozley points out that “Even Rome, with all her later material civilization, could never completely embrace the notion which lies at the bottom of all modern law and religion, that every man is *himself*, an individual being with an independent existence of his own, and independent rights.” “The son was the property of the father, without rights, without substantial being, in the eye of the Roman law. The father had the power of life, or death over him ; was the proprietor of all the wealth he acquired.”

The idea of individual worth, right, is the product of Christianity. Therefore, in the consideration of the ancient history of the Jews, it is well for us to observe this strong fact and give to it its due weight when we consider the extermination of families and of nations by the command of God. “The defective sense of justice in those early ages, arose from the defective sense of individuality. The idea of justice could not be complete or exact before the idea of *man* was, for justice implies a proper estimate of the being *about* whom it relates and with whom it deals. Man was regarded as an appendage to man, to some person, or somebody ; and therefore the idea of man being defective, the idea of justice

was defective too. Hence arose those monstrous forms of civil justice in the East, in which the wife and the children were included in the same punishment with the criminal himself, as being *part* of him. \* \* The human appurtenances of the man were nobodies in themselves they had no individual existence of their own, *their* punishment was a shadow as it affected them, because their own nonentity neutralized it; the person punished was the hateful criminal himself, who was destroyed *in* his children. The guarantee was given in this extended form of justice that no part of him escaped. Justice got the *whole* of him. The victim, in himself and all his members, was crushed and extinguished. In the age's blindness and confusion of ideas, people did not really seem to know where the exact personality of the criminal was and where it was to be got hold of; whether, in the locality of himself, was himself only, or some other person or persons also as well. They could not hit the exact mark to their own satisfaction, so they got into their grasp both the man himself and every one connected with him, to make sure. If they did this, if they collected about the criminal everything that belonged to him—wives, children, grand-children, dependants, servants, household, the whole growth of human life about him, and destroyed it all, they were certain that they punished *him*, and the whole of him. The total of the individual was there, and justice was consummated.”\*

Such an idea of justice penetrated the ancient mind, and was also that which possessed and influenced the Jewish race. It was defective, nevertheless, to them it was right. They perceived nothing unjust in the destruction of families or of nations; they, indeed, would have considered that God would have approved of the wicked was of either the family or nation, if some such special command of destruction had not been issued by the Lord in extreme cases. Therefore, it does not surprise the thoughtful reader, that from the very outstart, revelation restrains this wild justice, so that “there is this

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\* Lectures on the Old Testament, Mozley, pp. 87, 89.



great distinction between the principle of the punishment for the father's sins, as it was held by the Jewish people, and the same principle as it was held in the pagan and general Oriental world—viz., that in the latter the judicial principle figures as a part of civil law, coming into operation, whenever a sufficiently important occasion arises. The Persian monarch flings the families of the false accusers into the lions' den, along with the criminals themselves, as a judicial act of his own, and belonging of right to a regular tribunal of justice. But, in Israel the principle does not exist as a part of regular law." It is extraordinary, only to be performed when divinely sanctioned. In Deut. 24:16, the principle of usual law is stated: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin."

The Jewish nation were gradually educated to a sense of the inherent rights of the individual and true justice, so that at last Ezekiel could exclaim in righteous indignation against the proverb, "The fathers have eaten sour grapes and the children's teeth are set on edge," Ez. 18:2; and proclaim, "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son," Ez. 18:20. Man's independent existence and responsibility were making themselves felt.

The teachings of the Lord Jesus first fully taught the worth of man and bestowed upon him his rights. His life and words were a continual protest against the idea that every man was not valuable in *himself*, and against the unjust deprivation of peculiar rights which justly belonged to him. The low and degraded had been despised by the learned and the philosophers. To them, the few, the specially wise or great were the followers to be desired. They held themselves proudly aloof from the poor, the outcasts of society. Our Lord puts a new value upon every man. He does not reject the rich, like Joseph of Arimathea, nor the learned like Nicodemus; but equally precious is the poorest, worst human being

in the world. He is the friend of publicans and sinners, even harlots, who were drawn by him out of sin and made pure and holy. When they accused him of it as a crime, he represents to them that when one poor, strayed sinner is brought back out of sin, repentant, the angels of heaven rejoice, so precious in the sight of God is one human soul. He enforces by the parable of the prodigal, that men are to be no longer destroyed as worthless, but to be regarded as sons wandering from their father, loved and capable of salvation.

His very incarnation, as God-man, sets forth not only that man is created in the image of God, but that he is capable of assimilation with the divine, a high and lofty conception which places the least man above the world.

By his proclamation of the kingdom of God, he broke down all barriers between men, obliterated caste, overthrew the prejudices of nations against each other; so that the apostle denies that the Greek is any better than the barbarian, the freeman than the slave, the circumcised Jew than the uncircumcised Scythian, words which held in their depths the overthrow of all oppression and the abolition of slavery.

These words were not restricted as they had been in past ages to men, in whom were included women and children. His teachings, legitimately carried out, boldly set forth that children possess rights which are not involved in their fathers. "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. But whoso shall offend one of these little ones which believe in me, it were better that a millstone were hanged about his neck and that he were drowned in the depth of the sea," Matt. 18 : 3—6. From this time forth children have been precious, and to-day possess inalienable rights which are protected by the laws of Christian lands.

He lifted woman out of the degradation in which Oriental nations had placed her, and even, uninfluenced by Christianity, still keep her. Noble women rise at rare intervals in the Old Testament, but their very isolation proclaims the general condition of the sex. They are at once prominent in the New Testament, and represent a large and that no mean



proportion of his followers. He reiterates the words of Genesis and establishes again the divine foundation of marriage, when the crafty Sadducees seek to entrap him with their specious questions. Woman is man's helpmeet, not his slave.

He, moreover, by the new birth, indicated that every man could come face to face with God, must come if he would ever enter into the kingdom of God, and that the last and highest expression of man is, that in the deepest and most vital relation with God, no one could come between him and God, no priest, no church, naught of earth or heaven. Man and God must act together.

He introduces the age of humanity, when he so profoundly declared that the masterly spirit among men was the one that lovingly served his fellow-men. All agencies of benevolence, all humanitarian schemes received their impulse from Him who said that his disciples should minister unto others, even as the Son of Man came not to be ministered, but to minister, and to give his life a ransom for many," Matt. 20:28.

We do not assert that at the time the words were uttered, men realized them. The truth was there, the eye could not see them. The blind, with eyes half opened, exclaimed, "I see men as trees walking." So, these ideas were perceived but vaguely, shapes wonderful, glorious indeed, but not in their due relation. Long after the words, so fraught with blessed results, had been spoken, practices revolting in the extreme, and outrages against the individual were continued. The arena still witnessed the combats of gladiators, surrounded by Christian spectators. Men were still sold in the market as cattle, women and children were appendages to man, subjects to kings, believers in God to the priests and pope.

Feudal times regard the serfs as men with no rights. The lords might divide their possessions as cattle into two classes, bipeds and quadrupeds. Professed Christians treat their fellow-men, brother-Christians of the servile class as they would their horses or their dogs. A lord might strike, mutilate and kill his serfs with impunity. They could not accumulate property; they labored on certain days for their masters;

they dared not remove without permission from their place of residence ; and by the imposition of tallage, tolls and taxes of all kinds, and seigneurial rights revolting to modesty and nature, they were degraded from their very rank as human beings.

Such a state of society was admirably fitted for the Romish Church, which has ever decried the individual for the sake of society. It still declares man is unfit to approach God save through earthly mediators, priests and pope. It indeed acknowledges that every human soul is worth more than the world, and therefore its eternal dignity ; but it thrusts between man and God the hierarchy, endeavors to hold the individual in a constant state of pupilage and subjection, adds its own decrees to the churchly relations God has constituted, sternly represses efforts which might interfere with the human traditions it builds on. The Inquisition, the stake, the anathema, are the natural outcomes of a system which holds the existing society to be worth more than truth or individual salvation. Perish the man in the divine image, before the church of human tradition, is its cry.

The great truths that Christ had enunciated could not be restrained. It is wonderful to us that they were not more speedily perceived, but only when the development is accomplished do we rightly perceive the beginning—as the seed is more perfectly understood when the plant is grown and has bloomed into flower. It was the glory of Protestantism to restore the primitive truths of Christianity, and among these were the worth and rights and capacities of the individual. He alone could exercise faith and be justified, and by this the hierarchy was overthrown. Man was not alone for the Church, but the Church could only be through the individual man. The Church for man balanced man for the Church, and rescued him from slavery to popes and priests. Rapidly followed the emancipation of man in other directions. The era of humanity, over which there is so much said, was proclaimed. The nobility of human nature, its inherent rights, its capabilities, became the theme of the statesman, the bur-



den of the poet's song, and the strength of the philosopher's system.

It is not, however, to be denied that these thoughts have been very much abused. Our age has exalted the individual too much. It is distinguished by a great contempt for authority. It sees clearly the infinite worth of man, his right of judgment; but it overlooks the dependence which rightfully belongs to him in family, state and church; it too sadly forgets that man only becomes man through the divinely ordered fellowship of men in the God-given relations of family, state, and church. Therefore it despises authority. It has no reverence. Age, position, character no longer command obedience. One man's opinion is as good as any other man's in religion, creeds are vain. It is not true. There is authority in religious matters as well as in others. A scientific man, upon scientific questions, has a right to speak and be heard with reverence. The opinion of Tyndall is worth more than a tyro. It is true if his dictum be one against common experience, it may be rejected, or only to be received after it is fully established by indubitable proofs. Though theology may not be an exact science, yet authority holds here. It requires training. The mind must be fitted by careful preparation and extensive research. It must possess keenness of analysis, a sound judgment. The heart must be a godly one. A man thus gifted has a right to speak with authority, and, unless he contradicts God's plain word or the known doctrines of the Church, he is our master and we his followers. The consensus of the godly of the Church as led by the Holy Spirit, expressed in creeds, founded on God's word, certainly does overbalance individual opinion and should not lightly be thrown away.

Protestantism has degenerated from a manful independence of thought into a lawless disposition that mocks at all restraint and would plunge us into anarchy. God's ordinances are lightly esteemed—Baptism, the Lord's Supper are empty ceremonies, the Holy Spirit is severed from God's word, and held to indicate his presence in vague feeling, and men have become wise above the fathers, whimsical, spoiled

children, submitting not to healthy government and wise influences of wiser men, under which alone true personality can be obtained. May we not trace in this the revolt of many noble souls to Catholicism? Weary of incessant strife, of the discordant voices, of contempt of authority, of want of reverence, of the lack of restraining power in Protestantism, they have sought a refuge in the Romish Church which, with its semblance of authority, apparently promises peace and quiet.

It is characteristic of the age that it has exalted the man far beyond the freedom which our Lord gave to him. It has forgotten the limitations, the allegiance to God, the help of God, through his Church and sacraments, and proudly tells man to stand alone. And therefore there has fallen over these men and women, dreariness in their contemplation of men and the world, their outlook is not hopeful, disquiet and unrest possess them. Whoever knows the philosophies of Schopenhauer, John Stuart Mill, Herbert Spencer, must acknowledge that they are sad, indicating man bound by the fetters of necessity? Our leading novelists are George Eliot and Ivan Tourguéneff, and they are ever representing the mournful state of man, his tragic fate, because underneath it all there is no hearty appreciation of Christ and of his Church. The world moves, but whither? The individual towers up mightily in all these, the human soul is depicted with masterly skill, but wanting God and the divinely instituted means of fellowship must ever end in unspeakable sadness.

Therefore I, for one, have much reverence for the ancient land-marks of the Church, for its old doctrines and creeds. These are as truly the fruit of the blood-drops of the mind and soul of past Christians, as this land is of the blood-drops of the patriot-heroes. They were men of extraordinary intellect, of deeper research in some things than the men of to-day, and we ought to accord to them and their opinions the greatest respect. Truth does not change. It may not have been fully apprehended and, therefore, only partially expressed, but, shorn of its imperfections, it is eternal. All



true progress must rest upon the old. Old truths must be the body of the weapon; the steel-point may be new, the strength lies in the old truth, the new application drives the truth home.

Great seasons of repentance and reformation have appeared in the world, changing its character, causing the desert to bloom as the rose. These have not been the work of new-lights who despised the old, and rejected the restraints God has imposed on the individual in the Church, and in the means of grace connected therewith. Luther transformed his age, but he effected it by a return to the old truth of the Bible. The old truths of the word of God were his strength, though the application was new. Once for all has it been said: "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you they are spirit and they are life."

"Our creeds embody two convictions—the one that what they state is truth, the other that they state it under human and temporal limitation, they furnish a summary expression of Christian truth, but not a system of doctrine absolutely and forever complete." Recognizing then the necessary truths contained therein, submitting ourselves to their guidance, testing by them the speculations of the day, it yet belongs to us constantly to verify them, to rid them of their misconceptions, to apply them in a living manner to the age. By a happy combination of these two principles, we can preserve to man his individuality, an independence of thought and spirit, and yet restrain his lawlessness and keep him in that living dependence without which no true freedom and personality may be obtained. The foundations must be retained, if the structure of truth is to be progressive.

There must then be a limitation of the anarchical spirit of individualism. It ends as Prometheus, the Titan. Defying the command of Zeus, he is fettered to a rock, where an eagle constantly tore out his liver, which ever renewed itself. Man, defying God, escaping from restraints, only binds himself "with the fetters of necessity to the bleak rock of reality," where he must pine and suffer until released and brought

into the relations of the God-given Gospel. Christ impressed the world again with the thought that every man was created in the divine image; as God-man, he manifests that man is capable of assimilation with the divine; in the proclamation of the kingdom of God, he overthrows all the barriers between men; by the new birth, he taught the infinite development of man, his conquest over evil; by his cross and self-sacrifice, he established all agencies of benevolence, the era of humanity. But none the less is it to be remembered, that He it is who proclaims the kingdom of God, established the Church as its visible expression, declares its necessity, has given to it the means of grace, God's word and the sacraments, without which there can be no salvation. He limits the individual thereby. He insists that the true man yields his own rights for the sake of others, becomes master by making himself the servant of others, all of which find their highest expression in the Church. He constitutes the Church, with its word and sacraments, as the instruments of the Holy Spirit, without which the true man is impossible, the righteous man possessed of deep peace and lasting joy. Therefore the tendency of the age that despises the Church and her ordinances, must be combatted. We must talk much and often of creeds, of sacraments, of God's word, that we be not plunged into anarchy and freedom be lost in lawlessness.



## ARTICLE X.

## LITERARY INTELLIGENCE.

## AMERICAN.

BIBLICAL AND THEOLOGICAL.—*Analysis of Religious Belief*, by Viscount Amberley, from the London Edition, two vols. in one ; *The Biblical Museum*, a Collection of Notes, Explanatory, Homiletic, and Illustrative, on the Holy Scriptures, especially designed for the use of Ministers, Bible Students, and Sunday School Teachers, by Jas. Comper Gray; Old Test. vol. I. containing Genesis and Exodus ; *Gospel Temperance*, by Rev. J. M. Van Buren ; *The Witness of the Psalms to Christ and Christianity*, (Bampton Lectures for 1876), by W. Alexander, D. D. ; *Lange's Commentary*, vol. V. of the Old Test., the Books of Samuel ; *He will Come*, or Meditation upon the Return of the Lord Jesus Christ to Reign over the Earth, by Stephen H. Tyng Jr. D. D. ; *The Homilist*, by David Thomas, D. D., vol. 2, Editors' Series ; *The Supernatural Factor in Religious Revivals*, by L. T. Townsend, D. D. ; *Our Theological Century*, a Contribution to the History of Theology in the U. S., by John F. Hurst, D. D. ; *L. Annæus Seneca*, Treatises on Providence, on Tranquility of Mind, Shortness of Life, on Happy Life, together with Selected Epistles, Eppigrammata, Copious Notes and Scripture Parallelisms, by John F. Hurst, D. D., and Henry C. Whitney, Ph. D. ; *Reconciliation of Science and Religion*, by Alex. Winchell, LL. D. ; *Sermons on the Life of Christ*, by Rev. Samuel W. Fisher, D. D., LL. D. ; *Bibliotheca Symbolica Ecclesiæ Universalis*, the Creeds of Christendom, with a History and Critical Notes, by Philip Schaff, D. D., LL. D., Prof. of Bib. Lit. in the Union Theol. Sem., N. Y., 3 vols.,—vol. I. The History of the Creeds, vol. II. The Greek and Latin Creeds, with Translations, vol. III. The Evan. Protestant Creeds with Translations ; *Christianity and Islam*, Four Lectures by Rev. W. R. W. Stephens ; *The Children of Light*, by Rev. Wm. W. Faris, (Fletcher Prize Essay, 1877).

PHILOSOPHICAL AND SCIENTIFIC.—*The Psychological Basis of Religion* considered from the standpoint of Phrenology ; *Text Book of Science on Structural and Physiological Botany*, by Otto W. Thome, translated by W. Bennett, M. A., with 600 Wood Cuts and Colored Map ; *Blue and Red Light*, or Light and its Rays as Medicine, etc., by S. Pancoast, M. D., illustr. ; *A Practical Treatise on Lightning Protection*, by Henry W. Spang ; *Annual Record of Science and Industry* for 1876, edited by Spencer F. Baird.

TRAVELS.—*Across Africa*, by Verney Lovett Cameron, C. D., D. C. L., with numerous Illustrations and Maps; *New Lands within the Arctic Circle*, narrative of the Discoveries of the Austrian Ship Tegetthoff, in 1872—74, by Julius Payer, one of the Commanders of the Expedition, containing upward of 100 illustr. from drawings by the author, etc.

EDUCATIONAL.—*The Cyclopædia of Education*, a Dictionary of Information for the use of Teachers, School Officers, Parents and others, by Henry Kiddle and Alex. J. Schem.

MISCELLANEOUS.—*Worthy Women of Our First Century*, edited by Mrs. A. L. Wister; *The Wit and Wisdom of the Haytians*, by Hon. John Bigelow; *Noble Workers*, a Book of Examples for Young Men, by H. A. Page; *Church Papers*, Sunday Essays on Subjects relating to the Church and Christian Society, by Leonard Woolsey Bacon; *Hours With Men and Books*, by Wm. Mathews, LL. D.; *Short Studies on Great Subjects*, by James Anthony Froude, M. A., Third Series; *New Cyclopædia of Prose Illustrations*, by Rev. Elon Foster, Second Series.

#### BRITISH.

BIBLICAL AND THEOLOGICAL.—*Through Nature to Christ*, or The Ascent of Worship through Illusion to the Truth, by E. A. Abbott, D. D.; *Fifty-Third Chapter of Isaiah*, according to the Jewish Interpreters, Texts, edited by Neubauer; *Last Essays on Church and Religion*, by Matthew Arnold.

SCIENTIFIC AND PHILOSOPHICAL.—*Modern Society in its Religious and Social Aspects*, by Peyton Blakiston, M. A.; *Commentaries on the Liberty of the Subject*, and the Laws of England relating to the Security of the Person, by James Patterson, Esq., M. A., two vols.; *The Forces of Nature*, a Popular Introduction to the Study of Physical Phenomena, by Amedée Guillemin, translated from the French by Mrs. Norman Lockyer, and edited, with Additions and Notes by J. Norman Lockyer, F.R. S., illustr. by nearly 500 engr., in monthly parts, Part I.; *Political Progress and Christianity*, by Hon. A. S. G. Canning; *Critical Account of the Philosophy of Kant*, by E. Caird.

HISTORICAL AND BIOGRAPHICAL.—*The Ottoman Power in Europe*, its Nature, its Growth, and its Decline, by Edward a Freeman, D. C. L., LL. D.; *The Folk-Lore of China*, by N. B. Dennys.

#### GERMAN.

BIBLICAL.—*Commentary on the Epistle of Paul to the Hebrews*, by E. Woerner, 254 pp. This volume consists of lectures delivered at Zurich. The author is a pupil of Dr. Beck of Tübingen, and has his spirit. He thinks the Epistle was written in Italy, before the destruction of Jerusalem, by an apostle, but he does not decide in favor of any apostle, as the title seems to indicate.



*The Law of God according to the Doctrine and Experience of the Apostle Paul*, by Dr. A. Zahn, 106 pp. The volume is divided into two parts, the first giving Paul's Doctrine, the second his Experience of the Law.

*Commentary on the Book of Job*, by Prof. Dr. F. Delitzsch, with contributions by Prof. Dr. Fleischer and Dr. Wetstein, 615 pp. This is a new edition, entirely remodeled. It forms part of the valuable commentary on the O. T. by Keil and Delitzsch. Delitzsch's works are all very learned. His commentaries are not only rich in oriental lore, but also in extracts from the Christian commentators of all ages. This work on Job is a repository of learning. In reference to the time of the writing, he adopts the view that the book of Job belongs to the age of Solomon.

SYSTEMATIC THEOLOGY.—*The System of Christian Doctrines and Morals*, by Rev. H. Laichinger, 755 pp. This work is written from the Lutheran standpoint, and adheres closely to the teachings of Scripture. It is divided into three parts: *Holiness*, including the doctrine of God, of Creation, and of the Fall; *Love*, including Redemption, Justification, and Sanctification; *Power*, including Eschatology.

HISTORICAL.—While we have seen but few notices of new books in the departments of Exegesis and Systematic Theology, the number of historical works noticed is quite large.

*On Symbolics*, a posthumous work of the Tübingen theologian, Dr. G. F. Oehler, has been published. It is edited by Dr. J. Delitzsch, who also died before the work left the press. It contains 653 pp. It is divided into two parts. The first part is general, and gives an account of the origin and character of the Symbols; the second is special, and treats of the doctrines contained in the Symbols.

On the *History of the People of Israel*, the first part of a new work has appeared. It is by L. Seinecke, 399 pp. It treats of that history till the destruction of Jerusalem by the Chaldeans.

*History of the Romish Papacy*, by W. Wattenbach, 318 pp. The book consists of lectures. The Papacy in the Middle Ages receives most attention, but a few lectures being devoted to the beginning of the Papacy and its most recent history.

*History of Hymnology in German Reformed Switzerland since the Reformation*, by Rev. H. Weber, 284 pp. Heretofore this part of hymnology has not been fully treated by German writers. Whilst this book gives the history of hymnology in German Switzerland, it pays special attention to the hymn books used in the sixteenth century, beginning with the introduction of hymns into worship in Basel in 1526.

*History of the German Translation of Scripture in the Swiss Reformed Church*, by Prof. J. J. Mezger, 428 pp. The work is based on a careful examination of the different translations that have been used in the Swiss Church. Instead of having one standard translation,

as that of Luther in Germany, there are three different translations of Scripture in use in the Swiss church ; in Basel that of Luther, in Zurich the Zurich translation, and in Berne that of John Piscator. Besides giving a history of these translations, the book also discusses the character of the translations.

*Church History of the two Hessias*, by Dr. H. Heppe, 2 vols, 479 and 496 pp. The book treats of the history of the Church in these countries from the Reformation to the present time.

Among the biographical works we notice the following. *Boniface, the Apostle of the Germans*, by Rev. A. Werner, 466 pp. *Bede, the Venerable, and his Age*, by Dr. K. Werner, 236 pp. *Alcuin and his Century*, by Dr. K. Werner, 413 pp. *Life of C. H. Zeller*, by H. W. J. Thiersch, 2 vols., 321 and 376 pp. *Youthful Reminiscences, with a Glance at the Latter Part of Life*, by Dr. F. H. Ranke. Autobiography, 428 pp.

MISCELLANEOUS.—A second edition of *Luther's Complete Works*, originally published in Erlangen, is in process of publication. The sixteenth volume has just appeared. It contains the sermons from the year 1518—1522.

*The Liturgics of the Reformers*, by Prof. Dr. H. Jacoby, second volume, 299 pp. The first volume contains Luther's Liturgics ; this volume contains Melancthon's Liturgics.

Rev. H. Tollin has recently published three books on Servetus. *A Sketch of M. Servetus*, 48 pp. *The Doctrinal System of M. Servetus*, first volume, 250 pp. *P. Melancthon and M. Servetus*, 198 pp.

J. H. W. S.

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## ARTICLE XI.

### NOTICES OF NEW PUBLICATIONS.

LITTLE, BROWN & CO., BOSTON.

*A Dictionary of Christian Biography, Literature, Sects and Doctrines:* Being a continuation of 'the Dictionary of the Bible.' Edited by William Smith, D. C. L., LL. D., and Henry Wace, M. A., Professor of Ecclesiastical History in King's College, London, Chaplain of Lincoln's Inn. Vol. I. A—D. pp. xii., 914. 1877.

This volume must not be confounded with the one, "Christian Antiquities," published under the same auspices, and noticed in the REVIEW last year. They supplement each other, "and the two Dictionaries are to be regarded as forming parts of one comprehensive Cyclopædia of Ecclesiastical History for the first eight centuries of the Christian Era."



All that was said in commendation of the volume on "Christian Antiquities" may be repeated in regard to this. It is a vast storehouse of materials, gathered by a large number of diligent explorers, and much of it from sources comparatively unknown except to the learned few. No less than ninety-nine names appear as contributors to these volumes, and among them some of the most distinguished living scholars. It is easy to see that this furnishes the opportunity for thoroughness in dealing with minute details, which no single author could attempt: and the result is a most learned and valuable work, greatly in advance of previous publications.

The general design of the work, as stated in the Preface, is "to furnish, in the form of a Biographical Dictionary, a complete collection of materials for the History of the Christian Church from the time of the Apostles to the age of Charlemagne, in every branch of this great subject except that of Christian Antiquities. \* \* It is the object of this Dictionary, speaking generally, to supply an adequate account, based upon original authorities, of all persons connected with the History of the Church within the period treated concerning whom anything is known, of the Literature connected with them, and of the controversies respecting Doctrine or Discipline in which they were engaged."

It will be seen at a glance that the field to be traversed is one of great interest, and that the work will have a special value to those who desire to acquaint themselves with the Characters and Literature of the early Church. The reader will here find a vast number of names of persons of whose very existence he probably has never heard, and who are of little worth, except to complete one's knowledge of this part of Church History. It is, however, a great satisfaction and convenience to have these persons presented to our view, and to know the little that is known about them. The more illustrious characters are given at greater length, many of them with a minuteness that is very gratifying to the student and scholar. Some of the Biographies would make each a small volume, and leave little to be desired on the subjects of which they treat. It is needless to mention articles to illustrate this statement, as the reader will find them scattered through the whole volume. We are pleased alike, with the fullness of the discussion of leading subjects, and the comprehensiveness which includes 'all persons of that period connected with the History of the Church.' The learning and research displayed in the volume are worthy of admiration and will command the gratitude of many a student.

Whilst impressed with the great value of this volume, and the wealth of learning displayed, we cannot be blind to some very serious and, it seems to us, unpardonable defects, or, worse than defects, perversions. After reading in the Preface: "Our object has been to

treat these subjects from a purely historical point of view, and simply to give an impartial account of what was believed, thought, and done in the early ages of Christianity, without entering upon the disputable conclusions drawn from these facts by various schools or parties ;” one is hardly prepared to find statements presented as facts, which have for their basis the partisan and extreme views of the authors. It would not be easy to name a learned work more disfigured by such one-sided and false statements as are to be found in this volume, and the marvel is how they could find a place. That we are not uncharitable in this criticism, a few samples will be furnished our readers of the style in treating of certain subjects. Thus in the article on the CHURCH, along with a good deal else that is not very clear or satisfactory, we learn : “That most of the churches founded by the apostles were provided by them with bishops during their life-time, though in some cases, where they attached themselves ultimately to particular churches, as at Jerusalem and Rome, bishops only succeeded them on their decease. Anyhow the succession of bishops in all the principal sees from apostolic times downwards, is as certain a fact as any which history records.” And, “Wherever there was a local church there was a bishop : and every bishop was the vicar of Christ, the fountain of liturgical order, the centre of ecclesiastical unity, within his diocese.”

With such a view of bishops, as ‘vicars of Christ,’ we may expect to find corresponding views of Church ordinances. Accordingly we read, in the article on BAPTISM, that “when baptism came to be administered in the name of the Trinity \* \* the Holy Ghost was bestowed ever afterwards on every recipient of baptism at the font”—and, “that the remission of all sins is contemplated, and consequently that each recipient of baptism went up from the font sinless—as sinless as Adam and Eve were before they began life ; as competent to abstain from sin as they were before they fell.” This is claimed to be the teaching of the apostles themselves !!

“CONFIRMATION” we are told, “was administered \* \* in the first instance by the Apostles themselves, afterwards by their representatives and successors, the bishops—and so far, just as it is administered in the Church of England at present. \* \* \* Subsequently to the apostolic age, this laying on of hands was viewed as a complement of baptism no less, and maintained as a prerogative of their successors. They allowed others to baptize for them, as the apostles had done. As the apostles had done, they retained this, its appendix, in their own hands, to be administered sooner or later, at their convenience.” Yet, “As soon as baptism began to be administered in the name of the Trinity, the Holy Ghost was held, and held scripturally, to be conveyed, and to confer regeneration and sanctification in the baptismal act itself, whether confirmation followed or not.”



Of CONFESSION we have less, but are gravely assured that it, "as a Church ordinance, is, in some form or other, as old as St. James.

Our readers can judge how much weight to give to opinions on such articles as have been referred to. It is a matter of sincere regret to find a great work like this so utterly uncritical and unreliable on such leading topics, as the Church, Baptism, etc. It is, however, some relief to know that the general character of the work is very different, and is marked by candor as well as learning. In spite of defects and blemishes, it possesses great merits, and deserves a place among the solid works which make up a good library. The publishers have brought it out in good style, and we hope the encouragement to both of these works may be such as to secure their early completion. They will be such an addition to our accessible materials in this department as is to be found nowhere else. There is nothing in our language, nor so far as we know in any other, to equal these Dictionaries of Christian Antiquities and Christian Biography.

S. C. GRIGGS & CO., CHICAGO.

*Hours with Men and Books.* By William Mathews, LL. D. pp. 384. 1877.

Those who have read the earlier volumes from Dr. Mathew's pen will need no recommendation of the one here offered to the public. It is enough to say of this, that it is not inferior to the others which have been received with such marked favor. Twenty-one papers make up the volume—on Thomas De Quincey, Robert South, Charles H. Spurgeon, Judge Story, Moral Grahamism, Strength and Health, Professors of Books and Reading, The Morality of Good Living, The Illusions of History, Early Rising, Literary Triflers, Writing for the Press, The Study of the Modern Languages, Working by Rule, Too Much Speaking, A Forgotten Wit, Are We Anglo-Saxon, A Day at Oxford, An Hour at Christ's Hospital, Book-Buying, and A Pinch of Snuff. The papers combine, in a remarkable degree, the charm of clear and graceful style with rich and useful thought. The author understands "the art of putting things," and the reader is delightfully entertained and instructed. A feature of much value, marking his treatment of subjects, is the constant and profuse illustration of his thought by striking examples from history and common life. This, while adding to the readers knowledge, gives force and beauty to the discussion. Were we disposed to offer a criticism, it would be that occasionally there is an excess of art, interfering with the freedom and easy naturalness which are always attractive in the kind of writing to which these papers belong. Now and then, the love of fine and telling sentences has led to exaggerated forms of expression. The volume has been gotten out in paper and printing worthy of the well-known publishing house from which it comes.

HARPER &amp; BROTHERS, NEW YORK.

*Athenagoras.* Edited for Schools and Colleges by F. A. March, LL.D., with Explanatory Notes by W. B. Owen, A. M., Adjunct Professor of Christian Greek in Lafayette College. pp. 262. 1876.

*The Apologies of Justin Martyr.* To which is appended the Epistle to Diognetus. With an Introduction and Notes by Basil L. Gildersleeve, Ph. D. (Gött.), LL. D., Professor of Greek in the Johns Hopkins University. Baltimore. pp. xli. 289. 1877.

These are two more volumes of the *Douglass Series* of Christian Greek and Latin Writers, and by no means the least interesting or important. The Series grows in interest and value to students of sacred literature.

The two authors here presented belong to the class of early apologists. Of the first very little is known personally, and but little mention is found of his writings in the early Church. From some very brief references to him he is understood to have lived at Alexandria in the time of Antoninus, to whom he addressed his Apology. Two works are found in this volume of Athenagoras—An Apology, for Christians, and a treatise on “The Resurrection of the Dead.” Besides the Text and Notes, with Indexes of Words, Places cited, and Subjects, the volume contains Analyses of the treatises, with a sketch of the life of the author and discussion of his style and diction. The name of Dr. March is a sufficient guarantee for the scholarly manner in which the volume is edited.

Unlike Athenagoras, Justin Martyr is one of the most conspicuous and best known of the early apologists and martyrs. This name is familiar to all who have given any attention to the early struggles of Christianity with paganism. We are furnished with interesting accounts of his conversion, his course of life as a Christian philosopher, and his martyr death. The writings of Justin occupy a prominent place in the Christian literature of the second century. In this volume we are presented with the two acknowledged Apologies of Justin, and also the well known anonymous Epistle to Diognetus. This, as well as the preceding volume, has been edited with care, and is supplied with all the helps necessary to an intelligent study of the author. The editors and publishers seem to have determined to leave nothing undone to make these volumes attractive to students.

We are a little surprised to find the old story of *Consubstantiation* as the doctrine of Lutherans. We have become quite accustomed to this from New England, and hardly look for any improvement in that quarter. It has been repeated so often, without any inquiry as to its meaning or truth, that it is taken for granted that it is so, whatever it is. But from a Göttingen Dr., and Professor in Johns Hopkins University, we should expect better information. Dr. Gildersleeve would regard a misplaced Greek accent an error of sufficient impor-



tance to claim attention, and tells us "I have not deemed it superfluous to examine for myself the original sources of our knowledge of Justin's times," yet he perpetuates a very gross error in regard to the Lutheran Church. It may be that he is indebted for his knowledge of Lutheran Theology to Webster's Dictionary, but a student of "the original sources of our knowledge" should go beyond such a work. From Semisch, to whom he acknowledges his indebtedness, he might have learned better. This may be deemed a small offence in a volume of so much scholarly merit, but so long as such blunders are repeated it seems worth while to point them out.

We design giving a fuller account of these early Christian Apologists in a future number of the REVIEW, and will therefore say less than we would otherwise at present. In the meantime we commend these volumes to our ministers and Christian students in general. A study of them will help to a better understanding of what the early advocates of Christianity had to encounter, their methods of attack and defence, and how the strong-holds of Satan yielded to the power of divine truth. Eighteen centuries have indeed wrought great changes in the aspect of Christianity before the world, and it is both interesting and instructive to study these records of early struggles and defences of the truth.

*Reconciliation of Science and Religion.* By Alexander Winchell, LL. D., Author of "Sketches of Creation," "The Doctrine of Evolution," etc. pp. 403. 1877.

The author of this volume is known to the reading world by several previous publications. In this work he attempts, what some regard as a difficult task—the reconciliation of Science and Religion. Between genuine Science and true Religion we feel very sure there is no need of any reconciliation, because there is and can be no conflict. Much that passes under the name of both the one and the other may be found in conflict, but the real difficulty is in what is presented as the truths of Science or Religion. Men mistake their own interpretations of the Bible for the Bible itself, or put their own dogmas in the stead of divine truth; they also offer in the name of Science crude speculations, or hasty inductions from a few observed facts, and then raise the cry of a conflict between Science and Religion.

We do not understand our author to belong to the class who are so greatly troubled about this conflict, or who believe it to be real. Indeed he professes "an unshaken conviction in the unity of all truth. \* \* He holds that systems of science and religion approved alike by rational tests must be found in complete harmony; and that the so-called conflict between science and religion is partly fictitious, and partly a conflict between science and religious or ecclesiastical sys-

tems." It seems to us that he has sometimes used language which is liable to misinterpretation, and at others has made concessions not required by established Science. When he says: "He holds that the religious faculties are not cognitive," there is some danger of being misunderstood. And when he avows as "the author's present conviction that the doctrine of the derivation of species should be accepted," he goes beyond anything that Science has demonstrated. He falls into some of the very errors that should be most carefully avoided—a too ready an acceptance of opinions for Science.

Still, Dr. Winchell is by no means a rash theorist. He holds fast by the Bible, and argues that a thorough cultivation of science and philosophy will lead "the candid mind to a reverent knowledge of God, and an implicit faith in the most mysterious utterances of his Sacred Word." The mere statement of the general Contents of the volume: "The interaction of the religious and the intellectual faculties; Science and Philosophy in Religion; Glimpses of the Evidence, A Posteriori," will show that the author has attempted to grapple with some of the most difficult questions in Philosophy and Theology. We are not prepared to endorse every position taken in this book, but we can assure our readers that they will find the volume worthy of a careful study. The writer is in earnest, and sometimes is really eloquent in his plea for man's higher religious nature. The reading of this volume will not relax the sense of religious obligation, or lead any to think of themselves as so many ounces of mere matter. The spiritual and the divine are held up prominently to our contemplation.

It is due to add that this volume does not even profess to be "a complete and systematic discussion of the relations of science and religion." It is rather a collection of papers or discussions, some at least of which were public lectures or addresses, all bearing on the general subject, and now published in this form. The style is all the more animated, and what is lost in compactness and orderly arrangement is made up by the glow and fervor of intended oral delivery. Some of it is hard enough reading, but it is not a dull or dry book. We commend it to all who are interested in, or who can appreciate, such discussions.

*The Student's Classical Dictionary.* A smaller Classical Dictionary of Biography, Mythology, and Geography, Abridged from the larger Dictionary. By William Smith, D. C. L., LL. D. With Illustrations. pp. 438. 1877.

This volume will be hailed with satisfaction by teachers and students. A Classical Dictionary is as much of a necessity in classical studies as a Latin or Greek Lexicon. No student can do without one. The supplying of a good one of convenient size, at moderate cost, is the meeting of a necessary want. This Dr. Smith has done in the volume before us. The author is without a rival in the department of



valuable Dictionaries. This volume may not be so pretentious as some of the other larger works, but it will be all the more popular and generally useful for this very reason. Hitherto students have had to resort to Lemprière's now obsolete work, or to the larger Dictionaries of Anthon or Smith. The size of these latter volumes made them inconvenient for younger students, and the cost was another serious objection. Both of these difficulties are met in this volume. The size is small and the cost moderate—we may say trifling compared with the matter furnished. This will undoubtedly make it the popular Classical Dictionary for students in our Academies and Colleges. The print, though fine, is distinct and easily read by those for whom it is specially designed. It is indeed a book in all respects pleasant for the eye. The mythological articles are illustrated by drawings from ancient works of art, which add much to the attractiveness and value of the volume. We think it just the volume to put into the hands of those entering upon a course of classical study, and many, who are familiar with the larger work, will be glad of this careful abridgment for easy and ready reference. Its success may be regarded as assured.

*Annual Record of Science and Industry for 1876.* Edited by Spencer F. Baird, with the Assistance of Eminent Men of Science. pp. ccxxxvi., 609. 1877.

This is the SIXTH volume in a series which has an established reputation. It would not be easy to find volumes that are more crowded with matter than these Annual Records. They give us in the most compact form and in narrowest compass the results of Science and Industry during the year. If any one desires to know what has been achieved in these departments he can find it by a resort to this volume. It consists of two principal parts: Part I. General Summary of Scientific and Industrial Progress during the year 1876. Part II. Abstracts of Scientific and Industrial Articles. Under Part I. we have treated, Astronomy, Meteorology and Terrestrial Physics, General Physics, Chemistry, Mineralogy, Geology, Geography, Hydrography, Anthropology, General Zoology, Invertebrate Zoology, Vertebrate Zoology, Botany, Agriculture and Rural Economy, Industrial Statistics, with an Index to Summary.

For the first time in these volumes the names of the authors of the different portions of this Summary are given, and will no doubt give additional satisfaction to the reader. The names of some other collaborators are given who have aided in the preparation of other portions of the volume.

The *Abstracts of Scientific and Industrial Articles* furnish too wide a range and touch on too many topics to permit of any attempt to present even a summary. The closely printed, crowded Table of Contents under this head covers over thirteen pages, and includes an

indefinite variety of subjects. It gives some idea of the wonderful activity which characterizes this age in pursuits of this kind. To these *abstracts* are added articles on Necrology and Bibliography, with Index to the References, and Alphabetical Index.

As furnishing a view of what is being accomplished, and as a work for convenient reference, this volume is of great value. The authors and publishers place the public under special obligation, enabling the intelligent reader to gain so much at so little expense of time and money.

*A Ride to Khiva* : Travels and adventures in Central Asia. By Fred Burnaby (Captain Royal Horse Guards), with Maps and an Appendix, containing, among other information, a Series of March-Routes, compiled from a Russian Work. pp. 413 1877.

Almost any volume, at this time, bearing remotely on the condition of things in the East is sure to find readers. But this book by Captain Burnaby scarcely needs any adventitious aids to give it interest. It possesses the elements of popularity. We are introduced to a region of country and to a class of people not very well known to the average reader. A great deal of information is communicated in a very interesting and attractive style. The author understands how to tell a story or describe a scene, and the book abounds in graphic sketches of what he saw and experienced. It is a life-like picture of a personal journey from St. Petersburg to Khiva, in Central Asia, and back again as far as Sizeran, where the author says good-bye to his readers.

It is not easy to describe such a work. It abounds in personal adventures, amusing incidents, touches of humor, notices of individual characters and places, with an insight into manners and customs not always found in books of travel. Capt. Burnaby has not depended on guide-books, or on other peoples eyes, to furnish him with the information he desired. With the spirit of the true adventurer, who could not be deterred by trifles, he undertook a long and rather perilous journey, and has given us the result of what he saw and heard. It required the spirit of a true soldier to undertake and complete this ride to Khiva, and the whole narrative partakes of the promptness and energy which characterize military adventure. Besides the narrative proper, the volume contains three Appendixes, severally on "The Russian advance Eastward : Report of Mr. Schuyler ; and Russian Operations against the Yomud Turkomans in July 1873." There are also several maps accompanying the volume, which greatly aid in an intelligent reading of the work. Capt. Burnaby is evidently no great admirer of Russian rule, and does not wish to see Russia's advance in Central Asia. He is a genuine Englishman, and is jealous of any-



thing that threatens English interests in the East. The volume is a capital one to read and enjoy during the Summer months.

*Through Persia by Caravan.* By Arthur Arnold, author of "From the Levant," etc. pp. 491. 1871.

This is another interesting volume of travel, and may be regarded as a fitting companion to Capt. Burnaby's "Ride to Khiva." The style and general character of this volume differ somewhat from that of Capt. Burnaby. There is less of what seems like military daring, and more of sober thought. Our author took with him his wife, and his trip would hardly allow of so much wild adventure. He mingles a good deal more of reflection on various subjects, and the volume is not so purely one of sights and sounds. The style is not quite so chatty and free. There is less of the conversation of various characters. He tells more of the story himself and allows others to say less. Yet the style is fresh and agreeable, and the volume abounds in facts—what was seen and learned. The author gives in a few sentences an outline of the volume. He says: "During the Summer of 1875, my wife and I left London, intending to travel through Russia and Persia. In the following chapters I have transcribed our notes, commencing at Warsaw. From Poland we passed to St. Petersburg, and from the Russian Capitol Southward to Astrakhan. We traversed the Caspian Sea from extreme North to South, and landing at Enzelli, rode through the whole length of Persia—a distance of more than a thousand miles. Leaving the Caspian Sea early in October, we arrived at the Persian Gulf in February. In March we were in Bombay: in April at Alexandria."

This brief outline, of course, gives a poor idea of the varied contents of the volume. The author carries us with him through Persia, and gives us a very life-like picture of the condition of the country, the state of society, the manner of living, domestic and social customs, religious belief and practices, etc. His estimate of the influence of Mohammedanism differs very widely from that of some other recent English authors. The volume closes with the terse statement: "Mohammedanism is a democracy for men—and not for all men, but only for such as are not slaves; and with these last and lowest the whole sex of women is placed. *The religion of Islam is incompatible with progress, and must decline with the advance of civilization.*"

He found little in that country so highly favored by nature to awaken pleasing emotions or to excite admiration. The capitol, Teheran, he describes as a miserable collection of mud buildings, without one object of beauty in the way of architecture or adornment. He says: "No European could enter the gates of Teheran for the first time without a feeling of intense disappointment; the city appears so insignificant in area, and elevation \* \* Were it not for the plane-

trees, one might overlook Teheran as one would a sleeping crocodile on the banks of the Nile." Decay and ruin are everywhere apparent. "From one end of Persia to the other," he writes, "this miserable condition of decay, dilapidation, and ruin is characteristic of all public edifices—the mosques, palaces, bridges—everything." Even Ispahan, the "crown of Islam," forms no exception. Quoting again, our author says: "I rode for some hours about the streets and bazaars of Ispahan. There are literally miles of ruins in and about the city, and of ruins that are never picturesque nor in any way attractive. \* \* Decay, dilapidation and ruin are never out of sight."

The sad pictures in the volume are relieved by a great variety of incidents, and the whole narrative enlivened by an easy and graceful manner. The work is one that will be read not only with interest, but with instruction and profit.

*The Turks in Europe.* By Edward A. Freeman.

*Early England, up to the Norman Conquest.* By Frederick York Powell. With four Maps.

*England a Continental Power, from the Conquest to Magna Charta, 1066—1216.* By Louise Creighton. With a Map.

*Rise of the People, and Growth of Parliament, from the Great Charter to the accession of Henry VII, 1215—1485.* By James Rowley, M. A. With four Maps.

*The Tudors and the Reformation, 1486—1603.* By M. Creighton, M. A. With three Maps.

*The Struggle Against Absolute Monarchy, 1603—1688.* By Bertha Meriton Cordery. With two Maps.

The above small volumes belong to HARPER'S HALF HOUR SERIES. They are something new in the line of book-making. We have had plenty of small cheap volumes in the department of light literature, but Harper & Brothers have undertaken to furnish a series of small volumes on the most important historical subjects—the price varying from fifteen to twenty-five cents. They are neatly gotten up, the printing admirably done, and will doubtless have a large sale. It is possible that some may think these volumes too insignificant to deserve much attention, but we venture to think they will serve an admirable purpose. They can be read in the railroad car, or one of them despatched in any leisure hour, and thus a great deal of valuable information picked up, or knowledge of history recalled. We have tried some of them in this very way, and found them admirable to stick in the pocket for such reading. One is tempted sometimes in the cars to study a guide-book, or read the advertisements in a paper, for lack of something better. It is a poor place to attack a solid volume, but these little books just suit for such reading. They will be admirable too for young persons, to study history, by fixing leading times and



events in the mind. Some older people will not be above their use. In this fast age few spend years in studying a ponderous volume. Everything is done in haste, and these snatches of history are certainly better than to find no time for such study at all. Small and cheap as the volumes are, they are supplied with everything to make them valuable—tables of contents, maps, indexes, etc. The very first one—“The Turks in Europe”—by Dr. Freeman, met a felt want. Thousands will find in it just such information about the Turks as they desire, and do not know where else to find. The opinions of the author, in this little volume, as well as in his larger work, noticed in this number of the REVIEW, are very decided. He says: “For an evil which cannot be reformed, there is one remedy only—to get rid of it. Justice, reason, humanity, demand that the rule of the Turk in Europe should be got rid of; and the time for getting rid of it has now come.”

We hail this HALF-HOUR SERIES as a valuable addition to our reading matter.

MACMILLAN & CO., LONDON AND NEW YORK.

*The Ottoman Power in Europe, its Nature, its Growth, and its Decline.*

By Edward A. Freeman, D. C. L., LL. D., Knight Commander of the Greek Order of the Saviour, and of the Servian Order of Takova, Corresponding Member of the Imperial Academy of Sciences of St. Petersburg. With three colored Maps. pp. 315. 1877.

This volume is very opportune. As the arts of diplomacy in the “eternal eastern question,” have been suspended by the actual opening of the war between Russia and Turkey, and the public mind is anxiously watching its progress and awaiting its issues, there is a strong desire, as well as need, of the fullest and best information on the whole subject. It is a time when the entire question of Turkish rule in Europe should be studied and understood in the light of history, and in view of all the relations which that rule sustains to the nations that are affected by it. Mr. Freeman is eminently qualified to furnish the desired information. He stands among the very foremost historical students and writers of our day. His thorough acquaintance with everything connected with the rise and progress of the Mohammedan power, and his profound knowledge of the principles that enter into its aims and methods, give great interest and value to his views on the subject. The volume before us shows that his views are very positive. He expresses them with strong emphasis. He may possibly, indeed, be regarded as partisan on the subject; but the earnestness of his dissent from the policy of the English government, must be regarded as expressive of the intensity of his convictions formed and fixed from his historical survey of the question. It in no way diminishes the value of his clear historical portrayal of the course of the

Ottoman power and the peculiar relations sustained to it by the nations of Eastern Europe.

We can best indicate the outline of this work by stating the subjects of the seven chapters that form the volume : I. Eastern and Western Europe ; II. The Races of Eastern Europe ; III. The Ottoman Turks and their Religion ; IV. The Rise and Growth of the Ottoman Power ; V. The Decline of the Ottoman Power ; VI. The Revolt against the Ottoman Power ; VII. The Practical Question.

These chapters have been written with the clearness and vigor that have marked the historical writings of the eminent author. As expressing Mr. Freeman's judgment of the Turkish rule, we give an extract from the close of the fourth chapter :

"There has never been in European history, perhaps not in the history of the whole world, any other power which was in everything so thoroughly a fabric of wrong as the power of the Ottomans. There has been no other dominion of the same extent lasting for so long a time, which has been in the same way wholly grounded on the degradation and oppression of the mass of those who were under its rule. Others among the great empires of the world have done much wrong and caused much suffering ; but they have for the most part done something else besides doing wrong and causing suffering. Most of the other powers of the world, at all events most of those which play a part in the history of Europe, if they had a dark side, had also a bright one. To take the great example of all, the establishment of the Roman dominion carried with it much of wrong, much of suffering, much wiping out of older national life. But the Empire of Rome had its good side also. If Rome destroyed, she also created. If she conquered, she also civilized ; if she oppressed, she also educated, and in the end evangelized. She handed on to the growing nations of Europe the precious inheritance of her tongue, her law, and her religion. The rule of the Ottoman Turk has no such balance of good to set against its evil. His mission has been simply a mission of destruction and oppression. From him the subject nations could gain nothing and learn nothing, except how to endure wrong patiently. His rule was not merely the rule of strangers over nations in their own land. It was the rule of the barbarian over the civilized man, the rule of the misbeliever over the Christian. The direct results of Turkish conquest have been that, while the nations of Western Europe enjoyed five hundred years of progress, the nations of South-eastern Europe have suffered five hundred years of bondage and of all that follows on bondage. The rule of the Turk, by whatever diplomatic euphemisms it may be called, means the bondage and degradation of all who come beneath his rule. Such bondage and degradation is not an incidental evil which may be reformed ; it is the essence of the whole system, the groundwork on which the Ottoman power is built. The power



which Othman began, which Mahomet the Conqueror firmly established, which Suleiman the Lawgiver raised to its highest pitch of power and splendor, is, beyond all powers that the world ever saw, the embodiment of wrong. In the most glorious regions of the world, the rule of the Turk has been the abomination of desolation, and nothing else. Out of it no direct good can come; indirect good can come of it in one shape only. The natives of South-eastern Europe came under the yoke through disunion. Greek, Slave, Frank, could not be brought to combine against the Turk. Orthodox and Catholic could not be brought to combine against the Mussulman. If the long ages during which those nations have paid the penalty of disunion and intolerance shall have taught them lessons of union and tolerance, they may have gained something indirectly, even from five hundred years of Turkish bondage."

In the concluding chapter, the author severely criticises the course of the British Government, and maintains—writing before the war began—that it is the duty of the "powers," in united action "to free the East from bondage, and to clear the West from dishonor."

SCRIBNER, ARMSTRONG & CO., NEW YORK.

Through J. B. Lippincott & Co.

*A Commentary on the Holy Scriptures*: Critical, Doctrinal, and Homiletical, with special reference to Ministers and Students. By John Peter Lange, D. D., in connection with a number of Eminent European Divines. Translated from the German, and edited, with additions, original and selected, by Philip Schaff, D. D., in connection with American Scholars of various Evangelical Denominations. Vol. V. of the Old Testament: Containing the First and Second Books of Samuel. pp. 616. 1877.

We have given the title of this volume in full, and, although this commentary has become well known, will furnish such explanations as will enable our readers, who may desire information, to understand the status of its publication.

The New Testament has been completed in ten volumes. This is the TWELFTH volume on the Old Testament, although the FIFTH in the order of the books of the Bible. Two more will complete the work, and we are assured that they are in the hands of the printer and will be published at short intervals. So that at an early day we may look for the completion of this great work. The magnitude of the undertaking few are able to appreciate. Twenty-four volumes of the size and cost of these requires an amount of labor and outlay of money that few establishments can venture. Scarcely any of the large Encyclopedias surpass it in the amount of printed matter. The House of Scribner, Armstrong & Co. have shown their enterprise and energy

in bringing out this work. It may prove too large and expensive for the body even of ministers, but there are many among them who will possess it, and it will be in demand by students of the Bible and in good libraries private and public. It will be a monument of critical learning and research, and will not likely be superseded by any similar work in this generation.

This volume covers an interesting part of the Old Testament History. The Books of Samuel fill a period with which we are less acquainted than some other periods in the history of the covenant people. We are carried back to a time anterior to Grecian history.

The original of this volume was prepared by Dr. Erdmann, Professor of Theology in the University of Breslau, who informs us that part of his labors on it "are intended to serve as contributions to the hitherto too little cultivated science of the Biblical Theology of the Old Testament." The addition in English was prepared by Drs. Toy and Broadus, Professors in the Theological Seminary at Greenville, South Carolina. There is a quite full and learned Introduction, treating of the Name, Division, Contents, Character and Composition, Sources, Author and Time of Composition, and Literature of the Books of Samuel. The American editors have contributed valuable additions in the shape of critical notes, explanatory remarks, and homiletical divisions. Pains have been taken to render it in all respects worthy of a place in the work to which it belongs.

JAMES R. OSGOOD & CO., BOSTON.

(For sale by J. B. Lippincott & Co., Philada.)

*A Brief History of Turkey.* Translated from the German of Dr. Johannes Blochwitz, by Mrs. M. Wesselhoeft. With Maps. pp. 175. 1877.

*A Brief History of Russia,* from the Small Beginnings of the Nation to the present vast proportions of the Empire: with Accounts of the Successive Dynasties. By Frances A. Shaw. With Maps. pp. 123. 1877.

*Russia and Turkey. The Eastern Question,* Historically considered; with notes on the resources of Russia and Turkey, and an abstract of their treaties with the United States. By James M. Bugbee. With Maps. Third Edition. pp. 81. 1877.

Osgood and Company have met a widely felt public want by the issue of these three small volumes on the Eastern Question. During the suspense preceding the commencement of hostilities in the East, and now since war has begun in earnest, the uppermost question in many minds has been about these countries. Multitudes were doubtless surprised to discover how little they actually knew about the history and character of the millions who are about to engage in a war



which may change the whole aspect of the East. They knew something of the geography of these countries, and had some vague ideas of the population, but had no definite knowledge that satisfied the inquiries which naturally arose. We are not speaking of scholars, or learned men, but of the average intelligent reader. Many set to looking up their maps, consulting histories, and endeavoring to acquaint themselves with the subject. The appearance of these volumes will enable multitudes to find just what they want. We have here a separate History each of Russia and Turkey, and in a third small volume "The Eastern Question, historically considered." We cannot speak in very strong terms of the excellency of the Maps, and could wish that they had been made a little more distinct, so that they could be consulted with more readiness and satisfaction. Still they may serve the purpose, and any one who has at all considered the matter will know how difficult it must be to obtain accurate and full information and to exhibit in a small compass countries stretching over thousands of miles.

The first mentioned of these volumes—a Brief History of Turkey—presents a comprehensive epitome of the principal events of the Turkish history. Of course there can be no detail, but only a bare statement of the leading events as they have successively transpired. A list is given of the Sultans of Ottoman Turkey, from Othman or Osman, 1288, to Abd-ul-Hamid II., 1876. This is preceded by a brief sketch of the earlier history of Turkey. An Index of Terms is added, in which explanations are given of the leading Turkish terms employed in the volume. The whole is a very succinct history of a people who have been for centuries a terror to the Christian world. The second volume does for Russia substantially what the first does for Turkey—it gives an epitome of the history of that mighty Empire. A list of the Sovereigns of Russia are given with brief comments on their successive reigns. An opening sentence at once impresses us with the profound interest which attaches to the history of Russia. "With an area of more than eight million square miles, it clasps four seas, and one-third of Europe and Asia, in its far-reaching arms, and contains a population of nearly ninety million souls, of widely diverse races and customs, yet all so united as to form one homogeneous whole." This history, brief as it is, presents some very touching incidents in the history of the Imperial family of Russia. The history of Russia has been marked by progress, and one cannot but wish that this progress may be continued. The volume closes with a brief statement of the causes leading to the war, and the Emperor's well known manifesto.

The third volume treats more specifically "The Eastern Question," presenting a Historical Statement of the causes which led to the pres-

ent war, and an exhibit of the resources of the two governments. The strength to carry on a great war is, of course, very much on the side of Russia.

The conflict in the East is now raging. The end no human wisdom can foresee. These little volumes will enable the reader to study the question, and to gain a more intelligent view of the problem to be settled, as well as of the parties engaged in the settlement.

*The Burning of the Convent.* A Narrative of the destruction by a mob, of the Ursuline School on Mount Benedict, Charlestown, as remembered by one of the pupils. pp. 198. 1877.

Although published anonymously, the author is understood to be Mrs. Prof. Whitney. It is a very vivid description of the burning of the Convent, and will be read with interest, now that the occurrence has well nigh passed out of mind. Such a thing could hardly take place to-day in the United States, and this fact marks the progress of free opinions. No Protestant would pretend to justify this popular outbreak of prejudice and bigotry. It may serve a good purpose to give this story to the public. The volume is written with a great deal of ease and freedom, and throws some light upon the surroundings of the times. Any one who begins the story is not likely to stop before the end is reached, and then the feeling will be one of surprise and wonder.

LEE & WALKER, CHESTNUT ST., PHILADELPHIA.

*Songs of Beulah :* A new collection of Music for Sunday Schools, Families, and Devotional Meetings, by Rev. S. L. Harkey and J. M. Baringer.

The title of this volume indicates its character and design. It is an attempt to supply something better than a great deal of our Sunday School Music. We are not prepared to pronounce judgment on its merits. It is favorably spoken of and has been favorably noticed. It deserves a fair trial. There is room for improvement, both in the music and in the hymns commonly used in Sunday Schools. If this book proves to be what is needed, the authors will deserve the gratitude of all lovers of song and genuine Christian sentiment. We have noticed some things too much, after all, of the "sensational character." But give it a chance.



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PERIODICALS.

The Foreign Quarterlies, and Blackwood, have been received. Their contents have presented the usual rich and varied character. Littell's Living Age furnishes its readers with the choicest productions from the old and the new world. Harpers' periodicals sustain their well-earned reputation.



THE  
QUARTERLY REVIEW  
OF THE  
EVANGELICAL LUTHERAN CHURCH.  
OCTOBER, 1877.

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ARTICLE I.

AUGSBURG CONFESSION, ART. XII., OF REPENTANCE.

HOLMAN LECTURE FOR 1877.\*

By S. W. HARKEY, D. D.

Christianity, in its relation to man, is both *external* and *internal*—objective and subjective. It contains a system of truth, not of man's own discovery, but revealed by God. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1 : 21. It is addressed to his reason and consciousness, and he is expected to receive it, to seek to understand it correctly, to believe it, and to practice its precepts and duties in his life. It is to him a divine rule of life. All its institutions too, as the Church, with her Gospel, ministry, worship, sacraments, and benevolent operations, belong to the external or objective of Christianity.

But such external religion must have its counterpart in the soul of the believer. There must be a work of grace in

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\*Twelfth Lecture on the Augsburg Confession on the Holman Foundation in the Theological Seminary, Gettysburg, delivered on Monday evening, June 25, 1877.

the heart, consisting of knowledge of sin, repentance of sin, faith in Christ, love to God and man, holiness, and an internal life of piety. "The kingdom of God is within you," Luke 17 : 21, "And be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness," Eph. 4 : 23, 24. "Therefore, if any man be in Christ, he is a new creature: old things are passed away ; behold all things are become new," 2 Cor. 5 : 17.

An external religion may exist without the internal ; and then it is a body without a soul, a form without a life, a system of dry, dead dogmas and ceremonies, which can accomplish nothing for the enlightenment and salvation of the race. This was the great error of the Romish Church. She had an immense and most powerful hierarchy, a grand system of doctrines, rules, forms, and ceremonies—a mighty politico-religious establishment, which controlled men's hearts and consciences, making the most abject slaves of them, and ruling the world with a rod of iron. But true spiritual life—the life of repentance, faith, love, holiness, and piety in the soul—was wholly lost in the Church as such. Only in individual cases, and in spite of the Church and her teaching and influence, do we find any trace of it. For more than a thousand years previous to the Reformation, the true doctrine of repentance, faith, and justification had been utterly perverted by Rome. She had rejected almost the whole system of *Evangelical Christianity*, taught by Christ and the Apostles, and had substituted in its place a most burdensome religion of works, penance, fasts, confessions, church ceremonies, pilgrimages, indulgences, and the like. Man was not to be saved by "Repentance toward God, and faith toward our Lord Jesus Christ," Acts 20 : 21, but really without Christ, by his own works and merits. His sins were to be washed away by Baptism, as a mere work, *ex opere operato* ; and if he sinned again afterwards, he must make atonement for himself by a series of mortifications of the flesh in church imposed penances, and by confessing to the priest and obtaining his ghostly absolution. Christ and his precious salvation



were covered up—yea, buried out of sight, beneath a great mass of human corruptions and inventions.

“The vital doctrines of Christianity,” says D’Aubigne, “had almost entirely disappeared, and with them the life and light that constitute the essence of the religion of God. The spiritual strength of the Church was gone. She lay an exhausted, enfeebled, and almost lifeless body, extended over that part of the world, which the Roman empire had occupied.”\*

And again,

“It was especially by the system of penance, which flowed immediately from Pelagianism, that Christianity was perverted. At first, penance had consisted in certain public expressions of repentance, required by the Church from those who had been excluded on account of scandals, and who desired to be received again into its bosom.

“But by degrees penance was extended to every sin, even to the most secret, and was considered as a sort of punishment to which it was necessary to submit, in order to obtain the forgiveness of God through the priest’s absolution.

“Ecclesiastical penance was thus confounded with Christian repentance, without which there can be neither justification nor sanctification. Instead of looking to Christ alone for pardon through faith, it was sought for principally in the Church through penitential works.

“Great importance was soon attached to external marks of repentance—to tears, fasting, and mortification of the flesh; and the inward regeneration of the heart, which alone constitutes a real conversion, was forgotten.

“The penitential works, thus substituted for the salvation of God, were multiplied in the Church from Tertullian (born A. D. 160,) down to the thirteenth century. Men were required to fast, to go barefoot, to wear no linen, &c.; to quit their homes and their native land for distant countries; or to renounce the world and embrace a monastic life.

“In the eleventh century voluntary flagellations were superadded to these practices: somewhat later they became quite a mania in Italy, which was then in a very disturbed state. Nobles and peasants, old and young, even children of five years of age, whose only covering was a cloth tied round the middle, went in pairs, by hundreds, thousands, and tens of thousands, through the towns and villages, visiting the churches in the depth of winter. Armed with scourges they

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\* History of the Reformation, Vol. I. p. 68.

flogged each other without pity, and the streets resounded with cries and groans, that drew tears from all who heard them.”\*

What a terrible showing is not this of what must follow when the true doctrine of repentance and faith is lost or perverted! So even Luther, when a young man, though then already one of the best educated and most intelligent of his day, was in utter darkness as to the way of salvation, when distressed and alarmed on account of sin. He knew not that he could come to Christ for pardon, nor how to come. He commenced to torment himself by penance—to labor, fast, and pray, after the papal plan, and do all sorts of works—he entered a Monastery to be shut out from the world entirely, and most zealously and conscientiously devoted himself to the observance of all its rules and duties—sometimes for many days eating almost nothing, lying on the hard floor of his cell, agonizing and struggling day and night to obtain the forgiveness of his sins, until he came near destroying his own life, all to no purpose, for his soul could find in this way no peace. What a grand deliverance did God grant him, when afterwards, he was led to trust in Christ by faith, and, “being justified by faith, to have peace with God through our Lord Jesus Christ.” Many years afterwards, when he had come clearly and fully into the light on this great subject, he wrote as follows:

“It was impossible that the Papists should teach correctly concerning repentance, since they did not understand the nature of sin correctly. They were in error in regard to original sin, maintaining that man’s natural powers remained entire and uncorrupted, that his reason could yet teach correctly and his will act right, and that God does certainly give his grace, when man, in the use of his free will, does as well as he can.

“From this it must follow that they would repent only of *actual* sins, as willful wicked thoughts, (for bad emotions, lusts, and desires, were no sins), wicked language and actions, which the free will might have omitted.

“And to such repentance they reckoned three parts, namely,

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\* History of the Reformation, Vol. I. pp. 54, 55.



sorrow, confession, and satisfaction, with the comfort and assurance, that any person who did properly have sorrow, and confess, and make satisfactions, had thereby merited pardon and paid God the debt of sin! Accordingly they directed the people, when alarmed on account of sin, to trust in *their own works*. \* \* In all this there was no Christ, nor a thought of faith in him; but men hoped to overcome and destroy sins in the sight of God, by their own works; under such impressions we too became monks and priests, that we might set ourselves against sins!" \*

And Melanchthon also, testifies to the utterly erroneous teaching of the Papists on this subject. He says:

"All honorable honest men of intelligence, of high and low station, even the Theologians themselves, will have to confess, as also our enemies, convinced beyond doubt, in their own hearts, that formerly, before Dr. Luther wrote, there existed only the most dark and confused writings and books on the subject of Repentance. One may see with the sententiaries what innumerable useless questions there are, which as yet no Theologians even, have been able sufficiently to explain. Much less could the people get any just conception of the subject out of their sermons and books, or see, which certainly is specially necessary in true repentance, how or in what way the heart and conscience must seek for rest and peace. And even now we may challenge any one of them to come forth, who could, out of their books, instruct a single soul to understand and know with certainty when sins are forgiven! Gracious God! What blindness do we see here! How they know just nothing at all about the subject! How are their writings utter night and darkness!" †

And then he proceeds to point out some of these curious questions and errors, a few of which we may give in our own language. They ask whether forgiveness of sins takes place in *attrition* or *contrition*? And if forgiveness is granted on account of sorrow or contrition, why then is absolution necessary? And if sins are already pardoned, where then is the necessity of the Power of the Keys? They say that God *must* forgive us our sins, if we perform good works, without grace—that we merit grace by attrition or sorrow—that if

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\* Smalcald Articles, p.

† Apology, p. 168.

we hate sins, and rebuke them in ourselves, this is sufficient to blot them out—that it is on account of sorrow that we obtain forgiveness of sins, and not on account of faith in Christ—that in confession the actual enumeration of all our sins is necessary, and none can be forgiven but those that are thus enumerated—that in the sacrament of Penance we obtain grace *ex opere operato*, even when the heart is not in the work, and when there is no faith in Christ—that in the exercise of the Power of the Keys souls may be redeemed from Purgatory by means of Indulgences—and much more of such miserable stuff. From this we may see how utterly lost was all true evangelical piety in the Church of Rome, at the commencement of the Reformation.

Under these circumstances our Reformers were required to state the real truth of God on this subject, which they seek to do, in few words, in the twelfth Article of the Confession, as follows :

“Of Repentance it is taught, that those who have sinned after Baptism, may at all times obtain forgiveness of sins, if they come to repentance ; and to them absolution should not be denied by the Church. And true Repentance properly is sorrow for sin, and to be alarmed on account of it, and yet with this to believe the Gospel and absolution, that sins are forgiven, and grace obtained through Christ, which faith again comforts the heart and restores it to peace. Afterwards such persons must abstain from all sin, and reformation of life must follow, which are the fruits of Repentance, as John says, Matt. 3 : 8, ‘Bring forth therefore fruits meet for repentance.’

“Here they are rejected who teach that such as have once become pious cannot fall again.

“On the other hand the Novatians are also condemned, who denied absolution to such as had sinned after Baptism.

“Those also are rejected who teach that we do not obtain forgiveness of sins by faith in Christ, but by the merits of our own good works.”

We must consider well the position and object of the authors of the Confession—must place ourselves, as nearly as possible, in their circumstances, to understand them correctly. They were not *revolutionists*, pulling down and destroying



everything before them—making “havoc of the Church,” by uprooting “the wheat with the tares;” but they were *true Reformers*, most conscientiously anxious not to do injustice to Rome—not to find errors where there were none—but to retain every thing that was true and good in Catholicism, and to point out and change only that which was false and evil. This will account, in part at least, for the language used in our Article, and the *manner* in which they present the subject. Protestant writers of the present day would scarcely think of beginning an Article on Repentance by referring first to those “who have sinned after Baptism.” Repentance must be the same for all men, as well those who have not been baptized, as those who have. In all cases it must consist of the two parts, sorrow for sin and faith in Christ, as they have it, and it is equally necessary for all men. But at the time of the Reformation, especially among Romanists, Repentance, as far as they had any ideas on the subject at all, was associated with sins committed after baptism, confessions to the Priest and Absolution. To this state of things the shape of the Article is undoubtedly due.

A brief analysis of the doctrines taught or implied in the Article gives us the following result:

1. *That persons may sin or fall again after Baptism.* “Quod lapsis post baptismum,” that such as have *fallen* after Baptism—even those who have been justified may again lose the Holy Spirit, and hence the Confessors “condemn those who deny that men once justified can lose the Spirit of God.”

It is of course implied that sins are forgiven in true Baptism, whether the subject be an infant or an adult person. And yet, whatever be the effects or benefits of Baptism—whatever change the Spirit of God may produce in the soul, through it as a means, and in the condition and relations of the subject, they are not such that he may not again sin or fall from the new state into which it placed him.

2. *But the condition of such fallen ones, though sad and greatly to be deplored, is not utterly hopeless—not beyond the reach of mercy and recovery.* Like other sinners they “may at all times obtain forgiveness of their sins, if they repent.” Not

by a system of penance or self-inflicted tortures can they be restored—not by means of indulgences, meritorious works, self-denials and sufferings, as the Romanists taught; but by *Repentance*. Whenever they truly repent their sins will be forgiven them. But without true repentance there is no pardon, and no salvation.

3. *That as God pardons such fallen ones when they truly repent, “the Church should not refuse to grant absolution unto them.”* As they have obtained the *Divine* forgiveness, the Church ought also to grant its forgiveness, and gladly restore these returning prodigals to membership, and the full enjoyment of all the rights and privileges of members.

4. *But true Repentance, in its full and complete sense, properly consists of two parts. The one is sorrow for sin, and the other is faith in Christ.* And though these two parts may be considered separately, yet are they so united as to constitute one complete whole. Neither can be fully presented, understood, or attained without the other. The one wounds, the other heals; the one alarms and condemns, the other pardons and brings peace again to the soul; the one points to Sinai, the other to Calvary.

5. *That good works and reformation of life must follow, if our repentance be genuine; for these are its legitimate fruits.* No person who has truly repented of sin, can continue still to live in sin, for this would be a contradiction. He cannot be sorry for and hate that which he still loves and practices! On the contrary, he must forsake all sin, lead a pious and holy life, and “perform all manner of good works.”

6. Holding these doctrines, the Reformers, in our Article, reject the four following errors:

*First*, That those who have once become pious may not again lose the Spirit of God, and fall into sin.

*Second*, That men may attain to such perfection in this life that they cannot sin any more.

*Third*, That those who have fallen into sin after baptism, should not be restored again by the Church, even when they truly repent.



*Fourth*, That justification or pardon of sin is not obtained by faith in Christ, but by our own merits and good works.

These were regarded as serious errors by our Confessors, and are therefore here condemned and rejected.

So much by way of an analysis of our Article. It is plain that a full development of all these points would require a volume, and not a brief Lecture. The field is quite too vast, and we must therefore pass over some points very hastily, or not touch them at all, and give our attention mainly to one or two.

#### I. REPENTANCE AND REMISSION OF SINS AS CONNECTED WITH BAPTISM.

The Confessors do not state, in this twelfth Article, that they hold, that sins are forgiven in Baptism, and that the baptized person is in a state of grace or favor with God: but this is taught by implication. Hence sinning after Baptism is represented as “losing the Spirit of God,” and falling from grace, and the restoration of such as requiring *special* repentance and absolution, that is, pardon and re-admission by the Church. It is however not difficult to ascertain what they did hold on this subject, by referring to other articles of the Confession, and other sources of information. In Article II., which treats of *Original Sin*, they say:

“This disease, or natural depravity, is truly sin, condemning and bringing eternal death upon all that are not born again by Baptism and the Holy Spirit.”

Here the *new birth* is “by Baptism and the Holy Spirit:” the Holy Spirit as the agent, and Baptism as the means. The condition and the relations of the baptized person are so changed, that it may be said of him, he is “born again,” and is no longer condemned to eternal death on account of original sin.

In the *ninth* Article, which treats of Baptism, they say:

“Of Baptism, it is taught that it is necessary (*ad salutem*, adds the Latin), and that through it grace is offered, and

that children also ought to be baptized, who by such baptism are dedicated to God, and received into his favor."

In *Luther's Smaller Catechism*, we have several important questions and answers on this subject, as follows :

Question: "What are the gifts or benefits of Baptism?"

Ans. "It worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation on all who believe, as the word and promise of God declare."

Question: "How can water produce such great effects?"

Ans. "It is not the water that produces them ; but the *word of God* which accompanies and is connected with the water, and our faith which relies on the word of God connected with the water. For the water, without the word of God, is simply water and no Baptism. But when connected with the word of God, it is a baptism, that is, a gracious water of life, and a 'washing of regeneration' in the Holy Ghost."

From this, and much more that might be cited, it is clear enough that the Confessors held and taught that sins are forgiven, and grace is bestowed in the administration of the Sacrament of Baptism. I suppose that this point will not be disputed.

But what is true Baptism as they held it ? I answer, that they regarded the four following things as necessary to constitute true Baptism: 1. *The Divine Agency*: the presence and work of the Holy Spirit. 2. *The Human Agency*: the use of water applied to the subject, in a proper manner, by an authorized person. 3. *The Word of God*, "which accompanies and is connected with the water." The act must not only be performed "in the name of the Father, and of the Son, and of the Holy Ghost," but with prayer, and by the authority of the Lord Jesus Christ, and in obedience to his express command. 4. "*Our Faith*, confiding in this word of God, in the use of baptismal water." If any one of these be absent, it is no Baptism. If the Holy Spirit, the Divine Agency, be absent—or there be no water used in a proper way—or no word or command of God—or there be no true faith in the administrator, or the subject, or the persons concerned and present, it is no Baptism. But having all these present, then, according to the teaching of our Confes-



sors, the subject is born again by Baptism and the Holy Spirit," or, in the language of Christ to Nicodemus, "born of water and of the Spirit." Then such baptized person, whether infant or adult, is delivered from condemnation and eternal death—To him the grace of God is offered, as he is offered and dedicated to God—He is received into the Divine favor—The Holy Spirit, through this ordinance as a means, and because of "faith confiding in the word of God," "causes the forgiveness of sin, delivers from death and the devil, and gives everlasting salvation to those that believe." Such a baptized person must now be declared pardoned, free from sin, a child of God and an heir of heaven.

This seems to be the true doctrine of the Lutheran Church on this subject. It is no 'baptismal regeneration' *ex opere operato*, as the Papists held, and still hold it. It is no BAPTISMAL OR WATER regeneration at all; for "it is not the water that does it." But it is Holy Ghost regeneration, through Baptism, the word of God, and prayer as means. It will scarcely be denied that an infant, being thus baptized, may be regenerated by the Holy Ghost without repentance and faith on *its own part*, it being, properly speaking, capable of neither; but adult persons are proper subjects for Baptism only when they repent and believe in the Lord Jesus Christ. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost," Tit. 3 : 5. Of course we can speak of infant regeneration, in any case, only in the limited specific sense of the word as denoting alone the *divine agency*—the work of the Holy Spirit, the subject being wholly passive. It is clear also that the Scriptures do connect pardon of sin and salvation with Baptism. "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark 16 : 16. On the day of Pentecost, when the awakened multitudes asked, "Men and brethren what shall we do?" Peter replied: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2 : 38. And the Lord sent the

devout Ananias to the now penitent Saul of Tarsus, to say to him, among other things: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord," Acts 22 : 16. From these and other passages of God's Word we see that faith and Baptism secure salvation—that men are born again "of water and of the Spirit"—that they must *repent and be baptized* in the name of Jesus Christ "for the *remission of sins*"—that by Baptism Paul was to "*wash away his sins*"—that it is "*the washing (or bath) of regeneration, and the renewing of the Holy Ghost.*" It is a lame subterfuge to say, as Dr. Macknight has done, and thousands of others with him, that in all these passages it does not mean that "any change in the nature of the baptized person is produced by Baptism, but it is an emblem of the purification of his soul from sin."\* Of course Baptism itself does not produce the change—"it is not the water that produces it," we must say again with Luther; but it is "the renewing of the Holy Ghost;" or "the renewing," (the change), "is by the Holy Ghost."

Though this doctrine has been greatly misunderstood and perverted, especially in the Church of Rome, its history is interesting in a high degree, and sheds much light upon the subject. We are told that it was customary among the Jewish Doctors, "when they admitted a proselyte into their Church by Baptism, always to speak of him as *one born again.*" The manner of speaking and teaching of Christ and the Apostles, we have just seen. And as far back as the *second century*, Mosheim (Vol I. p. 69) tells us, "that adult persons were prepared for Baptism by abstinence, prayer and other pious exercises"—"that the Sacrament of Baptism administered publicly twice every year," namely, at Easter and Pentecost—"that the persons that were to be baptized repeated the Creed, confessed and renounced their sins, and particularly the devil and his pompous allurements"—"that after Baptism, they received the sign of the Cross, were anointed, and, by prayers and the imposition of

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\* See Macknight on the Epistles, Titus 3 : 5.



hands, were solemnly recommended to the mercy of God, and dedicated to his service; in consequence of which they received milk and honey, which concluded the ceremony." All this was evidently intended to convey the idea that these baptized persons were now "new creatures," cleansed from sin, and received into favor with God.

In the *third* century, says the same author, (Vol. I. p. 91, 92):

"There were twice a year, stated times, when Baptism was administered to such as, after a long course of trial and preparation, offered themselves as candidates for the profession of Christianity. \* \* The remission of sin was thought to be its immediate and happy fruit; while the Bishop, by prayer and the imposition of hands, was supposed to confer those sanctifying gifts of the Holy Ghost, which are necessary to a life of righteousness and virtue. \* \* After the administration of Baptism, the candidates returned home, adorned with crowns, and arrayed in white garments, as sacred emblems; the former, of their victory over sin and the world; and the latter, of their inward purity and innocence. \* \* \* It was a custom with many, in this century, to put off their baptism to the last hour, that thus, immediately after receiving, by this rite, the remission of their sins, they might ascend, pure and spotless, to the mansions of life and immortality."

Thus Constantine the Great, lived nearly a quarter of a century without Baptism, after he professed to have become a believer in Christianity, and received the Ordinance only a few days before his death.

Thus gradually men fell into the error of changing this Sacrament from a *means* into an efficient *cause*. People were no longer "born of water and of the SPIRIT;" but the water itself did the work. All baptized persons were regenerated and pardoned—washed and purified from all sin—by the efficient working of the Ordinance itself. And this error, canonized in the Church of Rome, has come down to our own times. No necessity for repentance, faith, and a regeneration of the soul by the Spirit of God—Baptism has done it all.

The only trouble was in regard to sins committed *after* Baptism. What was to be done with these? Could persons be baptized again to obtain the remission of their sins com-

mitted after Baptism? Certainly not. The Novatians, (A.D. 250), referred to in our Article, would not admit those into the Church again, who had fallen into sin after Baptism, even if they did repent. Novatus held that the Church was a society of the *pure*—"Cathari"—and as sin after Baptism made men impure, they could not be re-admitted. But the Western or Latin Church took the opposite view of the case, and a large council resolved, "That they should be treated and healed with the remedies of Repentance"—this, afterwards meant *penance*, and is the remedy to this day in the Catholic Church.

Neander gives the following interesting account of this subject:

"The controversy with the Novatian party turned upon two general points; one relating to the principles of penitence, the other to the question, what constitutes the idea and essence of a true Church? In respect to the first point of dispute, Novatian had been often unjustly accused of maintaining, that no person, having once violated his baptismal vows, can ever obtain forgiveness of sins—that he is certainly exposed to eternal damnation. But, first, Novatian by no means maintained that a Christian is a perfect saint; he spoke here not of all sins, but assuming as valid the distinction between "*peccata venialia*," and "*peccata mortalia*," he was treating only of the latter. Again, he was speaking by no means of *the divine forgiveness of sin*, but only of the Church tribunal—of absolution by the Church. The Church, he would say, has no right to grant absolution to a person who, by mortal sin, has trifled away the pardon obtained for him by Christ, and appropriated to him by baptism. No counsel of God, touching the case of such persons, has been revealed; for, the forgiveness of sin, which the Gospel assures us of, relates only to sins committed before baptism. We ought doubtless to be interested for such fallen brethren, but nothing can be done for them save to exhort them to repent, and to commend them to God's mercy.

"With regard to the second part of the controversy, the idea of the Church, Novatian maintained, that one of the essential marks of a true Church being purity and holiness, every Church which, neglecting the exercise of discipline, tolerated in its bosom, or re-admitted to its communion, such persons as, by gross sins, have broken their baptismal vow,



ceases, by that very act, to be a true Christian Church, and forfeits all the rights and privileges of such a Church." \*

Thus far Neander. Pacianus puts it short, thus:

"Quod mortale peccatum ecclesia donare non possit, immo quod ipsa pereat recipiendo peccantes."

With such facts as these before them in the history of the Church, and fully acquainted with the Theology of the times, and the modes of thought and expression customary among men of that day, the authors of the Augsburg Confession, as we have already stated in our analysis of this twelfth Article, held, that in true Baptism, both of adults and infants, God does forgive their sins and receive them into his favor—that is the teaching of God's word—that they are "born of water and of the Spirit." And as *infant* Baptism was universally practised in the Catholic Church, there was no repentance necessary or possible, in their case, as a preparation for Baptism or pardon of sin. But they might sin *after* Baptism, and could not be baptized again for pardon, or as often as they might sin, and hence they commence their article as they do: "Of Repentance it is taught, that those who have sinned after Baptism, may at all times obtain forgiveness of sins," (not by being baptized again or often, but) "if they come to repentance." Of course this implies equally that all men, adults, who have not been baptized, must repent and believe both to be fit subjects for Baptism, and to obtain pardon of sin.

## II. REPENTANCE, ITS NATURE AND NECESSITY.

In the brief time allowed us in this Lecture, we cannot now attempt a full discussion of the great subject of Repentance, as held and taught by Lutherans. We must content ourselves with a few hasty remarks.

Two Greek words are used, in the Scriptures, which are uniformly translated into English by the one word *Repentance*, which yet seem to have different meanings. They are *μετανοία* and *μεταμέλεια*, from the verbs *Μετανοέω* and

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\* Hist. Christ. Religion and Church, Vol. I. pp. 243—246.

*Μεταμέλομαι*. It has been observed, and it seems to me satisfactorily shown, by Dr. George Campbell, in his Notes on the Gospels, that *Μετανοία* “denotes a change to the better,” and *Μεταμέλεια*, “barely a change, whether it be to the better or the worse”—“that the former marks a change of mind that is durable and productive of consequences; the latter expresses only a present uneasy feeling of regret or sorrow for what is done, without regard either to duration or to effects; in fine, that the first may properly be translated into English, *to reform*; the second, *to repent*, in the familiar acceptation of the word.” He cites Favorinus) an Italian scholar, died 1527) as defining *μεταμέλεια* “as dissatisfaction with one’s self, for what one has done,” “which exactly hits the meaning of the word *repentance*; whereas *Μετανοία* is defined, a *genuine correction of faults*, a change from worse to better. We cannot more exactly define the word *reformation*.” “Luther, in his German translation, has generally distinguished the two verbs, rendering *μετανοειν*, *Busse thun*, and *μεταμέλεσθαι* *reuen*, *gereuen*.”

This agrees well with what our Confessors present in the Article under consideration, that Repentance is “sorrow for sin,”—then should follow good works, which are fruits of Repentance.” Hence it is well said, “Reformation of life must follow Repentance”—Nay, true Repentance is the very first act in reformation of life, and he who does not lead a new and holy life, does not know what true Repentance is.

Accordingly, in our Catechism it is said: “Repentance is a total change of heart and mind.” Schmid, in his Dogmatik, says: “The first working of divine grace is to draw man away from his sinful state by producing in him real pain on account of sins committed, an earnest desire to be delivered from their control.” (p. 361).

And this brings us to the other point made by our Confessors, namely, *That true Repentance has two parts, sorrow for sin and faith in Christ*.

1. *It is sorrow for sin*. This places it in our emotional nature—sorrow, pain, terror, alarm, regret, are among the expressions used to designate these feelings. But not every



kind of sorrow constitutes true repentance. Paul says: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Cor. 7 : 10.) "Godly sorrow" is that required by God, produced by his truth and Spirit in an intelligent conviction of the evil and heinousness of sin, as committed against a good and merciful God and his just and holy law, and that leads to a thorough change of life. In this verse the two Greek words for repentance, already referred to, are used: "The sorrow according to God worketh *μετανοιαν*, a reformation, ending in salvation, *αμεταμελητον*, not to be grieved over or regretted." But the sorrow arising from worldly considerations worketh death.

Not even every kind of sorrow *for sin*, is, in the true sense, a godly sorrow. That which arises only from fear of punishment—and is in the nature of terror or alarm—can lead only to despair and misery. This last has usually been called *legal*, but the former *evangelical* Repentance.

And while it is true that repentance has its seat in our *emotional* nature, it is also true that our emotions must be reached through the *intellect*. Hence there must be *knowledge* of sin and intelligent *conviction* of sin. There can be no true repentance without a correct knowledge of sin, at least to some extent. Men are never sorry for any thing which they have done, and, in the nature of the case, it is impossible they should be, unless they know precisely *what* it is, and *why* they are sorry for it. It is simply absurd to say that you are sorry for sin; but you do not know what sin is, nor why you should be sorry for it.

*Conviction* of sin is in the judgment and conscience, which are convinced of its existence in ourselves. That we have broken the divine law by acts of omission and commission, in innumerable instances, in thoughts, feelings, words, motives, and desires is clearly seen and felt. We have been led by God's Holy Spirit to compare our lives and actions with the divine law, and we know that we are sinners "by the holy commandments, which we have not kept." And the

reason why we should be sorry for these sins is, because God's law is right, good, pure, and holy; but our conduct and lives have been wrong, impure, and injurious to ourselves, and our fellow-men, and dishonorable to God. And this sorrow is not *active*, but *passive*—not self-made or self-imposed, as if we must *make* ourselves feel by certain direct efforts and exercises, as by singing and working upon the imagination by relating terrible scenes and stories, arousing the animal passions and sympathies in times of excitement. But it is produced by the illumination of the Holy Spirit in the application of the truth to the heart and conscience. We see the evil we have done—the injury to God and his government—to our fellow-men and the cause of virtue and piety—to ourselves, our bodies and souls, and regret it and mourn over it. This begets a sense of shame for the filthiness, vileness, and degrading influence of sin. It grieves us that we have sinned against the love and mercy of God, so abundantly shown us in all our past lives, and especially in the gift of Jesus Christ, and his sufferings and death for us.

“These feelings are different in degree according to the natural temperament of the individual, the clearness of his views, the amount of his religious knowledge, and his actual guilt.” \*

This must produce *hatred* of sin and a turning from it—*Confession* of it, and an earnest desire to be delivered from it. No cloaking or hiding it, as God cannot be deceived—no excusing it, as it is seen to have been committed, in many instances, voluntarily, against light and knowledge, and the warnings of God and good men.

*Repentance is a continuous work.* Many persons seem to have the idea that they must repent *once* of all their sins, and then be done with it forever—they must have great sorrow, so as to be completely broken down and overcome, and the more terrible their distress, excitement, lamentations and weeping, the deeper and truer their repentance is supposed to be; but when “they get through,” then they are done with repent-

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\* S. S. Schmucker, Pop. Theol., p. 159.



ance, unless, indeed, they should “fall from grace,” which is almost certain to be the case, then they must be renewed at the next “Protracted meeting” or time of Revival, by going through the same process! But must we not reply to all this, that as long as there is any sinning, even though it be only through infirmity and incautiousness, there must also be repenting? Luther says:

“Baptizing with water signifies that the old Adam in us is to be drowned and destroyed by DAILY sorrow and repentance, together with all sins and evil lusts; and that again the new man should daily come forth and rise, that shall live in the presence of God in righteousness and purity forever.”

And in the Smalcald Articles, he says:

“And this Repentance continues with Christians until death; for it contends with the remaining sins in the flesh during the whole of life, and St. Paul testifies, in the 7th Chapter of the Romans, that he contends with “the law of sin which is in his members;” and that not by his own unaided powers, but by the gift of the Holy Ghost, which follows upon the forgiveness of sins. This same Gift (the working of the Holy Spirit) daily cleanses and scourges out of us our remaining sins, and labors to make us entirely pure and holy.”

And what are the facts of the case in the experience and consciousness of the very best and most faithful of Christians? Do they ever feel themselves to be any thing but sinners, pardoned and saved by grace? *Knowledge* of sin is a part of our Repentance; but can the knowledge of sin ever cease and be forgotten? Does not the *conviction* of sin abide always? Do good men ever cease to confess their sins, and to mourn over them even in the midst of their most exalted spiritual rejoicings in a Saviour’s love? Never, never! And is this not continued repentance?

2. *True Repentance includes Faith in Christ.* It has been a mooted question whether faith comes before or after repentance. But faith is of two kinds, usually called *historical* and *justifying*. The former is simply *belief of the truth* upon satisfactory evidence, and the latter is *trust in Christ* for salvation. But it is clear that belief of the truth, or historical faith,

must come *before* repentance, as it is by the truth that men come to a knowledge of sin and are led to see the necessity of repentance; but *justifying* faith can only come *after* repentance, grows out of it and is a part of it. Repentance, in its first part or narrower sense, is an indispensable antecedent and condition of saving faith, without which it cannot exist, just as the breaking up of "the fallow ground" and the preparation of the soil are necessary to the sprouting and growth of the seed sown upon the earth. Justifying faith cannot properly be said to include repentance, because, as we see, it must, in the order of time, come after it, and cannot take place without it; but repentance is not and cannot be complete without faith, and is therefore a part of it. The fruit cannot be said to include the tree that bears it, and without which it could not exist; but it is part of the tree upon which it grows.

Let us hear the great Melanchthon a few moments on this subject :

"But inasmuch as our opponents condemn what we have stated in regard to the two parts of Repentance, we must show that not we, but the Scriptures have thus set forth these two parts of repentance or conversion. Christ says: 'Come unto me all ye that labor, and are heavy laden, and I will give you rest.' (Matt 11:28.) Here are two parts. The labor and heavy burden of which Christ speaks are the sorrow for sin, the great terror of the wrath of God felt in the heart. The other, *the coming to Christ*, is FAITH, which believes that for Jesus' sake sins are forgiven us, and that by the Holy Spirit we are "born again" and made alive. Therefore these two must be the most important parts of Repentance, namely, sorrow for sin and faith in Christ. And in Mark 1:15, Jesus says again: 'Repent ye, and believe the Gospel.' First, he makes us sinners and alarms us; and then comforts us, and announces the forgiveness of sins. For, to believe the Gospel, is not merely to receive the histories which it contains, for such faith even the devils have, but it properly means to believe that through Christ sins are forgiven us, for this is the faith which the Gospel preaches to us. Here also you see the two parts: sorrow or alarm of the conscience, when he says, 'Repent;' and faith, when he says: 'Believe the Gospel.' Should now any one say, Christ



includes also the fruits of repentance, yea, the whole new life, we shall not seriously object to this. It is enough for us here, that the Scriptures expressly set forth these two parts; sorrow for sin and faith.

So also Paul, in all his Epistles, as often as he treats of the manner of our conversion, unites these two parts. *The dying of "our old man,"* (Rom. 6 : 6.)—contrition and terror on account of the wrath of God and the judgment to come, and on the contrary, our *renewing* by faith. For by faith we are comforted, and brought to life again, and are saved from death and hell. Of these two parts he speaks clearly, in Rom. 6 : 2, 4, 11, that we are 'dead indeed unto sin'—caused by sorrow and alarm, the first part of repentance; and are again to be *raised up with Christ*—brought about through faith, when we again obtain life and comfort. And inasmuch as faith is to bring joy and peace to the conscience again, Rom. 5 : 1, 'Being justified by faith, we have peace with God,' it follows that before there was terror and anguish in the soul. Therefore sorrow for sin and faith must go together." \*

It is clear then, that our Confessors are correct in stating that true Repentance has these two parts, sorrow for sin and faith in Christ, and that no amount of contrition and alarm which does not lead us to trust in Christ for salvation, can be regarded as true Repentance.

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## ARTICLE II.

### THE LAIC PRIESTHOOD.

By Rev. L. M. HEILMAN, Harrisburg, Pa.

The grand questions of Social Science are all best comprehended in Christianity. Real reform is accomplished by thorough christianization; and for this reason there is no more important culture demanded from the Christian than the agency which brings the masses of men to Christ. The poor, the lapsed, the ignorant, are left too much to the courts, jails, almshouses or philanthropy, while the Christian Church by proper methods might elevate them at her prosperous and

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\* See Müller's Sym. Bücher, p. 173.

life-giving altars. Beside the work of evangelizing the world at large, the work of christianizing the communities where Churches are established, is the very first to claim the awakened attention of Christian people to-day. We do not mean to magnify our subject for the sake of rhetoric, but do claim, upon the best grounds, that it is the sphere of the laity which must be better understood and more cultivated to meet the lack of home Christianization.

The laic sphere is recognized, but it seems to be a mere sufferance on the part of some, while its design is perverted by others. It may appear extravagant, but there is reason to think that this is as important and well founded as the more ostentatious existence of Church councils and Synodical bodies. The kingdom of Christ fails without any of them. They are complementary. The grand sources of proof for offices and Synods are the Scriptures and the practice of the Apostolic Church. It is regarded, too, a valuable argument to add to these the history of the early Church and the teaching of confessions. It is by all these standards of truth that the doctrine of the Laic or Universal Priesthood of believers is sustained, and so comes to us as a native, original element of Christianity, which dare not be discarded.

It is a mistake that Lay activity demanded in the present day is a modern conception. It is not a thing grown out of the evolutions of time. Yet some seem so to judge it and have been led to think our Lutheran Zion too much shelved in the store-house of the past for the wants of the day. Accordingly the novel productions and mechanical schemes of later denominations are sought to afford aids in Lay organizations. It is not denied that many able books and improved suggestions are developing in this broad laic field, but there is danger that true conservation is lost sight of and inconsistencies are intruding into doctrine and practice by not steering more by the old land-marks. The same notion that the reformation and her antecedents were strangers to activity in church-work, has led some actually to cast stones at the right of such work. We hope to tread carefully and



on brief but solid grounds, to show that our Theme contains an old time-honored doctrine which was maintained and practised by the reformers, and which had its origin in the primitive Church.

It is patent that we need shake from us all doubt about this grand teaching of the common Priesthood. The times do demand extraordinary effort; and if the Lutheran Church has not as much activity as others boast of, it is because she has not been faithful to her principles.

It is refreshing to glance at the scriptural tone of the Book of Concord on this subject. Divest it of some dates and relations to 1530 and 1580 and one may be led to think it a production of the present day, implying urgent laic activity. Its design in part was to argue a common against a hierarchichal Priesthood. Hugo, Wessela nd Savanarola had previously argued this, and when the Confessors of the Reformation came forth it was amid the seething fumes of martyrdom over these same disputes, maintaining the martyrs' views. The Apology is distinct in its asseveration that all believers are the priesthood to offer sacrifices. These are called "sacrifices of thanksgiving," which are declared to be "bearing the Cross, preaching, good works of saints," &c. These are the prerogatives of all believers as the author maintains by reference to 1 Peter, 2 : 5, "ye \* \* \* are a holy priesthood." It is also argued that the eucharist "was instituted for the sake of preaching," whereby the believing communicants "set forth the death of Christ." The Augsburg Confession has it, that all believers constitute the congregation of the true Church, who are so the communicants or that priesthood who offer sacrifices to God, and also, in the light of the Apology, promulgate and further the kingdom of the Redeemer, by example, works, and words. The Augsburg Confession, in the fourteenth Article, denies any but the called ministry to "publicly teach or preach," but the explanation of the word "public," implies instruction or admonition by the laity who do not in the official and authoritative way presume to speak. It were only wearisome to traverse the entire grounds of this old field. Taken all through, the proofs

for the use of speech, even by the Christian professor, are more than mere hints.

Luther's expositions of St. Peter's declaration of the priesthood are well known. Where the Apostle says that one object of that priesthood is to "show forth the praises of God," the venerable Reformer explains, "When one brother declares to another the powerful work of God, he preaches thus." It is in this spirit that the confessions distinctly declare that believers "should also return thanks and praises to God, and confess the faith with patience and good works, bearing the cross, preaching," &c.

Our fathers are an army of combatants against the special priesthood; and scarcely one of their princely genii, but has cast something of a key down at the feet of the Church. Indeed when we look across the tented field of the reformers' war, we see a private Christian from the shoe-maker's bench and a princely layman. Hans Sacks and Frederick the Wise are names engraved forever on the page of history as welcome and efficient workers for the cause of Christ.

The New Testament practice and teaching lead us still more substantially in the antiquity of authority for personal Christian work. Irrelevant arguments and confused matter in tracts and even books should not cast doubts upon the mind as to the scripturalness of this doctrine. St. Paul's "co-laborers" were, as the title indicates, *laboring with* him, in the Gospel. These so engaged in helping in this general cause of Christ, were not ministers as Barnabas and others, but private Christians as the women Tryphena, Tryphosa and Persis. Priscilla used her superior knowledge of the cross to instruct the eloquent Apollos. It is not unfrequent for Paul to introduce and commend many of these colaborers, male and female. To make the lay work a still more efficient aid to the ministry the diaconate office was created. "Upon the persecution about Stephen," not only Philip who was now made an "Evangelist," but all were abroad telling the glad tidings of Calvary until many Jews and Greeks believed. The instructions too of the Apostles upon this point are as clear as their practices, concerning the duties of officers and



members of the Church. The elders are required to be "apt to teach" as well as hospitable. They must "hold the faithful word" taught them and "be able by sound doctrine both to exhort and convince the gainsayers." These elders were not ministers or the so called "teaching elders," for in 1 Tim. 3 : 9 we find the deacons charged with almost the identical duties laid before the elders. The deacons are encouraged to "great boldness in the faith," and to "hold the mystery of the faith in a pure conscience." To the Hebrews and to the Thessalonians are given the solemn injunctions to "exhort one another daily," to "edify," to "admonish and reprove," &c. This was the personal every-day work of Christians speaking the word. This would include lay instructions to those convicted by the truth from the ministry, to lead the doubting to Christ. These commands were obeyed when Paul was aided in the missionary field, or the pastor at home, and when a Lois taught young Timothy, or when the command of Jesus was followed to go out into "the highways and hedges to compel" the erring and lost sheep to come to Christ and the house of God.

The early Church thought these practices essential and maintained them. Reliable historians agree that it was not until late in the second century, that in the councils a priestly view of the ministry was tending to deprive the laity of their proper sphere. Then began to be those who taught that the clerical office was endowed with superior spiritual power and knowledge. To the time of the Reformation and since was the delusion taught, that the ministry succeeded the Jewish priesthood. Neander says of the early Church, "the day had come when all men were to be masters in religion." The same Israelitish-born historian says "the office of teaching was not exclusively conferred on one man or many; but every believer who felt himself called, might speak a word in the assembled Church for the common edification." "Toward the close of the second century," adds he, "men were inclined to introduce into the Christian Church an institution corresponding to the Jewish priesthood." The

fathers of the evangelical type were decided against this priestly tendency. Clement of Alexandria discovered the new departure of the Theosophists and Gnostics, who believed in an order of men superior in spiritual wisdom to the common believer, and said, "There are no distinctions in Christianity; there is no privileged class who receives truths concealed from others." Tertullian held that the primitive law of God concerning the special priesthood of the Jews, foretold the universal priesthood of Christians. Justin Martyr, Origen, and Cyprian are staunch defenders of this common doctrine. The beautiful language of Ambrose and Cyprian was impressed upon the mind of Melanchthon who set it in the Apology as a memorial against all usurpers of the Christian Priesthood. During the ages of darkness this truth lived in hearts noble to witness for it. Victor Hugo, Wyckliffe, Huss, Wessel and Savanarola, by their labors and blood built in the heath of Scholasticism their monuments inscribed with the same sentiments.

These lay privileges were exercised from the first. The herdsman from the beautiful banks of the Clyde, in the fourth century, could tell us in the person of Succat or St. Patrick, how he, taught of faithful parents, had led the Druid bards to turn their muses to sing songs of the Lamb, and had obtained the numerous "colaborers," who did their grand work in Britain, Ireland and Caledonia. About the same time Christian workers began in many places to build hospitals. The cause of Education from the very first secured the patronage of the Christian community, and as early as the second century was supported by the Church. The lay activity ceased not with these: but further on we see Wyckliffe send out his hearers to teach their fellow-men until old Rome trembles.

It may be difficult to define the functions of the Laity; but the lines can be, I think, quite clearly drawn between them and the work of the ministry. From what has been said it appears that Christian members labored along with the apostles traveling or with pastors at home. Philip is erroneously called a "deacon who preached:" he was more



than a deacon. It was in the capacity of an inspired and authorized "evangelist," that he publicly preached and baptized. So Stephen was not only a deacon, but endowed with inspiration and miraculous powers. The others "scattered abroad" did not officially preach (*κηρύσσω*), but told glad tidings, (*εὐαγγελίζω*) when their work was overseen and encouraged by Paul and Barnabas (Acts 11). The sphere of these people was to be "helpers." It might be that a contrary case or so, can be made plausible, but the rule is definitely expressed by the Scriptures in the terms, "helpers" and "colaborers." But within these limits of working for the upbuilding of the Church of Christ proper, are the plain rights of not only general works of benevolence and the cause of extending the Master's Kingdom, but the right of exhortation and address in public assemblies, as well as private labor in "the highways and hedges." This opens a field of stupendous importance.

Let it not seem offensive, then, as though mere servile duties were left by the clergy for others to do. The sphere of personal work with the careless and the fallen, to-day sends forth a very Macedonian cry. Our Home and Foreign Missions are great responsibilities, but are we heeding the call at the door of our churches? Home christianization is a perilous neglect. It is a truth alarming that many of the oldest communities have a large proportion of persons skeptical and wicked. The New England States have within the last ten years been canvassed, and the intelligent conclusion drawn is that "nearly or quite one-half of the population of New England \* \* \* habitually forsakes all public religious worship." This is not the result of foreign immigration; it is the Yankee-blood traced through long generations that have been within the sound of the Sabbath bell. The states filled with churches, like the old lands of Bible scenes, have neglected the work about and in the churches until infidelity has brooded over thousands and brought forth immorality and vices that flood the land. In farming communities it is too often supposed that simplicity and godliness prevail; whereas large tracts of country between churches of

the same charge contain many families of great wickedness. The highways between many of our Christian towns and villages are not only uncultured but unchristian. In our cities and large towns of the east scarcely one-half of souls are church-going, besides the inexpressible evils that breed a contagion within them and across the rural districts, more foul than cholera. Certainly there are new communities more wicked in their proportion of numbers. The evils, however, of the places where churches are, are appalling and urge that our work where it is begun, ought be better done. The American Sunday School Union reports, 1865, "In no one of our Eastern States are one-half of the children in the Sabbath School." We are too confident too, as to the thoroughness with which our work is done to those who attend these schools. A minister at an English Sunday School Convention, 1865, reports a certain town to be "the very nest-bed of the vilest infidelity," and when a canvass was made by the various churches, they found nine-tenths of the prominent members of the infidel clubs had passed through their Sunday Schools." Can it be, the old destiny of Syria, Russia and Southern Europe shall follow England and America to displace sacred Christian ground by the old state of Paganism? Where our Churches are established, where we are establishing them in the domestic or foreign field, no more urgent demand can be laid to the conscience of man, than that which stands before the Christian layman to-day. When Dr. Lyman Beecher was asked how he succeeded so well in bringing the people into the Church, he answered, "it is not I that do it; I preach on the Sabbath with all my might and have four hundred members preaching all the week; and this by the blessing of God is the way in which we succeed." This is the field for every Church. Let the complaint cease that the laity are denied their rights. Rather than seek to be public evangelists too many, they ought to ask, is the work done at home? Let us not think that the fathers of the Church and the Scriptures meant that the grand office of the Universal Priesthood was its prerogative simply to ordain preachers. Here is a large field, and



promising, and one angels might enjoy to cultivate that they might wear crowns.

The Church of the Reformation is not behind in this call to work. Some reasons there are why she specially demands activity and culture of her laity. She draws not the masses. Whitewash this as we will it is true in a sense. The time-honored custom of catechization is a star of superior magnitude in her glory: nothing can be substituted for it that will so cultivate the rising race for future good and usefulness. But it reaches only the families of the congregation, where state-religion or legal compulsion is absent. Take things as they are, thousands of our fatherland blood have been careless and the sons and daughters cannot be brought into the Catechumen's class. The families out of any Church relation all around us must be reached by other methods. It is done in part by pastoral work, but the field is too large for that alone. The ministry besides is too unsettled to make inroads of usefulness by personal acquaintance. The sister Churches that have itinerant systems, depend upon their peculiar revival methods to reach the outside world. We as a Church have the inconvenience generally of an itinerancy, but do not make up for the loss incurred from short pastorates. The awakening plan of revivals, let it have its judicious place, but it cannot be the grand palladium to meet this felt want. I take it that our grander dependence is lay work, regular, systematic and constant. We dare not close our eyes to weakness here. The pulpit must be made a power, and to protect its study and usefulness the pews must help to fill the Church by their personal efforts among the non-church-going and the perishing.

The methods of work and organizations are difficult problems. From experience, however, we have concluded that there is too much seeking of extra plans. We want to keep by the old land-marks. The want of the Church in not getting at the outside world is not so much in her principles or polity, as in lack of proper development. The massive machinery, however, recommended by a number of books in circulation is generally larger than the power of heart-grace

to propel it. It too often makes hollowness, hypocrisy and loud talk. The machinery is spoiled and the work not furthered. There is no principle the Church ought more assiduously guard than that which works by spontaneous freedom. It is the true gospel principle which develops the truest life. Span and stretch out the body or mind or heart to its utmost, by mere rules, and you have a distorted, forced pigmy, while the natural growth of spontaneity is symmetrical and bounding with life. Yet this spontaneousness needs channels for its life. These are found in the organizations we have already. The week-day prayer meeting, the teachers' meeting, the Dorcas society, and the young people's association, are about all that can be sustained. These or such as these, may be utilized for all lay organizations. Use these few well. Cultivate in them the talent of the Church. The Council must aid in getting all to work. The weekly prayer meeting affords opportunity to appoint committees to visit new members, to see after the wants of the poor, or to hold extra district meetings for prayer. In this regular meeting encourage the brethren to talk as well as pray, and that on subjects more important even than "experience." The cottage prayer-meetings for the sick or convicted ought to be attended by members male and female as many as convenient. The teachers in the Sabbath School have a field next to unbounded for usefulness. They may be encouraged to go after the erring, and in the classes lead these souls directly to Christ and to a sense of duty to Christ's Church. The young People's Association may be one organization with the Catechetical class to continue most of the year. During part of the year study Scripture, then Church history and at the best season the Catechism. This meeting can be at times of a more social, musical and literary character. The thing we mean is not so much the identical suggestions, as the principle of economizing our collective forces, and that in these we should never fail to cultivate all to work. Let the young lead some of their own and other meetings. Draw out their talent for Christ. Have all, old and young, work daily on the street and at business, and occasionally or regularly can-



vass the community or wards to gather in the masses to the Church and Sunday Schools. These few old-time meetings for prayer, teachers, and catechumens are all the machinery needed to work up the power of the laity. The grand point is to utilize our talent in the simplest methods.

It is not sufficient to "hold a weekly lecture," to "go over the Sunday School lesson," and "to catechise the young." This is *insufficiency*. Wyckliffe, in England, and Dr. Beecher, in Boston, had elements of chief power in sending out their hearers to tell the old story. It has been said, "that pastor does the most work who does it not himself, but who knows how to get others to do it." Spener and Franke had caught this spirit. The former had the *Collegia Pietatis*, for studying the Scriptures and enforcing spiritual duties; he sent out the people to seek after the perishing and to instruct the inquiring. The latter had the *Collegium Biblicum*, for the study of the original Scriptures. These things were not condemned until the excesses of the followers of these men brought them into disrepute. There are many ways well managed, which cultivate deeper piety and love for souls, and which have been tested as not only important but necessary, for many years.

Had some of these spirits of history and doctrine been more utilized and the natural outgrowth of these principles observed, many of our institutions had fared better. The general talent of the church membership needs development, and that is done by exercise. Have we not too frequently taken the work of money-raising out of the hands of those whose very office it is to attend to the temporal wants of the poor and the business of the congregation? Give them this work and they feel the responsibility of giving. In calculating the amounts, and meeting the difficulties, they grow interested in various causes and become more liberal. The common practice of taking this out of their hands, puts them on the defensive where they question the duty and blame the ministry of mendicancy. This other method will lead their interest to stir up one another to beneficence. And this plan of throwing the work upon the members is in accordance with

the principles we have discussed and the polity of the Church. It is proved valuable in the class-meeting, the local preacher, and the lay-eldership of other denominations, which in these spheres develop the Church's liberality, usefulness and piety. It educates live talent for work in the community. Every enterprise laid upon the people brings them to realize their need of truth and grace, which must work the healthiest Christian growth.

Nor must we be discouraged if failure meet us in the first attempt. The older ones have not been generally trained in this way. It is the work of generations. It is slow and calls for treatment from childhood. As a Church, from national and social reasons, we have much to learn, and that is a radically new work from the first.

All this means self-denial. This, however, we must have or take the consequence looking us already in the face,—retrograde. Our churches must learn to work. It is a chief weakness that we do not do this. If we are poor, let us work for the Master in our humble sphere. If we are rich, let us flee social clique-making in the church and so overawing the masses. It is come to this, and we know what we pen, that there is a looking after the rich, making our churches fashionable with the "better classes," and having our pews filled with the satins that can pay best for them. The classes who gladly heard Jesus are driven away. Once it was said, "the rich and the poor meet together," but we don't want it so. The boasted work for the poor whom we would not have in free pews at our sides, amounts to treating them in missions as charity classes, where they must sink or swim often alone. There must be social and Christian equality down to the humblest, that we may win their confidence and give them a place in the kingdom of Christ that is brotherly, and so imitate Jesus Christ. Harland Pages and Wilberforces are needed to reach from the highest positions of fame and wealth to rescue the dejected and bruised hearts of humility. The earnestness of a Wyckliffe cries, "visit the sick, the aged, the poor, the blind, and the lame, and succor them according to your ability." Clement urges that the unlearned even are



inexcusable for not working. Let us rise to higher appreciation of the duty to reach the popular masses. "Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to every one He will say, Where hast thou left these souls? With the devil? Oh, swiftly seek these souls, and enter not without them into the presence of the Lord."

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### ARTICLE III.

#### MISDEVELOPMENT OF THE LUTHERAN CHURCH IN AMERICA, IN CONSEQUENCE OF ITS DIVISION.

By Rev. Prof. E. F. GIESE, Carthage College, Ill.

In a former article, we tried to trace the great chasm between the German and the English speaking parts of the Lutheran Church in this country to its cause, finding this to be the difference of language as the exponent of national character. We saw how this difference tended to alienate and sever the two elements from each other, and finally to result in hostile disruption. But this disruption, badly as it has damaged the cause of our Church, and that of the General Synod especially, is not the only evil that has arisen to our Church from the great contrast; it is on the contrary but the result of a long development which neither commenced nor ended with this crisis. For the whole development of our Church in this country has to such a degree been affected by the great contrast, that it must be acknowledged as a decided misdevelopment. About this we offer a few remarks.

The simple fact that our Church is divided in a general way by language would not necessarily imply any harm. It may under many circumstances be advisable for a body to divide itself into different parts, and the division be carried out in a perfectly unobjectionable manner, promoting the interest of all. An example of this kind has of late been furnished by the organization of the German Wartburg Synod,

which was prompted by the conviction reached by the English as well as the German brethren of the Synod of Central Illinois, that it is advisable "that Synods, belonging to the General Synod and occupying the same territory be organized on the basis of language." The reason alleged was, that each element would promote the common interest of the General Synod better by this state of friendly separation, unchecked by the difficulty arising from the difference of language. Such a separation carried out in mutual respect and brotherly love may be called unobjectionable, and may promote the interest of the General Synod, as is hoped by the parties concerned, more than the former practice of uniting two languages in the same Synod.

It is quite different with the rupture between the General Council and General Synod, and with similar separations in our Church. That rupture was executed in hostile aims, as it was but the eruption of bitter feelings that pervaded our Church long before. The great difference between the two sides might have been dealt with in three ways: The two sides might have come nearer each other, overcoming their onesidedness; or they might have developed each undisturbed in its own way, and remained unaltered in the same distance from each other; or the contrast might have been sharpened and the distance between widened. This third is apparently the worst of the three possibilities, but just the one, which under similar circumstances, according to the nature of our sinful flesh, is always the most likely to take place. It is sadly the case of our Church.

Both sides have gone through a development, in which they not only have developed each in its own particularity, but allowed themselves to be forced by strict opposition to the other side into a one-sidedness, which has checked and diminished the power of each and darkened the prospects of our Church in America.

The German part has mostly gone astray into the warlike ways of the Old-Lutheran dogmaticians, who hold that the salvation of the Church depends upon the so-called pure doctrine, i. e. the letter of the dogmatics, as fixed by the author-



ity of the Church, and consequently make literal acceptance the condition of church fellowship, and condemn and expel every deviation as heresy,—the old church of the pastors of the seventeenth century, recalled to new life with her private confession and her pastoral power to remit and to retain the sins of the people, with her authority to decide upon dogmatic truths, found in discussions continued day after day, as the highest and only dignified business of ecclesiastical conventions. If the modern Old-Lutheranism lacks some of the splendor of old in reference to the control of the state authority, by which it summarily used to depose the heretic and to curtail all possible harm he might do, the splendor of the modern renovation is on the other hand greater than that of the former, because the state can not hinder any more, whilst in olden times it neutralized many a hardship imposed by the letter-government of the pastors. In this country the Lutheran orthodoxy is free and unrestrained, and has made so masterly a use of its freedom, that it can point to the rapidly increasing number of its pastors and congregations, to the harmony and power of its synods with pride as a proof, that it understands the times and the wants of our church. And yet this proof is false, and the whole proud structure a failure. He who builds upon the flesh under spiritual cover can easily attain apparent success, as the Roman Catholic Church demonstrates.

The Lutheran Church of this century is not any more that of the sixteenth century. The believer of to-day wants edifying teaching, no fighting theology, and distinguishes between main or fundamental doctrines, and understood by every layman, and the subtilties of theology, which are no proper subject of the pulpit, as they do not tend towards edification of the congregation, but create strife. Even the most simple hearted layman of to-day is aware of the impropriety of indulging in showing forth high learning on the pulpit, in condemning other Christians thinking differently. And again, no one is to-day any more ready to accept the spiritual judgment of the pastor as formerly, exercised in private confession; on the contrary everybody knows that he in his

conscience shall stand before and has to deal with God alone. Hence one should think that the orthodox system enjoining pure doctrine and pastoral authority could find no room or gain any hold any longer in modern congregations. It seems a strange contradiction that modern believers should allow it to gain such a dominion among them, as the Lutheran Church of America shows. In order to understand this, the difference existing between our situation, on this side of the ocean, and that of Germany, must be taken in view.

In Germany, where on the field of the Union, the so-called desertion from the Lutheran Church, it would have the finest opportunity to show its own inborn strength, the separated Old-Lutheranism is a miserable failure. The congregations do not allow themselves to be dragged along because they can see in the union no desertion from the Old-Lutheran ways, so well known to them from catechism, hymn-book, Bible, etc. If the adversaries of the Union could prove real desertion, the congregations would have followed them in hosts. As that is impossible, the congregations are not ready for separation, and, for that reason, the orthodox pastors within the Union must temper their zeal against the Union so far, as not to be compelled to withdraw. Moreover, the non-union Lutheran churches in Germany are so strangely like the Prussian Union, that there is in reality scarcely any difference but the name; and that not only to our perhaps prepossessed judgment, but also according to that of a judge perhaps more competent in point of Lutheran orthodoxy, the Synod of Missouri, which even outside of the Prussian Union recognizes no more than five pastors as orthodox. The congregations over there are all of the mild Lutheran stamp, and in a remarkable degree undisturbed in their adhesion to this mild Lutheranism, expounded to them by their catechism and all their devotional books.

On the contrary, here the congregations are gathered in strict opposition to the American Christianity. It is remarkable how well our German Lutherans are able to distinguish, and how decidedly they reject, what does not agree with the faith of their fathers. For many years they may allow a



Methodist minister to preach to them, but cannot be persuaded to become members of his congregation; however, as soon as a Lutheran minister comes, at once gladly they are ready to be gathered into a congregation, to build church, parsonage and, school house, and to contribute to the salary of the pastor, having sometimes scarcely enough to provide for their own wants. The antipathy against the new measures, which the "great babes," the "uncouth uneducated" Germans recognize distinctly and know what to think of, by the word of God, rouses them to a clear consciousness of their own particularity and tender attachment to the faith of their fathers. That this disposition thus prepared can easily be led over into the severity of exclusivism by men endowed with some skill, is no more than natural; that disposition then, produced by the circumstances under which our congregations are organized, and fostered by prudent men, is the fertile soil, that accounts for the flourishing prosperity of the orthodox synods. However, the United synods spread in the same field with the same rapidity, in spite of their taking from our countrymen the Lutheran name and catechism, and both are very well known to a German Lutheran and very dear to his heart; they also find the soil prepared for their endeavors by the antipathy against the new measures. Consequently the real source of orthodoxy can not be given by this antipathy; although the soil is prepared by this; the orthodox spirit is an exotic plant, never arising from the simple heartedness of the laity; it originates in the mind of the pastors.

In this country the German pastor reigns absolutely, as far as the congregation allows itself to be taken along. The German congregations care very little for the synods. They can scarcely be prevailed upon to send delegates to the meeting of the synod, and those that are sent are mostly known to be merely the echo of their pastors. Hence the delegates are not the means for the congregation to force their views upon the resolutions of the synod, on the contrary the convenient means for the synods or the pastors to force their views upon the congregations, allowing to point to the delegates, who were in favor of the resolutions. Thus the synods

are merely the work of the pastors. These now, as participants of the German Lutheran communion, share the general disposition of their followers, the aversion to the Methodist and the outspoken adherence to the Lutheran ways, consequently their agents or creations, the synods, must show their spirit too. But the attachment of the pastor to the old is different from that of the congregation, passive with the latter, active with the former. The congregation feels repelled by the strange and attracted by the familiar. The pastor moreover is prompted by active care for the old and active defence against the strange, which threatens to encroach upon the secured possession. What the congregation refuses to accept, because it cannot win their hearts, that is regarded by the pastor as the dangerous foe of his flock. Faithful care for the entrusted flock and for the committed treasure of the Church incites naturally to a jealous rejection of everything new and strange. The Lutheran pastors surrounded as they here are by Christians of so many different names, by whom their charges are tempted in many ways to go over to them or at least to become less attached to the Church of their fathers, are almost unavoidably driven into an anxious watching over the pure doctrine and all the particularities of our Church. And now, carry this watching over the faith of the fathers to the floor of the synods, where the ministers are to strengthen, to encourage, to control each other, and it will be easily seen, how the orthodox spirit must soon grow, one outdoing the other in faithfulness and zeal, when once the apprehension of danger is roused. Add to this, that toleration of different views to a superficial observer has something like indifference about it, and can easily be misconstrued into a dishonest hiding of desertion on infidelity; that ardent fighting for the old is so easily taken for true love of it and praiseworthy zeal; again that the armory of the old views is so well stocked with weapons for all occasions, that these weapons are ready for use and easily handled without much preparation or drill, even by the untrained feeble arms of immature youths; that on the contrary the weapons of the modern *Vermittelungs-theology*, the theology



of mildness and tolerance, are still so incomplete and unfinished; that consequently the orthodox are always ready for the combat, and the men of tolerance so easily embarrassed how to answer,—as Luther at the disputation in Leipsic, when Eck charged him with favoring the heresy of Huss and rebelling against the authority of the councils; and yet the truth was on the side of the embarrassed one;—but who would prefer to take that side where he has to fight against all advantage?—take all this into consideration, and you see why the masses are attracted by orthodoxy, and why those who are not so quickly taken in by the dazzling splendor of its armor, but can distinguish between glitter and substance, are so much inclined to keep their peace. It is dangerous to encounter those who, like Dr. Eck, have the ready formulas at hand, can make one so easily feel at a loss about a quick answer, and assume the air of having silenced by victorious truth. Such a state of affairs works mightily in favor of the orthodox camp, at least among men given so much to contemplation as the Germans are. But that is not all. There is in the ministerial order itself, coupled with its high gifts, an inclination to rule, which has caused, beside love and reverence at all times, also enmity and contempt to be bestowed freely on the members of the order, but perhaps never has found a more drastic expression than in the words of that Catholic dignitary, who accounted for the opposition to Luther of the bishops by saying: “We priests have never been good.” (*Wir Priester haben nie getaugt.*) It is not good that the Church be governed by ministers alone. That is the secret reason why the Catholic church after the glorious commencement in the first centuries fell so quick and deep. That is the reason also why our poor Church sank so deep into the modern scholasticism, and thereupon and thereby defencelessly into Rationalism. This inclination is only then balanced, when the pastor is merely *primus inter pares*, when he works in the midst of Christians, where he need not teach any more his neighbor saying: Know the Lord, for they all know him. It is rather neutralized where the ministers are at least not the sovereign masters, as in Germany, where the

state authority reserves the control to itself; and here among the English speaking, where they know themselves surrounded by people accustomed to self government, and consequently more business-like habits. Any check of this kind is sorely missing in our exclusively German synods, where the laity scarcely commences to take an interest in general affairs. There then the danger so well known, so much censured, deeply rooted in the nature of our calling, otherwise so evidently distinguished by the blessing and the grace of God that danger, against which the apostles caution us already so distinctly, not to be lords over God's heritage, nor to exercise dominion over the faith, and even our Lord himself so often and so impressively the danger of hierarchical desires, of lust of power, breaks forth unreserved and uncovered. And a more convenient means of dominion there can scarcely be than the request of complete harmony of doctrine, by means of which not only the pastor easily lords it over the unlearned flock as the only possessor of the truth so difficult to acquire, but one domineers over the other. and especially the master-minds, those born to rule over the inferior members of their order. That is the reason why German Lutheran synods in America show so marked a tendency towards orthodoxy, which delivers them all but weaponless into the hands of him who knows how to wield the orthodox headman's sword. The opposition of the most courageous is broken and tamed by the charge of un-Lutheranism. For he, to whom the suspicion or even the accusation of heresy once is fastened, is forthwith in the hands of the inquisition; and as they of old trembled before this charge, so they do to-day in the German Lutheran synods before the charge of lack of Bekenntnisstreue, (faithfulness to the Creed). But by this fear, a small number of ambitious skillful men, who succeeded in establishing their authority in matters of the Lutheran confession, rule over the orthodox synods. The meetings of those are turned into occasions to ascertain the truth, namely what is Lutheran, and how a bekenntnisstreuer Lutheran has to think and to speak about the questions of the day. For open questions are by a true



adherent of genuine Lutheranism dreaded as sources of all kinds of heresy. For the truth, they say, can evidently be only one in each question, and he who errs in one point, is in danger of losing the whole truth, or rather has lost it already; every error is proof that the errorist does not abide in the truth and is not of the truth. As now, no infallible head of the Lutheran Church has yet been found, the perfect Lutheran truth however must be found by a *bekenntnisstreuer* Lutheran. It is found by each as well as he can, and every one who finds it different from his truth must be in error, and forthwith be condemned, and those first of all, who raise the same claim of having the whole truth and being the only faithful Lutherans. Thus a professor, in a lecture delivered before the assembled synod in the West, once made bold to assert that there were no more than three orthodox professors of Lutheran theology living, two in Germany named, one in America not named; thus a Lutheran pastor, in the East, questioned whether he and his congregation were perhaps the only remnant of the true Lutheran Church, answered with dignity, although a little reluctantly, in the affirmative. Comical as this contest of all for the only ownership of true Lutheranism finally appears, it implies at the same time a deadly earnestness. When a worthy minister can be compelled to confess himself penitent under tears, because he dared to recommend a book of prayer, which the inquisitor finds indifferent about the distinguishing doctrines of the Church and consequently un-Lutheran and promoting false doctrine, when a synod can find itself compelled to submit to long inquisitorial colloquies about her confessional standing, in order to induce some brethren, who had withdrawn for personal reasons, to return finally that there might be peace again, when a worthy old father of his synod, once a confessor in Catholic persecution, the founder and for long years the leader of the Synod under apparent blessing of God and in quiet peace, finally must complain: "They have silenced all (*Sie haben alles mundtodf gemacht*," ) and dares no more open his mouth, from fear of the charge of Unionism

and un-Lutheranism, when congregations, that have long lived in peace and prospered, are forced into strife and disruption, and the Reformed members of them, so far beloved and respected by all as good and pious members and faithful collaborators in the common work of building up the congregation, are at last expelled for the outspoken purpose of tolerating no kind of Unionism any more; when a minister serving his congregation with a burning desire to lead it to Christ, but indifferent to the distinguishing doctrines of the Lutheran Church, can be censured for poisoning his congregation, when worthy, gray-haired servants of the Church must allow themselves to be maltreated on the floor of the synod, because they will not join in with the orthodox judging over all, and immature boys can be of some weight, because they prove themselves to be exemplary Lutherans by the recklessness with which they condemn—then it is apparent that the would-be orthodoxy has degenerated into a tyranny of faith which reminds strongly of the state of bondage of the Roman Church, and by this suspicious receding from the logical and moral ground of its existence must endanger its future. The Protestant world is not prepared any more to be held in such a state, least of all the free citizens of this republican country.

However, the system is not applied equally to all. A wise distinction is made according to the difference of ability. The ministers have to bow to the most severe discipline, and do bow only too easily. The laymen are not disciplined so strictly. A layman may safely utter, frankly and before the inquisitor, many a heresy that would cost a pastor his position. They are expected to condemn the United and Reformed too, or at least accept such a judgment; but the only part of the system which is really and impressively inculcated, is the judicial dignity of the pastor expounded in the doctrine of the office of the keys,—indeed the key of the whole. It is this office of the keys, by which the body of the army is delivered helplessly into the hands of the well drilled and well disciplined corps of officers, to be marshalled and put to use as need be, with or without their knowledge,



with or against their will or approval. And the congregations bow too. We Germans are not yet accustomed to self-government, but to bow to authority; our congregations hence bow to the authority of their pastors, and are easily and resistlessly taken along by the high tide which has taken their leaders. A number can easily be found, who are ready to help the pastor as his tools in his endeavors to force the congregation under the yoke of the orthodox system, and with the help of these he succeeds the easier, since every member knows from his own experience, that the pastor is right in taking a firm stand against the American Christianity, the following after which would imply for them a desertion from the faith of their fathers. Surrounded by Christians, so visibly and widely different from, them and tempted by them to desert from their own dear Church, our people allow themselves to be taught to condemn and to judge far sooner than if left to their own disposition and judgment they would deem fair and right. How far, however, they are from following willingly is indicated by many a sign. One of these is perhaps to be found in the great difference between the number of congregations served by members of the Missouri Synod, and of those which are really members of it, being, if we are not mistaken, in the ratio of about three to two, although other reasons may concur with the one mentioned to account for this difference. And how often has one to hear of congregations, say of our submissive, obedient congregations, that they revolt against the ecclesiastical tribunal, that they respond to the attempt of enforcing private confession, or even of imposing penance, by withdrawal from the congregation or synod. Whenever you approach our countrymen, even those connected with the strictly instructed congregations of Missouri, you see that our people are even there still the same that they were before, and are everywhere. With a few exceptions, they are and remain of the opinion, that one should not condemn those who agree in the main, but have different views on minor points, that the pulpit is not the place for scolding, and remain averse to private confession and public penance.

And this reluctant multitude of tolerant Lutherans, who at once are in favor of us, as soon as they see with open eyes who we are, is kept in allegiance by means of a very doubtful character. They are debarred from us, by means of falsehood and slander, lest they might see that we have just the kind of Lutheranism which they are acquainted with and attached to from their fathers. The following is a specimen of those doubtful means—our first experience in this country with a Missourian pastor. After service a stranger approached us, who felt obliged to beg pardon for the wrong he had done us. Asking for the particulars, he confessed to have charged us with preaching not Christ, but ourself. He knew now that he had uttered a falsehood, and upon further inquiry as to what caused him to say so about a man whom he himself had not heard before, he answered, that his pastor said so. Such and similar slanders are only too often thrown out by orthodox pastors against their liberal brethren. It would of course be unfair to make the whole synods responsible for such things. The majority of them are without doubt honest men, who would reject such falsehoods just as decidedly as we do. It is however the unavoidable consequence of that judging and condemning spirit with which they deny us the honor of the Lutheran name. When the masters say: "The whole General Synod goes to —," the disciples think themselves entitled to say all manner of things against such preachers, and even talk themselves into the conviction that it must really be so, and the more so, as evidently not everything on our side is in keeping with the truth as they understand it.

As then this system, driven by the opposition to the American Christianity to such an extreme and promoted to such a power, is altogether artificial and based upon false pretensions, one might expect to see it soon collapse. And there are prophets enough who foretell with fullness of conviction, that this must take place as soon as the present chiefs be gone, who now with masterly hand keep the great hosts in strict discipline, because all sigh under the tyranny exercised in the name of pure doctrine as is alleged. Perhaps; but



there can be no doubt, that at present the power of orthodoxy is steadily growing. One synod after another is seized by the attractive force of orthodoxy, grows weary of the never ceasing contest with Missouri, the brave leader in the battle, bows to its judicial decisions, and makes its peace with it or is swallowed up by it. Thus it makes at this time mighty inroads into the territory of the General Council, the organization of which was already a triumph of Missouri and its allies; for their principles are already embodied in the basis of the General Council. It is only the reality, the practice, that does not yet come up quite to the light of the principles assumed, or rather remains at respectable distance from them, and hence the need, so sorely felt and so often pronounced, of educating the people to the desired height of genuine orthodoxy. Strong influences in that body are exerting themselves tending to sail into the harbor of Missourian orthodoxy. It may be that the ascendancy of orthodoxy will keep on growing; it may be also that the milder Lutheranism will again extend among the Germans, at all events the high state of prosperity of the so-called orthodox is a gift of America to our Lutheran Church. The religious freedom of this country has made ample room for any, even the most one-sided development of our Church, and the opposition to the American way has given to the German part that impulse and direction which resulted in extreme orthodoxy. Hence all the strife and contest that rage in the German Lutheran Church and tear it to pieces and prevent it from doing its work as effectively as it should do it, are the outgrowth of the contrast between the two sides, the German and the American.

Moreover the English speaking part of our Church has been damaged even more by the separation and mutual aversion of the two opposite sides in our Church.

The English Lutheran Church, which for the greater part adheres more or less to the new measures—or may we already say, *has* adhered?—has with this adhesion tied off the arteries of her life. She is reminded by the presence of the German Lutherans and her own name of the Lutheran tra-

ditions, which she has given up without necessity. She can charge those times, which have called her into being, in her present particular form, with a certain lack of life and energetic activity; but on the other hand she cannot deny, that the Lutheranism of the Reformation is of the highest value, and that she, in the storm of those times, has severed herself without good reason from this her own home, and still keeps aloof from it without showing cause why she should do so. She is ashamed, however, to confess her estrangement from the acknowledged and known Lutheranism, and therefore does not like to give up the name, although in doctrine and practice she has put herself to some degree in opposition to it, and sees herself upbraided for this opposition by the German Lutherans. Thus the existence of her namesakes, of her fellow-believers, is to her an accuser or an enemy, disturbing her peace or causing her bad conscience.

This bad conscience seldom utters itself more distinctly than when the English complain at their German colleagues for withholding from them by envy the inheritance, which should naturally fall to their lot, the young German Lutherans, who are about turning English. The charge is, that jealousy of the German pastors or German obstinacy keeps these young people back. But the very words of the charge imply and show forth such a disinclination from the German brethren, that one does not see whence the readiness to bring the sacrifice shall come, since so little love is lost between the two colleagues, and the separating chasm between them is so great that they cannot associate with each other. For *it is a sacrifice*, that the German pastor is expected to bring, namely to cause those of his confirmed, or those families which wish to remain with him as members of his congregation, to leave him and to join the English congregation. A strange request indeed! Our countrymen can remain in connection with the German congregations down to the second generation and longer, and do remain with them and remain German, unless the vanity of becoming respectable by assuming the English language turns them out. The Germans succeed better than all American denominations in keep-



ing our young people, and keeping the whole families together. Are we ourselves to try to weaken the strong ties by which they are attached to their congregation? Not even our English brethren themselves can wish that those, whom they would receive from us, should come over to them deprived of their value, but endowed with this valuable strong attachment to their Church should they come into their hands—so endowed they would furnish to our colleagues and heirs the reliable guarantee of the future of the English Lutheran Church, which they now sorely miss. The wish is comprehensible, but is it reasonable to expect that the German pastors shall fulfil it? A part of those that we confirm are ready to join English congregations, but they are those over whom we have little or no influence, because they have never been in close connection with our own congregations. But of the number of our confirmed young Christians, another part is won from year to year and forms that element which causes or preserves the high figures of our larger congregations; for these lose from year to year by the general western movement, by means of which this country expands its civilizing power steadily into the western prairies, and our German proportion of this country at a comparatively higher ratio than the rest. Those, then, whom we receive by confirmation, are simply needed by our own congregations to make up for the losses they suffer from year to year. So if we had an abundance of young people as we are supposed to have, and consequently requested to divide the spoil, even then the question would naturally arise whether we had not better follow the American saying, by keeping the good we have. But the supposition is wrong. We have no such young people, or scarcely any, that we are free to turn over to those who demand them of us with no peculiarly winning grace. The confirmation with the preceding instruction is not the only attractive power that brings the young Christians into our hands; it is the whole character of our church, in contrast with the American churches, which brings them to us for confirmation and keeps them with us. By taking this into consideration, together with the good and thorough dis-

cipline and highly developed family-life prevailing among the German Lutherans, it will appear plausible, what we must assert, that our children are not able to leave the church of their parents as long as they remain good and pious children. They would readily join another Lutheran congregation, in which they find the ways and manners of that of their home, but cannot join one apparently so widely different. If we apply this to the question before us, the answer is simple and clear: We have no power to turn over our young people to the English congregations as long as the difference between them and us is as great as it is to-day. It would be different if there were such a thing as a sisterly associating between the German and the English Lutheran congregations. But this is said to be impossible, or is at least a rare thing. As long then as the only tie between the two, in the view of our laymen, is the name, by what power are we to build the bridge, on which to lead our children over the chasm. The name has lost its charm with those who are more ready to change the language than the mere name. We have no power to do as we are bidden. It is not we that hold our congregations, but the Lutheran character, the Lutheran congregation, the Lutheran Church holds them, as is demonstrated by the strong attachment of our Germans even to the building in which the congregation gathers for worship, as long as that is occupied by it. If then some one is to be blamed for the fact that our young people will not join the English congregations, the charge evidently falls on those, who have severed themselves from the strong and solid ties of the Old Lutheran traditions, and thereby have knowingly and on their own accord resigned the claim to the attachment of our people, which otherwise they would have in their feeling and regard. It is an undeniable fact, that the English Lutheran congregations differ more from the German, than from other English ones. This fact is the only explanation, and a completely satisfactory one for the pitiable disregard which our children show towards the English part of our Church. They have eyes, and cannot see any identity or relationship between this and our side of it.



On the contrary, those that are free to choose, feel visibly, unless they are prompted by mere accidental or personal motives, more inclined to join the Episcopal Church, because this is in its worship and in all its ways more like the German Church, as is set forth in strange distinctness by the bold and often successful attempt of the Episcopalians to induce our Germans to join them, under the pretext that they are in fact nothing but Lutherans from England. Our people want the gown and the liturgy, baptism and confirmation, Good Friday, with the other familiar festivals and all the well known traits of our Church, and cannot see that a church lacking all this should be related to or identical with the Church of their fatherland; but do not know what to think of the "new measures," moreover show a feeling of disgust with them which is altogether out of our control, even if we felt like trying to overcome it. If instead of vain complaints and unavailing accusations one would look with open eyes at the facts, the reason for the disinclination of our children to the English Lutheran congregations would soon be understood to be the distance to which the complained of distance has been allowed to grow.

The English Lutheran Church undoubtedly suffers greatly because it has removed so far from its former moorings. "She cannot hope for accession from the German emigrants and their children in the present state of affairs, and her own children do not give her much hope for a long lease of existence." It is often remarked, that the attachment to the church of their fathers is not great among the Americans, that the young people of American Protestant congregations feel free to choose, and therefore sometimes each child of a family belongs to a different church. If that is true, then those denominations must win which have most of attractive power, and those finally die out which have least. Now, most of attractive power belongs naturally to the greatest, the richest, the most respectable, the most showy, the most sensational denominations, but none of these qualities can be applied to the English Lutheran Church. It has a pecu-

liar charm for theologians, by its close connection with German theology and with Luther, but what can it show forth of peculiar attraction for the laity, for the young people especially, from whose ranks every congregation must win its future supporters? If nothing, the prospect of dying out in time seems distinctly to loom up. As long as a denomination has distinct features of its own, by which it is easily distinguished from all the rest, the danger of losing even its young members is not great. That is the reason why we Germans are known to be more able than our English colleagues to keep our young people attached to our congregations,—frankly acknowledged to father Mühlhausen in Milwaukee by a numerous conference of English ministers of different denominations. Even if the mind, the reason, be ever so far estranged from the doctrines of the Church of the parents, it is all but impossible for the feeling to sever itself from it, if the features of it are marked enough to distinguish it to eye, ear, and the whole outer man, from any other. That is the reason why the Roman Catholics, although generally so far from the Catholic belief, are so strict adherents and staunch supporters of their church. And this great tie, the distinct and marked features, has greatly been given up by the English speaking part of our Church. But we do not wish to be misunderstood. We do not want to accuse, we merely think of helping a little, if we can, that the undisguised truths may be frankly acknowledged. The temptation may have been irresistible, when the English Lutheran Church gave up her former particularity, and came nearer the character of American Christianity; she made perhaps the present situation more comfortable, but endangered the future. The process of leaving the old, and accepting the new ways, has certainly not been consummated with so clear a consciousness, that the respective men can be considered completely accountable for it, deserving praise or blame for what they have done. It was an historical act, which we of the slowly limping consciousness, never quite understand in the moment of acting or suffering, which other powers than our free-will carry into execution. Those who have lived to



see this change or have fallen in, have done so as children of their time and their situation, and have as such scarcely been able to do otherwise. We Germans should acknowledge that frankly, and confirm it by our concession, that, if we who to-day stand on our side with the proud consciousness of better rights, had been placed under the same circumstances, influenced by the same education and bound by as feeble ties to the Lutheran world at large, we would very likely all have acted as these men did, just as certainly as we are what we are, not by free choice, but by our present circumstances, by birth and education. Past things one should register, not judge about the deed, but try to understand them in their doings in order to learn from them. We have the highest respect for the men that took the lead in those commotions, but feel free to examine the inheritance they left to our Church, by the value it has for the present moment, the weight and responsibility of which not they have to bear, but we who live and have to do our deeds now in turn. And seeing the harm done to our church by their well-meant deed, we would rather undo it, if we could.

One can scarcely refrain from allowing fancy its flight, which from this point of our reflections invites us to follow into the realm of possibilities, and to depict to ourselves what must have become of our Church, if said change had not taken place, if the English brethren had remained in closer connection and harmony with the German Lutherans. Think of the stream of German immigration, which since that time has poured over this country, amounting, as the statistics show, many a year to more than fifty thousand. These emigrants are so preponderantly Lutheran, that the emigration may simply be called a Lutheran immigration. And this proposition is not affected by the observation that a large part of the immigrants come from the Prussian Union. For the Prussian Union, at least in the Eastern provinces, is nothing but a mild and tolerant Lutheranism, professing toleration by principle; but its name is so unhappy, that dishonest enemies of this anti-hierarchical Lutheranism can base upon it the seemingly founded charge of desertion from the Lutheran faith. The



orthodox know very well how dishonest such a charge is; for the Pomeranians among others are the best materials of the Missouri synod and their likes, because they have been so thoroughly instructed in the Lutheran faith by the pastors of the Union, stigmatized as heretical. In short, a Lutheran immigration has overflowed this country in the last thirty years, ready to be framed and builded together for the magnificent structure of a free Lutheran Church. For the infidelity of the Germans of to-day, so much spoken of, hangs about most of them astonishingly loose as a garment, which a playful child would put on for a moment, though apparently not fitting it; such a play occasionally takes a naughty character. Thus a great part of our German nation plays the infidel; but notwithstanding all that, it is, to this very day, of heart pious, is above all nations, even above the nation of churches, the American, the nation that likes to pray, the praying nation. He who is clearsighted and unprejudiced enough can see that everywhere, and we German pastors experience that often in a surprising manner, if we only have a little of that patience and forbearance which the Lord had with Peter, when he asked him: "Simon, son of Jonas, lovest thou me?" Our infidels allow themselves, when treated with this spirit, willingly to be led back to the faith, which they in childish play have thrown away, and now of course must show themselves reluctant to receive again. Prompted by this conviction, said a man familiar with our nation and especially with the Germans of New York from long experience,—and New York is commonly considered as one of the best strongholds of unbelief, if not the best of all:—"Wherever you put your cane in the ground of New York, a congregation springs up." And thus it has been found by us in a locality which a man, thoroughly acquainted with it and with the question, signified thus: "There are no Christians there," and of which a whole Lutheran conference unanimously declared: "It is wrong because wasting one's talent, to try to gather a congregation in such a place." And in this same place has grown without much labor a flourishing congregation, in which after two years an opinion like



the following could be pronounced: "Where is a congregation in the city in which the people live more harmoniously together than in ours?" and that the opinion of a man who at first for quite a while kept himself in a distance, fearing that no good congregation could grow among the residents.

If then this German Lutheran migration, reminding, by its enormous numbers, of the famous migrations of old, more than a thousand years ago, had been provided for in right manner, what an enormous, powerful Lutheran Church would have grown up! Those upon whom by right this task would have fallen, to nurse the young German Church in her first respiration in this country, were our elder brethren, those Lutherans who were here long since at home, and at the time were still partly German; but since these have become more and more alienated from their helpless, forsaken, late followers. If then, instead of the Methodists offering their services to our German fellow believers in the midst of their struggle with hunger and all sorts of privation, if instead of them, the Lutherans had been as ready to send them ministers, they would easily and rapidly have been collected to mild Lutheran congregations, which very soon would have supported themselves, built their church edifices, salaried their pastors, would even soon have paid back what had been expended in their behalf. These ideas are not mere fancies, but seen and learned from realities. The first most favorable years, in which it would have been an easy matter to conquer the whole field with all the hidden treasures and slumbering talents, and to secure it forever for our Lutheran Church, the first most favorable years are irreparably lost. They have been made use of by nobody who had the power to realize all their forces. The Methodists were almost the only ones that tried to do it, and had to learn that the Germans are not very susceptible to their childish hot-house-Christianity, for even among those comparatively few, whom they have been able to win over, a Lutheran minister can often enough hear a man confess, that only necessity compelled them to turn Methodists, since no other preacher came to them, and how many may think so, before one masters courage to confess it

frankly! After these came the orthodox, and have gained their easy victories in the field that longed for ecclesiastical cultivation. The rapidity of the growth of Missouri, and the related synods, is by no means the result and merit of their system. Let us liberal Lutherans for once gain equally navigable water, let us for once labor under circumstances equally fair, and you will see that in spite of all slanders and abuses they heap upon us, we shall get the better of them. For we have the real meaning, the heart of our people, not the judging, ruling men of the "Reine Lehre." But the first years with their precious opportunities are gone. What then the English Lutherans could and should have done for our Church, that is done everywhere in other churches. Thus the Catholics of Europe have given assistance for the building up of the Catholic Church in this country, and reap already fruit an hundred fold. Thus the Episcopal Church has done, and acquired from her own and our portion the riches and power that dazzle so many eyes. Thus all denominations of this country are doing to-day. The old rich congregations in the east deem it their duty to assist the still helpless West, and find their trouble and sacrifices greatly rewarded. Thus also the firmly established, comfortable, older English Lutheran Church could have reaped a hundred fold harvest, if she had known to do likewise, understanding the position of the German immigrant to be her great missionary work. What now has fallen into the hands of the orthodox, would without any doubt have become her property. This very work would have prevented the chasm between the English and the German from getting so wide as it is now; the difference could never have become so great, had this work been done in favor of the German Lutherans that are educated in the German ways, and are unable to give them up; even without this labor for and with the Germans, by the mere Lutheran name the English part of our Church has been prevented from going into the extremes of the "new measures," and has mostly preserved to itself a certain neutrality. Had they understood this duty of their patronage over our Church, they would have remained nearer to us, and the Ger-



mans nearer to them, and the ugly chasm could never have yawned between. But they failed to understand their calling, to be the protectors of the poor German Lutheran Church, and tried one-sidedly to raise English Lutheran congregations at high cost and with small gain; the distance between the two sides widened; and this very failure to take hold of the field, given and appointed to them by the Lord himself, made room in the forsaken field, not only for the orthodox, but for enemies far worse, for the bad wolves, the unworthy men, that assume so often the ministerial name and office. For these find an entrance only where orderly preachers tarry long to appear; and the preachers did not come, because they were not sent by them, to whom the Lord had entrusted the means to provide for the wants of them that needed; and these *οἰκονομοὶ* of the Lutheran Church in this country were, by the will of the Lord, the English brethren. All the damage, then, that has been done to our poor Church falls, in our opinion, back upon those who should have taken care of the forsaken herd, but have neglected it.

Again, we must confess our conviction that every one of us, who have to raise this charge, would in all probability have drawn upon himself the same guilt, had it fallen upon him to assist with counsel and deed at that time, when they have missed their opportunity of directing all the available resources so as to assist the German immigrants. We would accuse no man, neither living nor dead, but we mourn that it has come so, that it was permitted, or perhaps destined, to come so, and would raise our voice aloud and implore: Let us still make good, as much as we can, what our fathers unknowingly have neglected! Oh, that it were possible to undo what has been done! That it were possible for all of us to draw near together, and with united hearts and hands make a strong effort to recover the lost work of the Lord!

And what enviable position would it give, or have given, to the English brethren! It is sometimes remarked as strange, that, whenever Germans and Americans, work together, the lead always is the share of the latter; that as a general thing the Germans should always be willing to allow the former

precedence and leadership; but it is no more than right that it should be so. The English language will always be paramount, as long as things do not greatly change, in any thing common to both, Germans and Americans. The reason is, that the average of those Americans who stand in some kind of relation to us, as the English Lutherans, know far less of our language than we of theirs, owing to inferiority of our number to that of the English speaking in the country; besides the well-known advantage they have over us in point of business and arrangement. In our case now, in the great affairs of the Lutheran Church, the leadership and management would the more certainly have come to the English, if they had established themselves the patrons of the German church, who by their assistance were known to have called to life and organized the slumbering ecclesiastical forces. Between the benefactors and those benefited by them, the chasm so sadly gaping to-day between the two languages could never have come into existence; and the English sister-congregation, then certainly recognized, and easily recognizable, as our relations, would naturally have won the inclination and regard of those whom we have to dismiss. Where could they have turned to, but to the benefactors or patrons of their mother-congregations?—On the other hand, the orthodox inclination could never have increased so much and been rooted so deeply among the Germans, if the English brethren had preserved the control and management, who by their practical tact, with their regard for activity and independence of the laymen, are safe against any attack of orthodox vagaries.

Lastly, we would briefly mention the blessing which the English branch of our Church would have enjoyed, if she had recognized such work of brotherly love in Christ as her task. As that bishop of old called his poor his treasures, so the English Lutherans would know now to regard as a special treasure of the church, those whom they still with contempt repel and hurt, even when they do not mean it. Blessed the man who has opportunity, means, calling and will to do good; for it is more blessed to give than to receive. But all that is



lost; the great contrast spoken of made it all but impossible not to lose it.

So we need not complain of the losses which our Church has suffered. It is nobody's fault but our own. The German, as well as the English part of our Church, has done its best to diminish the power which our Church was destined to wield in this land of the future, the future also of evangelical Christianity. Figures will easily tell him who wishes to see and takes the trouble to count, what an enormous force our Church would be in America, if its members had not been scattered in all directions, and our hands been tied by all kinds of fetters. And if to the figures, the spiritual weight of the Lutheran theology is added, it is evident that Lutheran influences would be felt as a mighty tide, overruling irresistibly every other. And where is it felt? The English Lutherans confess: "The Americans do not notice us!" And the Germans: "They even doubt, whether the Germans have still a religion!"

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#### ARTICLE IV.

REV. DAVID F. BITTLE, D. D.

By Rev. G. DIEHL, D. D.

DAVID F. BITTLE was born near Myersville, in Frederick County, Md., November, 1811. He was the eldest of five children (two sons and three daughters) of Thomas and Mary Beale Bittle. His brother, nearly eight years younger than himself, was Dr. Daniel H. Bittle, at different times pastor of churches in Maryland, Virginia, Pennsylvania, and Savannah, Georgia, where he died in 1874.

Thomas Bittle was a plain farmer, in moderate circumstances, owning a place on the road leading from Bealesville to Ellerton. The neighborhood was rather secluded. Like other boys in the quiet region of the northern part of Middletown Valley, David F. Bittle enjoyed limited advantages

of acquiring knowledge. Only the ordinary branches of an English education were taught in the schools. Nor were there any intelligent or educated people with a taste for reading or books. To the schools of the vicinity David was sent until old enough to be of service on the farm. Then for several years he was employed in his father's fields during the summer, and sent four months to school during the winter. His fellow scholars, still living in Frederick County, remember nothing special in his character, sayings, or deeds, in those days. After leaving school, he was engaged for several years in hard farm work. He was a strong, healthy, industrious youth, full of good humor, enjoying with great zest the rural sports and amusements with which the lives of the young people with whom he associated were diversified. No one would then have imagined, that the good-natured, joyous young man would one day become a flaming preacher, and the founder of literary institutions.

About the year 1828 and 1829, Rev. Abraham Reck, pastor of the Lutheran churches of Middletown Valley, was producing a deep impression upon the community. He originated new measures; established Sunday Schools and prayer meetings; held protracted services in the churches, and startled the people by the style of his preaching. His sermons were searching and pungent. His manner was earnest. He declared that even church-members must be converted if they would be saved. He denounced many of the social customs of the people. He urged the young to immediate repentance. Upon the awakened he pressed the claims of Christ to entire submission. Decidedly religious young men, of fair intellectual endowments, were asked to consider the question of a call to the ministry. Among those deeply impressed by this zealous revivalist, was David F. Bittle. Two other young men had already been deeply moved, and taken a stand. Lewis Routzahn had gone to Gettysburg to pursue a course of study with a view to the ministry. Ezra Keller, in spite of the opposition of his father, encouraged by his pastor and his mother, had decided on entering on a course of study at Gettysburg. David F. Bittle took the subject into prayerful



consideration, and the result was a determination to consecrate himself to the gospel ministry.

#### HIS STUDENT LIFE.

In the nineteenth year of his age, he entered the Preparatory Department of the Gettysburg Gymnasium, which was afterwards erected into Pennsylvania College. Here he began the study of English Grammar, Geography, and Latin Grammar. Two years later, 1831, he entered the Freshman Class. Soon afterward the institution was chartered as a college. He was graduated September, 1835. He was a member, when a Freshman, of a class of extraordinary intellectual ability, embracing among others, Samuel Sprecher, Ezra Keller, Daniel Miller, and Theophilus Stork. Sprecher and Miller did not continue in it through the entire course. In proportion to its number, probably no class in that College has ever had a larger amount of high intellectual endowments, combined with the most vigorous study. To have maintained even a fair standing in that class was highly creditable. According to the distinct recollection of his college contemporaries, in classes below his, Mr. Bittle appeared a quiet, industrious, unobtrusive young man; not remarkable in any department of study, nor prominent in the public exercises of anniversary celebrations; yet always faithful, and doing his work to the satisfaction of the Professors; and fully appreciating and acknowledging the brilliant gifts and accomplishments of some of his classmates. Of those who were still in the class at the close of the curriculum, to Theophilus Stork was assigned the Valedictory, and to Ezra Keller the second honor.

In October of the same year, 1835, Mr. Bittle entered the Theological Seminary. Here he evinced the same general qualities, while his mind was maturing and his character developing into finer proportions of Christian manhood. He made good use of the large Seminary Library. He went little into society,—visiting scarcely any family except that of Dr. Krauth. During the last year of his Seminary course, a deep religious interest pervaded the institutions. Many of

the students professed conversion. Church members were greatly quickened. Some received vivid impressions and remarkable confirmation of their religious experience. Dr. Krauth preached several sermons of marvelous power. Even the lukewarm became zealous. Theological students held prayer meetings. Dr. Martin, a Senior in the Seminary, took an active part in conducting the public prayer meetings in the church, and delivered flaming exhortations. Among the professed converts were several who have become eminent scholars. These meetings seemed to call forth the religious fervor of David F. Bittle.

#### HIS SETTLEMENT AS PASTOR.

In the autumn of 1837, he was married to Louisa C. Krauth, sister of Dr. Krauth, President of Pennsylvania College; and having accepted a call from St. John's Lutheran Church in Augusta County, Va., he entered at once on pastoral work. From the outset he evinced great zeal. He was diligent in preaching,—filling numerous appointments; and laborious in pastoral work. He visited not only the families of his parish, but the neglected and destitute. His preaching was characterized by plainness, directness, fervor and pungency. He was, in the best sense, a revival preacher; giving ample exposition of the Scriptures, and sound instruction blended with the most searching personal appeals and fiery exhortations. The circumstances and associations of his youth made him familiar with the condition, sentiments, prejudices and tastes of a rural community; and he adapted himself to the masses of the people. The young preacher, with such power and zeal, soon produced a deep impression on his congregation. The attendance on the Sunday services increased. Large numbers of young people joined his catechetical classes. He held preaching services for several days in succession—sometimes for a week. Awakenings and conversions followed. He did not confine his preaching to churches. He made appointments in school houses and private dwellings, in destitute neighborhoods remote from houses of worship. His influence was extended. Everywhere he was regarded



as a young minister of more than ordinary piety and zeal; and popular with all classes. At a meeting of the Virginia Synod, in his Mt. Tabor church, 1840, which the writer attended as a student and applicant for licensure, the devotion of the people to their pastor appeared unbounded. The second year of Mr. Bittle's pastorate he reported to the Synod thirty-two confirmed,—only two other members of the body reporting accessions so large,—S. Oswald, of New Market, forty, and J. B. Davis, of Strasburg, thirty-six. The third year, at Mt. Tabor, 1840, his confirmations were forty-five,—larger than any other pastor except Rev. P. Schickel, who had confirmed fifty-one. Thus, year after year, the fruits of his ministry were abundant. The congregations at Churchville and Mt. Tabor had been organized by him.

His preaching and pastoral work did not, however, occupy all his time. At the commencement of his ministry he adopted a system of study. He had taken some hints from Todd's Student's Manual. A certain portion of time each week was devoted to hard, systematic study of divinity, with an occasional dip into the classics, and a glance over the general field of science. He also kept up the habit of giving some attention to general literature. Professional men, thirty-five years ago, spent less time on newspapers and magazines than at the present day, and consequently had more for books. The *Lutheran Observer*, the *New York Observer*, and a Staunton weekly were the papers found in his study in 1840. But he would add a new volume to his library as often as his purse would justify the expense. And the books in his library were well used. Thus in the midst of the abundant labors of an active ministry, he was constantly enlarging his literary attainments. Some will wonder how he could find time for any considerable reading and study. One might suppose that all his time, not given to work outside his study, would be needed for the preparation of sermons. He not only economized time, but he was an extemporaneous preacher. Very little time was spent in *writing* sermons. The preparation made by him for preaching a sermon on any ordinary occasion, did not occupy many hours. The four

days in a week, which many preachers spend in writing sermons, were given by him to study and reading, with only a few hours for sermonizing. Many of his most effective sermons were mentally composed by him in the saddle. In this way he saved time for general study. Soon after his settlement in Augusta County, he conceived the project of establishing an academy, and carried it into effect in the founding of a collegiate institute in his neighborhood, of which some notice will be taken hereafter.

#### HIS MIDDLETOWN PASTORATE.

In 1845, on the 12th of August, he accepted a call from Middletown. It is not generally considered wise for a young minister to locate in the place of his childhood's home. Mr. Bittle's settlement in Middletown, however, was fortunate. As a boy and youth he was scarcely known in the valley beyond the vicinity of Myersville and Bealesville. He had been away now nearly sixteen years—nearly eight at Gettysburg, and eight in Virginia. He came into the valley, as the newly called pastor, at the mature age of thirty-four, a comparative stranger to four-fifths of the flock that called him, and felt no drawback on the score of familiarity with the people in the days of his boyhood.

The characteristics of his ministry at Mt. Tabor were soon conspicuous at Middletown—plain, faithful preaching; alarming calls to the sinner; faithful rebukes to the inconsistent professor; fervent admonition to communicants, and affectionate, earnest appeals to the young: much pastoral work and a careful economizing of his leisure time for reading and study. Nor was it long till the fruits of this ministry appeared. From the mountain on the east to the mountain on the west; from the neighborhood of Burkittsville on the south to the hills beyond Ellerton on the north, his field extended. Through those valleys, over those hills, and into the mountain passes, he was constantly riding, visiting the sick, praying, (sometimes in German) with the aged, calling on the families of the church, seeking the careless and negligent, urging the young to attend his catechetical lectures,



and stimulating all classes of the community to greater earnestness. Soon his influence was felt in every portion of this territory. So wide and laborious a field called him away from his study during a large portion of the time. Yet he was constantly making some progress in knowledge, and improving as an instructive and able preacher.

His confirmations as reported to the Synod, were at the end of the first year 121, the second 75, the third 40, the fourth 40, the fifth 32, the sixth 35, and the seventh 24. From these statistics it would appear that he worked up the unchurched material so thoroughly during the first few years, that afterwards there were not left so many young people to be brought annually into full communion with the church. During a ministry of six years and a half, his confirmations averaged fifty-five annually, making an aggregate of three hundred and sixty-seven. When he left, the adult Lutheran population were generally communicants. The church services were well attended. He had won the respect of all classes, and the devoted attachment of his own people. Every one felt that he was a faithful and fearless minister of Jesus Christ. In his fidelity he rarely gave offence. His severest rebukes were given in so kind a spirit, that no one thought of taking exception. In his administration of the affairs of the church he showed good judgment, and great tact in handling delicate cases. Under the straight-forward simplicity of his guileless character, many of his actions were under the control of a wise policy. What seemed to others the spontaneous flow of ordinary feeling, was sometimes the result of wise and careful calculation. When he announced his resignation, there was an expression of universal regret. A writer in one of the newspapers said: "In Middletown his ministrations were singularly successful. The love and respect of the people for pastor knew no bounds, and would have stopped at no sacrifice to renew the relation."

#### HIS RESIDENCE AT HAGERSTOWN.

After leaving Middletown he resided at Hagerstown for about eighteen months, from February, 1852, to September,

1853. A portion of this time was devoted to the collection of funds for Home Missions, in Maryland and Pennsylvania. The other portion was given to the establishment of the Hagerstown Female Seminary. He induced Rev. C. Culler, of Boonsboro', to assist him in this work. They thoroughly canvassed Hagerstown and Washington County. They procured a considerable amount of money in contributions, and still more in stocks and scholarships. It was by the contributions in cash, subscription and shares of stock, obtained by Mr. Bittle and his assistant, that the fine buildings were put up and furnished. The Seminary and its equipments may justly be regarded as the work of Mr. Bittle, seconded by several others. The energy and impulse in the whole movement came from him. Had he not taken hold of the work with his accustomed vigor, the undertaking would probably have failed. None of his coadjutors were willing to devote themselves exclusively for a year to the unpleasant task of soliciting contributions. Without such persistent, personal appeals by an earnest man, the money could not have been obtained.

#### HIS CONNECTION WITH THE MARYLAND SYNOD.

During the eight years of his residence in Maryland, he was an influential member of the Maryland Synod, taking an active part in all the regular business. Several items of special interest called forth his best efforts. Among these may be mentioned the discussion and settlement of the ministerium question. Dr. Kurtz as the great champion of a Ministerium, and Dr. Reynolds as its opponent, were indeed the leaders in the controversy. After these, perhaps no one took a deeper interest in the subject than Mr. Bittle. During the latter part of his stay in Maryland, some half a dozen thinking men formed the project of establishing a publication society. This plan was devised in Frederick and Washington Counties. It was first proposed to the conference then embracing these two counties. It was at first called by a name somewhat different from what it now bears,—a name indicating that a prominent design of the institution would



be the translation of many of the best Lutheran books of Europe. When the project had taken shape, and a location for its business was to be selected, it was decided that Philadelphia would be better than Baltimore. The plan was laid before the General Synod at Winchester, 1853; and the ideal of a dozen active pastors in Frederick and Washington Counties was realized in the establishment of the General Synod's Publication Society in Philadelphia. Dr. Bittle is fairly entitled to a large share of credit for this work.

#### PRESIDENCY OF ROANOKE COLLEGE.

In Sept. 1853, he removed to Salem, Va., to take the Presidency of Roanoke College. The establishment of this institution may be regarded as the most prominent part of his life-work. He had spent fourteen and a half years in pastoral work, and one and a half in agencies. At the ripe age of forty-two, he enters on a new work, and devotes himself to it with unflagging energies for the remaining twenty-three years of his life.

While pastor at Mt. Tabor, Augusta County, in 1842, in connection with several other Lutheran ministers and laymen, impressed with the need of larger educational facilities for the youth of the church in Virginia, he conceived the idea of establishing an institute for teaching the higher branches of an English education, the ancient languages, and mathematics. Intelligent laymen were found willing to cooperate. They decided upon locating such an academy in Augusta county, eight miles south-west of Staunton, in Mr. Bittle's neighborhood. Rev. C. C. Baughman, who on account of impaired health had been compelled to relinquish the pastoral charge of Jefferson, Md., was invited to take charge of the new school. He accepted the position of Principal and teacher of languages. Mr. Bittle was made teacher of Mathematics. It was in a retired section of the country near Middlebrook. "Two unpretending log-buildings were speedily erected, one containing two apartments which were to be used as lecture rooms, the other containing four rooms, which were to be occupied by the students as lodging rooms."

In May, 1843, the professors (Bittle and Baughman) laid this project before the Synod of Virginia. A committee was appointed to examine the plan. They reported in favor of "The propriety of establishing and maintaining a classical institution under the supervision of the two Lutheran Synods of Virginia." This report was adopted and the Synod of Western Virginia was invited to cooperate in the enterprise.

In 1844, there were seventeen students in this "Virginia Institute." It was intended to be a classical school auxiliary to Pennsylvania College. The youth of the neighborhood availed themselves of the advantages it afforded. A number of young men from other portions of Virginia, who had the Lutheran ministry in view, came here to prosecute an academical course in preparation for the higher department in Pennsylvania College. Mr. Bittle continued the work of instruction in this school, in addition to his pastoral work, for nearly three years.

In 1845, it was incorporated by the Legislature of Virginia under the name of the "Virginia Collegiate Institute." Very soon the question of a removal was agitated. It was urged by some of its friends, that a locality not so much overshadowed by older and larger colleges would be more favorable to its success. Through the efforts of Rev. G. Scherer, pastor of the Lutheran congregations in Roanoke County and other ministers in the southwestern Synod, the claims of Salem were pressed on the attention of the Trustees and members of the two Synods. This place was selected, and in June, 1847, "all that was portable" was removed from Mt. Tabor to Salem. It was a wise decision. Salem is an admirable place for such a school. The lovely Roanoke Valley with its picturesque scenery, the noble mountains on either side, the pure and healthful winds tempering the heat of summer, and the lofty ranges lying farther west moderating the cold of winter, the fertile lands, the charming glades, the delightful mineral springs within fifteen miles of the place, make Roanoke one of the best places in America as a seat of learning. The people of the valley are among the best of Virginia society; with more of enterprise and thrift



and economy than those of Old Virginia, and yet their equal in intelligence, refinement and generous hospitality.

The school, from the autumn of 1847 to the summer of 1848, was held in borrowed buildings, owned by the Baptist and Presbyterian churches. The first session continued from October to April, six months; the second from May to September, four months. In the Summer of 1848, the central part of the main building of the present college was put up. "Without the wings, and the large portico that now graces its front, it was a very plain and unimposing structure of the most simple and ancient order of architecture, the Tuscan." But in this plain building there was room for a chapel, recitation rooms and dormitories. The basement was occupied by the steward. It was found necessary, in the course of a few years, to enlarge these accommodations, and in 1851 the west wing was built.

Prof. C. C. Baughman was Principal of this Institute from its origin to 1853. His colleagues and assistants, were Mr. J. E. Herbst, 1846 to 1849, E. Miller, 1849, Rev. S. Scherer, 1849, S. Carson Wells, from 1849 continuously till the present day, W. F. Greaver, 1851, R. Hill, 1852. All these were graduates of Pennsylvania College.

The first catalogue, published 1849, contained a roll of 40 students, mainly from Virginia. The next year 38, the next 51, and in 1852 there were 60, of whom 20 were candidates for the ministry.

Up to this time, it was intended by its Board and patrons to be merely "a High School of superior grade and contributing to Pennsylvania College." But the rapid increase of students prompted the determination to enlarge the plan by erecting the Institute into a full college. In the winter of 1852-3, an application was made to the Legislature of Virginia for an act making the proposed change. The act of incorporation was passed, March 14, 1853. About this time, Bev. C. C. Baughman resigned his connection with the institution, and accepted the Principalship of the Hagerstown Female Seminary.

The Board of Trustees proceeded to form a faculty for the

new college, at Salem, which was named "Roanoke College." Rev. D. F. Bittle was elected President and Professor of Moral and Mental Science, S. Carson Wells, A. M., Professor of Mathematics and Natural Philosophy, and Henri G. Von Hoxar, Professor of Ancient and Modern Languages and Literature. This faculty entered on its duties in the autumn of 1853.

This somewhat full account of the Institute, out of which Roanoke College grew, has been given, that a clearer view may be taken of the work which Mr. Bittle is now called to accomplish. The plain building and grounds were worth about ten thousand dollars, on which there was a debt of eight thousand dollars. The Library had one hundred and forty volumes. Such was the infant college, over which Dr. Bittle at the age of forty-two was called to preside.

On the arrival of the new president with his family in Salem, in the early autumn of that year, they stopped at a hotel. Mrs. Bittle made the acquaintance of several ladies, guests in the same house, the first evening. In the course of the conversation, one of the ladies having learned that the newly arrived family intended to remain in Salem, inquired of Mrs B. what her husband intended to do in Salem. When told, "he is to take charge of the College as President," she replied, "What College?" It was not intended to disparage the institution. It was simply an inquiry, under an impression that some miles from the village there might be a college in a place the speaker had not yet visited. The hotel guests never dreamed that the plain building on the hill that could be seen from their window was a college.. Probably as little would they have imagined, that the plainly-dressed and unpretending man, who with his family had taken lodging for the night in the hotel, would by his energy and prayers and faith cause that little school on the hill to rise into a college, that in less than twenty years would rival the boasted State University, and become one of the leading institutions of the South.

To human view the prospect of building up a college was not encouraging. There was indeed ample room and ample



material for an academy. There were few good High Schools in Virginia. But there were colleges of note. Not very far off at Charlottesville was the University, not only richly patronized by the State, but inheriting the fame of Jefferson. Still nearer at Lexington, was Washington College, bearing the name and holding some of the money of the Father of his country. A still more discouraging feature in the scene was the prevalent custom, all over the South, of sending their best students to be educated in the older and more richly equipped institutions in New England and the Middle States. Harvard and Yale and Princeton had a liberal patronage from the South. Pennsylvania College drew large numbers of students from the Virginia Valley. Could this custom be changed? Could this exodus be arrested? Roanoke College must look for patronage chiefly to the Lutheran population of Virginia—a Church of a few thousand communicants,—about equal to the Lutheran population of a single county in Pennsylvania. Beside all this, the school at Salem had been established as a kind of Preparatory Department to Pennsylvania College.

To any man of less faith than Dr. Bittle, less ardent and magnetic, the task must have appeared almost hopeless. But the new president went to work to create resources. After augmenting the material equipments, he would endeavor to get as many boys and young men as the Lutheran people of the valley could furnish. And as the wealthy men of Virginia sent their sons to college a few years as a necessary preparation for the claims of society, even though not intending to enter a learned profession, he would try if some of these might not be drawn to Roanoke. And he would also see if some of the gifted sons of the South, preparing for the learned professions, could not be persuaded to tarry at Salem awhile. Such were some of the possibilities that rose up in his mental horoscope.

First of all, after arranging with his colleagues an efficient inner system, he went to work to raise funds. The internal arrangement and work must be brought to the highest efficiency. To the clear eye of Mr. Bittle there was a good

chance of drawing students by making the Preparatory Department of a high order. The professors thoroughly accomplished, and not raw tutors, must do the teaching and give this grammar school such a reputation as no Southern college has attained. The plan worked well. The youth who came to Roanoke to begin the study of the Latin Grammar, came at once into contact with the professors with all their large culture. At the end of two years, they were found by the faculties of other colleges on their examination for admission into Freshmen classes to be unusually well qualified. "At what academy have you been prepared? Who were your teachers?" were questions that invariably followed the examination of the Roanoke students who went to Charlottesville or Lexington. The reputation of superior instruction and drill at Salem soon spread. The effect of it was an increase of students.

The grounds must be improved, walks laid out, and trees planted. Artistic taste must be called into requisition. The grounds must be graded. Some of the more robust young men can employ a leisure hour at this work and gain healthful exercise. Minerals must be collected. The professors and students during the next vacation can do something toward forming a cabinet. Books, too, must be procured. Every member of the faculty, and every candidate for the ministry can come back with some volumes as gifts from friends of the young college. Thus Mr. Bittle set every man to work. Yet none worked so hard as he did, nor with such rich fruits. He brought back more books and more mineral specimens than any professor or student. Within a few years those grounds became beautiful. Shrubbery bloomed around the college. The young trees spread forth their branches. The grading and the walks gave fresh beauty to the sloping hillside. The 140 volumes of the Library were soon doubled and then increased fourfold, and then run up to a thousand. The President spent all his leisure time, not only during vacation but often during college terms, in visiting churches and friends of the institution canvassing for students and for contributions. He was constantly receiving money and



books. Soon the debt of eight thousand dollars was liquidated. Whenever he heard of young men or boys who contemplated going to a college, he would write to them, and if possible visit them. He was constantly making inquiries for such youth. His eye seemed to sweep all over Virginia. No promising spot was neglected. He also adopted the paternal arrangement in the social position of the students. These young lads were at once made to feel that in the President they had a father. The other professors copied his example. All were treated with so much kindness and sympathy, that every student loved the faculty. The result was that every vacation sent these pupils to their homes warm friends of the college. They became zealous canvassers. Scattered as they were through the Virginia valley, in many a neighborhood the praises of President Bittle and his co-laborers were sounded. These students said, "Salem is such a lovely spot. The professors are so good and so learned. The President is so wise; every thing moves on so nicely." The consequence was that by their enthusiasm they won many others who had not before thought of going to Salem. The second year was an advance on the first.

The policy pursued in the internal work of winning the affections of the pupils, was also followed by the President, as far as practicable, in the raising of funds. In soliciting contributions he stated earnestly the wants and claims of the college. But his asking was in so kindly a spirit, and with such deference to the feelings of the party appealed to, that he could not well be resisted. And even if he got no contribution, he usually left behind him a friend. Many men, who before his call had never thought of giving money to a college, cheerfully subscribed and paid money to him.

The college opened September 1, 1853. The highest class organized was the Junior, with four members. The total number of students for the session was thirty-eight. The central building and west wing only had been erected. The original four acres of ground were enlarged by the purchase of four more. Soon afterward still other lots adjoining were purchased. The early students were constantly at work in

grading and planting the newly purchased land. A few locust trees stood there when the school was started. New cedars and maples were growing up.

As soon as the debt of eight thousand dollars was paid, Dr. Bittle proceeded to raise funds to put up additional buildings. In 1854 the east wing was erected. Dr. Seiss delivered an eloquent address at the laying of the corner-stone, September 1. Soon afterward another chair in the Faculty was created, and Mr. Yonce was elected professor. The catalogue of the second year, 1855, had eighty names on the the roll. The third year ninety-seven. The planting of additional trees and improvement of grounds were still going on. At the end of the third year, 1856, the department of Natural Science was created, and Rev. H. S. Osborn elected to fill it. In the latter part of 1857, a contract was made for building the West Hall. The students were still increasing. At different periods, the following gentlemen were connected with the institution as professors, viz., D. Sprecher, D. P. Halsey, D. H. Bittle, J. G. Frey, D. P. Camman, and Webster Eichelberger.

The several catalogues show, that while the earliest students were drawn chiefly from Roanoke and a few adjoining counties, a few years later they came from all parts of the Valley of Virginia; later still, from all parts of the State, some from Maryland, and other Southern States. At present they come from all parts of the South. The eighth catalogue, in 1861, showed a total attendance of one hundred and eighteen. This year the war caused a premature ending of the session, on the 4th of June. The excitement swept everything before it. Many of the students enlisted in the army. The twenty-second catalogue, in 1876, showed one hundred and sixty-seven students, from the following States: ninety-six from Virginia, thirteen from each of the three, Texas, Mississippi, and Tennessee, seven from West Virginia, six from Maryland, five from Louisiana, two from each of the following, North Carolina, Kentucky, South Carolina, Georgia, Alabama, and Illinois, one from Ohio, and one from New Jersey.



## DURING THE WAR.

Roanoke was the only College in Virginia that did not suspend during the war. At the first meeting of the Board after the war, Dr. Bittle presented the following report. "Amidst many difficulties, we have succeeded in sustaining the progress of the College during the four years of unfortunate war. The session of '61 closed with only seventeen students, which session, up to the beginning of hostilities, had been the most prosperous of any from its organization. Though frequently interrupted by military requisitions and hostile raids during the war, the number of students has been, since the war, steadily increased, so that we closed our session, June, 1865, with one hundred and twenty-five students. During the last four years we had no regular college classes. Most of our students were boys under military age. Consequently we had no graduates."

To keep up the institution, the Faculty admitted a number of ladies in 1862. During the same year, Dr. Bittle took the Boarding House, and acted in the three-fold capacity of steward, President of College, and pastor of several churches. The military requisitions were so pressing that even college halls did not shield the boys. And Dr. Bittle was compelled, at different times, to visit Richmond, Lynchburg, and other head-quarters, to get a release for his young students. In an account furnished by one of the Professors, it is said, "Dr. B. would teach till 5 P. M., then ride ten miles, and return the same evening with a basket of butter on his arm, so as to have a lump at each plate each meal. But the beef cattle became scarce in Roanoke Valley, and the Dr. had to go to Wythe County for beef. Leaving College Friday evening, he would return on Monday." Even then he was compelled to drive his cattle by secret passes through mountains, lest they might fall into the hands of soldiers. The running of a college, and boarding forty or fifty boys under such circumstances, was no easy work.

Several amusing incidents occurred, showing Dr. B.'s good humor on all occasions. Drs. Register, Bittle and Hildebund

were appointed by the citizens of Salem to surrender the town to a Union cavalry force, April 4th, 1865. Dr. Register was the spokesman. The captain of the cavalry replied: "Gentlemen, your town and college shall be protected. No one shall be molested, either in person or property." The captain then called from the ranks an Ohio soldier, who had been a student in Jefferson College when the war broke out, saying, "Mr. Clark, go with the Doctor and guard his College." As they walked up street, Clark on his horse and Dr. B. on foot, they passed a porch crowded with ladies. The Doctor, turning with a smile to the ladies, said, "Ladies, you see I have taken one prisoner." But the ladies would not smile in return. Their feelings were too sore for a joke.

When Gen. Hunter was approaching Salem with his force, prayer meetings were held by the churches "for deliverance and for peace." The meeting held the day before Hunter's arrival was attended by Capt. Whaling, then residing in Salem. Dr. Bittle was called on to pray, and he prayed so fervently that the Captain felt they were safe. Arriving at home, he found his wife removing her meat from the meat house to conceal it. He said to her, "no use to go to that trouble—need not hide the meat. After Dr. Bittle's prayer, the Yankees will not take it. Dr. Bittle has left all his meat in the smoke-house." The Captain in his narrative continues, "The Yankee army came: faith failed: all the meat was taken, and all Dr. Bittle's, about one thousand pounds from the two meat houses, worth seven dollars per pound. The Doctor declared he would never attempt faith again without works, nor set the example to his friends."

#### AFTER THE WAR.

Upon the surrender of Lee's army, everything was thrown into confusion. But in the autumn of that year, 1865, the session opened regularly; and the catalogue issued in the spring of 1866, gives the number of students as one hundred and forty-seven. There were two Seniors, two Juniors, four Sophomores, and twenty-one Freshmen. The finances of the College had become embarrassed. The President was com-



pelled to take vigorous measures to raise funds to relieve the institution. To this end he secured the services of his brother, Dr. Daniel H. Bittle. He undertook an agency and obtained large sums in Baltimore, and other northern cities. The college debts were paid, and the Eastern Hall was built.

Dr. Bittle took a careful survey of the field after the close of the war. He had entertained strong partialities for the Confederacy. But he accepted the result of the struggle. He began at once to cultivate friendly feelings with his brethren north of the Potomac, who had cherished as warm a devotion to the Union. He saw that the success of the college and the prosperity of the southern Church depended on the sympathy of northern friends. He visited his old friends in Maryland; his smile was as cordial as ever. He knew he had warm friends in Frederick and Washington Counties. Many of these he visited. He solicited patronage in contributions and students. A number of young men from Maryland went to Roanoke. He secured loans of money in this State, on favorable terms. Many of the notes he gave were afterwards cancelled, and the loans became contributions.

He planned additional improvements—a new building for a Library—one for a Cabinet. He induced the societies at Roanoke to elect influential men in the Northern General Synod and the General Council to be the orators on their public occasions. The Baccalaureate sermons, the addresses before the Christian Association and the Literary societies, were frequently delivered by Maryland and Pennsylvania men. He thus established a friendly relation with that portion of the church that was best able to lend aid to Roanoke. Not only did he look northward, but he directed his attention to the States south of Virginia, especially the southwestern states, where colleges are not so numerous—Mississippi, Tennessee, Arkansas, Texas. He visited the Virginia Springs and became acquainted with southern men of wealth and influence. He always kept the interest of Roanoke College in view and commended it to these men. They were so favorably impressed with the President, that they determined

to send their sons to Salem. He made it a point to get acquainted with men in influential positions. There was scarcely a governor, or senator, or prominent judge in the south that he did not know. In this way the fame of Roanoke was constantly extending. He was rapidly rising into a position in the eyes of the leading men of the south similar to that Dr. Bachman had occupied before the war. Dr. Bittle's reputation was thus reflected on the college. New students came every year, and some from places more remote than formerly. Every year increased the number. The collection of money by the President went steadily on. Every Summer vacation was spent in canvassing and collecting. A week or two, once a year in Maryland, resulted in persuading some one who had loaned the college a hundred dollars or more, to give it as a donation; or in getting some other one to subscribe about as much. Since the war, he probably never visited Maryland without enriching the College by several hundred dollars, and securing several students. He probably never spent a week at the Virginia Springs in the summer, without persuading several wealthy men from Texas, Tennessee, or Mississippi, to send their sons to Roanoke. He was thus constantly working and turning every occasion to some account. He was among the first to discern, at the close of the war, that a wealthy class in the south, who prior to the controversy between the two sections, had sent their sons to be educated at the north, would do so no longer. He determined that Roanoke should reap a harvest from this change of sentiment. But this active and useful life came to rather a sudden close. During the Summer of 1876 he did not seem to have quite his usual vigor. The writer met him several times during that Summer in Maryland, and once at the Virginia Synod. While his energy had not abated, his endurance seemed to be giving way. Long walks fatigued him more than formerly. This became specially apparent during his visit to the Centennial. While in Philadelphia, he was compelled at times to pause in the streets to rest. And a few weeks later he was called to his final rest.



The *Roanoke Collegian* gives the following account of his death :

“During the day (September 25th, 1876) he had been in the discharge of his usual duties at College, cheerful, genial and interested in every thing, even more than was his usual custom. It was a glad day to him. Everything seemed to give him pleasure—the cleaning and arranging his minerals—lively conversation with his friends—playing and amusing himself with the little children whom he passed. Could there have been a dim, undefined sentiment that earth, with its employments and his loved surroundings, was slipping from beneath his feet, and putting on, as it does in the final hour, the fulness of its beauty and the charm of its purer pleasures? At night he visited the College, calling first at the faculty room, where he found a committee of friends and colleagues assembled for certain business. He was invited to remain and participate in the meeting and open its exercises with prayer. The burden of his fervent prayer was that ‘the great Lord of the harvest would send forth laborers into the field.’ Thence he passed over into the college building, visiting different rooms. The same exhilaration of spirits manifested itself still. As he passed from room to room, his countenance lighted up in smiles, as he greeted the occupants or bade them ‘good-night.’ These were his last ‘good-nights’ on earth. For, returning to the faculty room at nine o’clock, he had scarcely seated himself in his old familiar place, when his spirit passed to Him who gave it. There was no pain: no struggle. A few heavy breathings, and all was over, even before those sitting nearest could reach his side. His disease was an affection of the heart, with which he had suffered for more than a year. But as there had been no complaints and no intermission of work, his sudden death was a surprise and shock to all. The scenes which followed were indescribably solemn. The body of students filled the room and its surroundings—many in tears—all crushed as by the weight of a great blow. Citizens from town hurried up as the news of his death spread. It was a sad procession which followed his remains, borne by the hands of his students in the dark

hours of night to his stricken home. His body was brought to the college chapel on Wednesday morning, where it lay in state until the hour of its burial, and where it was visited by hundreds of citizens from this and other communities, to take the last look of the face of the loved and honored dead. It was a day of mourning in Salem. All places of business were closed. The deep sense of their irreparable loss would have moved the people to this, even without the proclamation of Dr. Armstrong, the Mayor, requesting such recognition of his eminent services."

The funeral services were held in the College Church at 3 P. M. Dr. Repass preached from Rev. 14 : 13. Other ministers took part in the services. Thus closed the life of one of the best and most efficient ministers and educators of the Lutheran Church.

The preceding detail of facts in the life of Dr. Bittle, without a formal analysis of the various features of his character, will show the man and his life and his work. His goodness of heart; his simplicity of character; his guilelessness; his robust, vigorous understanding; his broad sympathies; his unselfish devotion to duty; his untiring unergy; his unwavering faith in God; his keen insight into the motives of men; his quick perception of the springs of human action, and readiness to touch those springs; the sweep of his comprehensive view over the whole field of resources and possibilities, and the majesty and strength of the great purpose of his life, and his great faith in that purpose, account for his great achievements. "Great purposes make a man constant, steady, majestic. When the '*must go*' of his convictions embraces his whole nature, he is firm as a planet—irresistible as the sea. Let a man's soul be filled with a great design,—let his faith burn into enthusiasm—let his idea become the necessity of his life, and the very synonym of his name—and will he fear?—will he hesitate?—will he furl his banner before the threatening foe?"

To show the estimate in which Dr. Bittle was held by the most intelligent men in Virginia, who were well acquainted with him, the following extracts are given.



Rev. Dr. D. B. Ewing, of the Presbyterian Church of Augusta County, pays the following tribute to the memory of Dr. Bittle, in an issue of the *Staunton Visitor*, soon after his death:

“Dr. Bittle may have been surpassed by men in his Church in profound scholarship: there may have been others with more salient points of character, but I doubt if the Lutheran Church in Virginia possessed a man of equal parts for the high position he occupied. In his oration on Washington, Edward Everett remarked, ‘It has been said of Washington that he had no salient points—neither has a circle, and yet it is the most perfect of all the geometrical figures.’ So it may be said of Dr. Bittle, he was a symmetrical man. The writer of this knew him well, having often been his guest, having aided him in the religious services of the sanctuary, as well as having been aided by him in sacramental meetings. From a long residence in the vicinity of the College over which he presided, and having been called upon repeatedly to act as a committee-man in the award of medals, in cases of contest among the students, a fair opportunity was afforded to learn the character of the man.

“Dr. Bittle was a good scholar. He added yearly to the store of his attainments, particularly in the department of metaphysics. The students who passed through the course always took a high stand at the University of Virginia, under that prince of metaphysicians, the late Dr. McGuffey. Twice the writer of this, in connection once with Rev. J. P. Smith, of Fredericksburg, and once with Dr. Dabney, of the Theological Seminary in Prince Edward, had opportunities to test the thoroughness of his instructions, in a most rigid and scathing examination, in which a gold medal was the prize of the successful competitor. Dr. Bittle was also an able preacher of the Gospel. He held firmly the great doctrine of Luther, the doctrine of salvation by the imputed righteousness of Christ—‘*doctrina stantis vel cadentis ecclesiæ*.’ This doctrine he preached with great clearness and ability.

“Dr. Bittle was a great educator. The College of Roanoke

is the outgrowth of a plant that first germinated in Augusta County. He realized the need of an institution for the youth of his denomination, and especially for the training of its ministry. He was chosen President of the College at Salem. For it he labored, and toiled, and prayed, till his heart-strings broke in death. He was one of the most indefatigable men, as a college President, the writer ever knew. He would spare himself no labor or care to increase its endowment and to present its claims on the patronage of the public. He once said, somewhat jocularly, in the presence of the congregation at a Lutheran Synod at Tabor Church: 'When I die I hope my funeral sermon will be preached from the text, *And it came to pass that the beggar died,*' Luke 16 : 22—alluding to his persistent efforts to raise funds for the College.

"Dr. Bittle will live enshrined in the hearts of his pupils—live to stimulate others to love and good works—live in the noble monument he has erected to the cause of sound learning and piety in Roanoke College. May his inspiring mantle fall, as that of Elijah did, on some one to take up his unfinished work and carry it forward to a successful completion."

Hon. W. H. Ruffner, Superintendent of Public Instruction, Virginia, delivered a highly interesting address on Dr. Bittle, in the English Lutheran Church of Richmond, October 8, 1876. From this we take the following appreciative representation of his character and life.

"My impression of Dr. Bittle is, that he was one of those strong, great-hearted, unselfish, deeply religious men, who are not often seen in the world, but who seem to be raised up to lead enterprises which people generally think little of in the beginning, and expect to fail. The ordinary observer would never have expected any great thing from Dr. Bittle. He was remarkably plain in appearance, speech and manners. Some no doubt considered him an impulsive and unpractical, if not an imprudent and visionary man. But there was in Dr. Bittle such a rare assemblage of fine points; such individuality, force, courage, robust common sense; also such a simple, homely way of bringing down the results of scholar-



ship so as to interest and awaken the common mind; and such unaffected honesty and simplicity of character, such geniality and humility of spirit, such Christian faith, such love of men, and such self-forgetting devotion to the work in hand, that after testing his character by the results of his labor, we cannot hesitate to class him among the great men, and the successful men of the time.

“He lived for others, not for himself. Society does not want many men of that sort. It is best that men generally should be very much bent on building up estates for themselves and families. But society needs a class of men who do not care for wealth, but are bent on great religious, scientific, or humanitarian objects. And some are needed who do not calculate, but drive at their objects in defiance of all the adverse probabilities. These men often fail—but it is from this class come those who succeed in doing great things—unexpected things—things at which people wag their heads until they are done—and then society finds that by the success of this ‘Utopian’ scheme, society itself has risen to a higher plane. And if the whole truth could be known, what seemed a hopeless experiment to the common mind was to the great worker a plain, logical operation.

“Dr. Bittle belonged to this class. He was not worldly-wise for himself—he had no reserve of prudence where his own interest conflicted with that of the College—he may possibly have been carried too far in that direction. But if Dr. Bittle had been a self-seeking, money-loving man, Roanoke College would never have been the prosperous institution that we see to-day. He who asks other men to make sacrifices for a good cause must set the example.

“In one respect the building up of Roanoke College was the most remarkable educational work ever done in Virginia. The wonder consists in the building up of such an institution *without a constituency*, and without any distinctive idea in its constitution. The Lutheran people, though a most excellent class, were too few and scattered, and I may add, in the beginning at least too indifferent to the enterprise, to

furnish a basis on which to erect a college. And as for the course of study, and the thorough religious influence within the school, it was simply an old-fashioned, Christian college—the best kind of a college perhaps—but offering nothing new or sensational, and Virginia was already well supplied with colleges. Under the most favorable circumstances, with a strong denomination to lean upon, with the State to lean upon, or with a popular idea to work with, the building up of a college is commonly a slow and laborious process; but here is one reared in less than twenty years—for the war period ought to be thrown out—reared out of a constituency created chiefly by personal influence—and I may say, by the influence of this one man. For whilst he had able colleagues in the Faculty and in the Board of Trustees, who performed their parts well, the soul, the glory of Roanoke was Dr. Bittle.

“I leave to others the portrayal of Dr. Bittle’s religious character, which was the mainspring of his activities. He had the guilelessness of Nathaniel, the loving gentleness of John, the fearless and tireless zeal of Paul—and it all came from his robust, unwavering faith in God. For years past Dr. Bittle has reminded me of that wonderful man of God, Augustus Hermann Francke, of Prussia, who more than one hundred and fifty years ago reared a great school in Halle—on prayer, faith and labor.

“Dr. Bittle belonged to the same class of men with Francke, the class of noble, unselfish souls, whose hearts overflow with love to God and man, and who are ready to do and to dare anything that promises to bless humanity, and to carry forward the world’s regeneration, through Christ Jesus.”

Prof. Miller, of Stanton, writes thus of Dr. Bittle:

“In many important aspects, Dr. Bittle was a rare man, eminently fitted for the work to which he devoted so many of the best years of his life. His influence over his pupils was wonderful; and a young man that was not elevated under the influence exerted upon him through the prayers, counsels and life of Dr. Bittle, might well be considered hopeless. Every one of his pupils, willingly or otherwise, was con-



strained to feel that the Doctor had their highest welfare, temporal and spiritual, ever uppermost in his mind."

Rev. A. Phillippi says: "The name, the address, the occupation of none of his students, living or dead, was ever forgotten by him."

#### AS AN AUTHOR OR WRITER.

Dr. Bittle was not a writer of books. Some of his discourses have been published in pamphlet form. He was also an occasional contributor to our Church papers, and published a number of articles in the *Roanoke Collegian*. The following extracts will serve to show his style as an author:

#### "THE TEACHER

"is one of the professional classes. The direct object of his vocation is the good of humanity. The non-professional classes accomplish their destiny and glorify God by the accumulation of material wealth: the professional, by the accumulation of immaterial wealth. The power of the one is the power of matter; of the other, the power of mind. The one class are rewarded in the present life by the distinction of wealth; the other by the distinction of intellect and the honor due the benefactors of mankind. The teacher, minister, physician, lawyer, editor, etc., belong to the professional class. The farmer, mechanic, miner, merchant, manufacturer, &c., to the monied class.

"There are two kinds of knowledge; theoretical and practical. It is necessary that the two be combined. The former consists of general principles which are prior to all practice, and acquired by the experience of ages. Successful practice consists in the application of these principles. Successful men must be well-read men, to know all theory; and skilful men to apply their theories to practice. It is the teacher's duty to be a great student. The science of teaching as given in the best authors,—of metaphysics, logic, history &c., besides the departments he teaches—must be well understood by him. He must be a man of good sense, that he may know how to modify his method and adapt it to the circumstances of his locality. He must move with the improvements and

progress of the age. He must be strictly moral. He must be a most industrious man in the school room. He must be intelligent in all the ordinary departments of learning. He must have fine social habits and polish of manners, so as to be at home in every scale of society. He must be conscientious and discreet. He must be punctual and systematic. He must be a kind man—not addicted to vulgar habits. He must have a logical mind and have self control.”

#### WEALTH.

On wealth he discourses: “Wealth may be defined as the aggregate of the power of an individual, of a community, of a country. Power emanates from three sources: capital, intelligence, and moral character. Capital is material wealth; intelligence and moral character are immaterial wealth. The three constitute all the sources of power of finite moral agents on earth. In pure social ethics, whatever ultimate end of moral agency is assumed, material and immaterial wealth are made means for the attainment of that end. If the ultimate end of man’s agency in this life is assumed to be his highest happiness on earth; then capital, intellect and moral character are made tributary means for the attainment of power, and power a subordinate end to the highest happiness, the ultimate end of man. A nation, in order to be prosperous, must have intelligence, wealth, and moral character, in its collective capacity, in its national agency. In pure Christian ethics, the ultimate end of man becomes the glory of God.”

#### PRAYER FOR COLLEGES.

“As far as my experience goes, as President of Roanoke College for twenty-two years, I am certain that prayers have been answered in behalf of this Institution. Prayer has been heard in behalf of the temporal interests of the College, in the appearance of friends from unlooked for quarters, proffering their aid in critical pecuniary perplexities. Collateral enterprises have been rendered successful only through divine intervention. Students haven been converted whilst in connection with the College. Others, who had once been students, and had passed into the duties of active life destitute



of piety, and in the practice of delinquencies, have in many cases been suddenly arrested and effectually reformed. Some young men are now preaching the Gospel, who had no idea, whilst at College, of entering that profession. All this, I am confident, is in answer to prayer of parents and friends—the prayers in the college chapel—the prayer of pious students in their social prayer-meetings—and the prayer of the Church in general for the conversion of the young. I am now convinced that colleges can be effectually governed by the religion of Jesus, when it is made a prominent element in the advisory instructions and social practices of these institutions.”

#### SERMONS AD HOMINEM.

“I would, from the experience and observation of half a century, most sincerely advise all young men to obey God in all his commandments, on all occasions, and leave the result of such obedience to his grace and providence. I would advise them to live near to the Lord Jesus Christ, and look to him for help, in every temptation, in every enterprise, in every change which they may make in their worldly business. I would advise them to consult their Saviour as they would their brother; bring their complaints to him as to a parent. He is closer than a brother, and more ready to give good gifts than earthly parents.”

#### OUTLINES OF CHARACTER.

“*The Hypocrite.* To a selfish man, selfishness is predominant in every thing he undertakes. He enters into a civil contract, and then goes to work to plan an arrangement by which he can gain the advantage of his employer. Is he a politician, policy and politics soon become synonymous terms with him. Does he do a charitable act, he always counts the cost, and will only do the act when he can turn the result, by some management, to his own favor. Does he make a profession of religion, it is to gain some temporary aggrandizement. If he fails in this, he soon *loses his religion*, but it is never his fault. ‘The hypocrite will not always call upon his God.’ He himself is his idol. Aaron made an idol of a calf, and worshiped

it; the hypocrite follows the same line of idolatry, he makes a calf of himself, and worships it."

"THE FANATIC

"is an honest, but deceived, man. He conscientiously believes he is called to perform certain duties when is mistaken about his call. Mysticism in philosophy is the system he selects in preference to all others. He always prefers his feelings as a safer guide than logical deduction. The supernatural in mental indications, is most prominently recognized by the fanatic. This idea is hardly ever abnegated in his enterprises. In religion he gives great prominence to his feelings; rational hermeneutics or didactic theology are negatived by internal impulses. Opposition is his element, martyrdom his normal destiny. He would give his body to be burned sooner than relinquish a duty dictated by feelings. Terrible severities, imposed upon himself and others, are within his line. He would at any time become a stylite, a flagellant, or go on a crusade. The fanatic is an honest, conscientious, wild and dangerous man, before whom no government or institution is safe."

"THE ENTHUSIAST

"is perfectly orthodox in his ideas and sentiments. He is rational, and does not profess to depend upon his feelings as a guide to the objective course of his actions. In this he differs from the fanatic. He is an aroused man, his mind in constant tension on any subject which he undertakes. He is so constituted that he is always under too much excitement to exercise an unbiased judgment in reference to the relative importance of any enterprise. He is likely to be an ultra man on all schemes of religion. The one in which he is at the time engaged, is always the most important subject in existence. In religion he is likely to be extravagant in his practices—he wants to bring about the millennium sooner than it is willing to come. Every thing moves too slow for him. He is a sincere man, but difficult to utilize. He 'builds hay, wood, stubble,' upon the true foundation. When the superstructure shall be burned, he will be saved as by fire."



## ARTICLE V.

## WHAT WE ARE TO LIVE ON.\*

By M. VALENTINE, D. D., President of Pennsylvania College.

“Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God,” Matt. 4 : 4.

The voice of instruction that here speaks to us has come down the range of many centuries. The lesson was needed and given when the earth was young. Christ quoted it from the scroll of Moses. Moses spoke it as an oracle of God. “It is written” in a volume whose age antedates the first lines of Grecian or Indian literature. It shed its divine illumination on the way of life before the sages of the Porch and the Academy began their teaching. When, in suggestions violative of the lesson, the powers of evil, in the wilderness of temptation, surged against Christ who came to show us how to live, He brought forth the old truth, and, throwing into it the emphasis of His own divine authority, sent it onward through the ages. So it comes to us. This terse sentence in which Christ re-states it, so familiar to our ears, declares forever what men must have to live on, to sustain the exalted nature given them, and invigorate it into its true power, fulness and joy.

You have come, young gentlemen, to a point in your progress where this old, but ever-living, truth demands attention and personal application. As you stand upon the margin that divides your scholastic training from your life of action, you are called upon, not simply by the formality of this address, but by the demands of your welfare, to see to it that you start forward with true conception of the life for which you are meant, and in the way for its practical realization. You hold, each of you, a being of unspeakable possibilities ;

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\* A Baccalaureate Discourse to the Class of '77, delivered June 24, 1877.

and you now stand at the entrance of the course which is to carry it into its rich and joyful fruitions, or to failure and ruin. Whether you shall live your true life, become what you should be, and bring your nature to its crown of excellence and glory, depends on what you are going to quicken and sustain it with—upon and in what you are going to keep it.

On this great question we have both a denial and an affirmation. Both are clear and emphatic. Together, they give the two sides of the great truth before us.

I. The *denial* repudiates the *materialistic view* of human life—materialistic in the sense of treating material good as maintaining and satisfying that life. “Bread alone” stands for all that is obtained through the aims and efforts of secular plans and industries—all that the multiplied activities of business, on their material side, supply to human nature. In the view of many, life is made to consist in the abundance of things possessed and enjoyed. To the young, as they forecast their career under the roseate coloring of early imagination and ardent aspiration, this view presents, for their ambition, the ease and comfort, the luxury and enjoyment, the wealth and splendor, the place and distinction which come from success in trade, arts, professions, office, or speculation. These will be their life. In them they will live. In them they will find enough, and reach the end of their days in a glorious prosperity.

1. The supply to this material side of life, is bread. The divine denial before us allows this. Part of each man’s being needs this. However high his nature ascends into the altitudes and sublimities of spiritual being, it has necessities that rest down in material good. If the summit of his being is divine, its base is in clay. Nor are these necessities essentially unholy or degrading. God, who made us with our physical nature, and who is also “the *Saviour* of the body,” does not mean to cut us off from the bread in which this side of our being has life. It is no part of Christianity, as it is no part of reason, to undervalue or despise the things that support our physical nature and afford sentient enjoyment.



Not from the *Gospel*, but from paganism, has come the notion that matter is the great sinner, whose touch is pollution, and from which we must whip our souls free. It looks with no malignant eye on the material industries, business activities and multiform energies, by which the earth abounds in golden sheaves and luxurious fruits. When learning and science harness their mightiest powers to the trains of earthly enterprise, and carry it into grandest productiveness, Christianity has no protests. It is indeed *her* learning and *her* science that become the *most* productive in material good. It is under *her* light that this enterprise grows most sublime and successful; and the lands the richest in its great fruits are those in which the cross is filling humanity with its quickening inspirations. This bread is a gift of Heaven's love, for the support and joy of life.

2. *More* than this is true. These secularities should be taken possession of, in the most victorious control, by the best and most spiritual mind of the earth. This is a sphere for the purest culture and piety. False to the very plan of Christianity, as it is to reason, is the idea that good men, men of superior intellectual power and elevation, should shun or forsake the business enterprise and activity of society. Though it does not mean to make this earth man's heaven, it does mean to make its slopes, from which men pass across to heaven, show what it can do for even the temporal relations of humanity. In every Christian man, God means to find a co-laborer in making the earth worth more—taking off the blight of the curse, and developing its resources into the best richness with which they can serve our race. Before each young man whom He sets forth into the open course of life, He inscribes the double motto: "Diligent in business—fervent in spirit." It is only when the world's professions, trades, commerce, arts, sciences, activities, all its great enterprises in which physical man finds bread, are controlled by good men, of real spiritual power and supremacy, that the deserts, like that in which our Saviour was driven, where

there are only stones for bread, will be rightly transformed into garden-places, rich, beautiful and safe for man.

3. But this "bread alone" is not enough. This is the point of mistake. It is something which, it is admitted, you will need. Even Christ, in His sinless greatness, towering aloft into the purest heaven of being, needed His measure of this sustenance of life. But it *was* not His life—any more than is the base soil that of the glowing flower or golden fruit which rests on it and rises above it. Man has a life so great that this material supply cannot sustain it. He knows not what he is, who sums up his life in what is sustained and enjoyed by the forbidden resort of trying to turn "these stones" alone into bread. The blunder looks on man as simply a sentient animal. It forgets all his higher nature and appointment—all that high, rich, sweet life of mind and heart, dignity, worth and joy, for which he has been made. The mere lapse of years is not life—to eat and drink and sleep, to pace round the mill of habit, to conduct a business, to achieve professional success, to climb to places of power, to amass riches and sit in halls of wealth, to turn yourself into an instrument for literature or art, to manipulate the legers of traffic, and count up accumulations of stocks and lands—this is not life. In all this, but a poor fraction of the true consciousness of humanity may be awakened and enjoyed. In all this, the true soul of thought, affection, and happy power, may not have begun to pulsate. It may be thoroughly base, low, and animalized in all its tastes, characteristics and enjoyments. Such life is not life. The best thus possible to our nature, leaves existence without genuine vitality, scant of vigor, oppressed with lead and shadows, feeble, hollow and fraudulent.

" 'Tis life of which our nerves are scant,  
More life and fuller that we want."

Men have reached the end of an outwardly prosperous and brilliant career of such activities, with a nature as poor, lean, starved, hollow and joyless as utter failure can make it, having never shown a glimmer of the noble, free, precious life



of mind and heart, of character and power, for which they were intended and capable. Their education failed to quicken them to it. Their professional success failed. Their affluence and indulgence uplifted them not. It is necessary to lay intensified emphasis on this point, as in these days of strong, sordid, materialistic craving in many pretentious ranges of effort, the pride of pompous wealth thrusts so obtrusively before the young the treacherous notion that a man's "life *does* consist in the abundance of the things which he possesseth."

"He whose heart beats quickest lives the longest,  
Lives in one hour more than in years do some."

He lives really, because he is living not in the lower faculties fed by meat and drink, but in the higher, in which man becomes man.

The impression is sometimes strangely entertained, that it is religion alone that utters protests against this thing. But philosophy, science, poetry, the drama, fiction, and *every* form of literature through which wisdom has sought to help and elevate life, have joined their voices to impress the same lesson, with effective emphasis, on men. From Socrates and Plato, Seneca and Marcus Aurelius, down to Bacon and Carlyle, moralists have smitten with keen rebukes the folly that forgets character and goodness in the pursuit of wealth, knowledge, or pleasures. But the danger persists for each fresh generation. When they stand, as you do to-day, at the outlook of life, many fail to be awakened to full vision of what living is meant to be, in the fullness of the divine idea and the high possibilities and demands of human nature. And, unguided by right views, swayed by the impulses of their lower nature, caught and carried by the sweep and whirl of sense allurements or sordid ambitions, they are borne along without their true vitality of soul or elevation of being, on toward the end of their days. They feed their nature only on business, or pleasures, the distinctions of place, the excitements of fashion's hollow rounds, perhaps on knowledge and science; and their real life remains, all

through, low, empty, without any strong pulse in the higher faculties, without goodness of heart, beauty of soul, or worthiness of character. "Man" cannot live on such things alone turned into "bread;" and any one born to the glorious possibilities of a human being, if he tries it, must fail of the rank of true man at last. A thing he may be, but a "man" never. Even the bread on which the body fattens is wasted on such—inasmuch as while their basilar nature is sustained, they prove like abortive blossoms, never coming to true fruit in the higher powers, to which physical being is but a well-carved pedestal. They are dead at the top.

II. But the divine *affirmation* is to give the positive side of the great principle we are called upon to observe. On what we can really "live," the law is clear: "By every word that proceedeth out of the mouth of God." We must get a clear insight as to this. Mark some points involved:—

1. There are, in each person's life, two forces that determine its grade and development. The one is a *nature* force—the other a *food* force.

It is a fact that holds throughout the broad realm of organic existence, that the *nature* of each being is determinative, in part, of its actual life. In animal, plant or tree, it is a factor so potent as to take up and mould to its own form and modes the elements of earth, air and water. The same material of soil and sky, it will transform into the pure lily, the crimson rose, the stinging nettle and the deadly night-shade. It carries some structures up high—spreads some out low. It forms some into luscious fruitage, some into malignant poison. This *nature* force turns the few simple elements of creation into countless varieties of structure, with differences wide apart as antipodal oppositeness. The law holds in man. Each one has an untransferable personality, or individuality, moulding after itself every thing it takes up. The *nature* force selects and assimilates. No matter in what spheres of life men move, it turns all they get from countless sources into the moulds and color of their predominant character. It builds high structures of some—it trails some as creepers on the ground. It makes full-



grained richness sometimes—sometimes forms nothing but chaff.

On the other hand, it is just as clear and universal a fact, that *food* is a force in determining and forming life. It modifies, promotes vigor and development, or starves and hinders. Each life calls for its own proper quickening and support. Despite the deep and untransferable individuality of each man, there is an elasticity or plastic capacity that allows this shaping by external formative influences. From childhood persons begin to breathe in the atmosphere of their times, to receive the influences of their surroundings and employments, to take in manifold traditions, ideas and principles. The healthful tone and development of their personal character is deeply affected by what they receive and assimilate. Prof. Huxley goes too far when he asserts, in substance, that a man is what he eats; but a deep truth lies in such language. *Mentally* and *morally*, he is greatly formed by what he appropriates and assimilates. It was a parable, pointing to a necessity in his deepest nature, that even in Paradise man was to discriminate as to his food, taking of the tree of life, but not of the tree of good and evil. It is full of meaning, that in this new dispensation the kingdom of heaven is put under the representation of a feast. It comes as the real provision for our true nature. As the gradations of existence ascend, the more sensitive life is to the influences which operate in this way—the more helpful the good, the more blighting the bad. Like the air we breathe, the mental foods we use are of mixed sort, with pure and foul, healthful and baneful, heavenly and earthly, divine and demoniac elements—all going into our life. Hence, for the safety of our being we must *select*, and keep up vigorously a law of mental and ethical dietetics. In our age, with its wondrously developed resources of knowledge, thought, activity, excitement and occupation, this necessity of discrimination has become more than ever imperative—if we are not to be gorged and destroyed by the whole mental and moral hash which the press and society are serving up to the intellectual and emotional reciprocity.

It must be unceasingly remembered, that if we are to realize our right life, even in this world, the action of these *two* forces must be *united*—the force of a true nature, and its *proper* nourishment. “Every word that proceedeth out of the mouth of God, covers the whole necessity.

2. First of all, each one who wishes to live the genuine, healthful, large, free life of true man, must find its quickening in the divine personal Word, the Eternal Logos, who says: “I am the true Bread which giveth life to the world.” This is the only “Word” that is efficacious over against the death-bringing force of sin, quickening and transforming a bad personality into a good one. This is the only power that *gives* the true life, the right nature. Christ is “the Word” of all words proceeding from God; and never, till you take Him, will you be vivified from the death that sin has brought upon your powers, or have your nature adjusted to its true end, movement, harmony, greatness and joy.

3. Then, with the forces of a right human nature in you, made truly human again by its renewed fellowship with the divine, “every word” from God, should—and *will*, if you treat yourself right—go into you with quickening, elevating, glad power. And this provision for your life, “every word of God,” is very comprehensive, and includes both revelation and nature.

The young men of our day need to fix in themselves an inextinguishable conviction that the Holy Scriptures are an essential part of the supply of truth for the life, health and development of their nature. Pretentious superficiality may perhaps suggest to you, as it has done to many, that this old volume has little or nothing for the life of the advanced culture of our age—as an age in which it can no longer give any inspirations. But revealed truth is at once so thoroughly both the *first necessity* and the *most advanced knowledge*, that there is no possible progress of humanity on earth that can afford to be, or do, without it. Whilst, as their special object, the Scriptures reveal pardon and salvation, they furnish to man that truth in the domain of thought and morals, without which the mental powers cannot find their full nutrition



and vitality. Simply as *thinking* and ethical beings for time, whose life is healthy, pure, noble and beautiful only when it is ranging in the high, free light of truth; the Bible is an unspeakably valuable treasure to the race—and to each man who enjoys it. There are no intellectual levels so high and bracing as those up to which it lifts thought, sentiment, and character—none in which the sweetest beatitudes of life bloom so richly. We are wont, as you know, to extol the so-called “humanities,” or studies in human literature, as grandly valuable for the quickening, broadening, and refining of thought and sentiment, and adding to the *life* of the mind; but God’s word ranges in altitudes far above pagan or even Christianized “humanities.” To the *intellectual* life of a people, the Holy Scriptures bring a quickening more marked than that of spring sunbeams to the seeds in the soils of the hills. Christianity has brought a new epoch into the history of our race, and given an amazing advance to the entire mental, moral, æsthetic and social life of humanity. It is not hard to see how. He has done it by giving, along with a new redemption life in Christ, the most vital and deeply needed knowledge. A knowledge of *God*, for instance, for whom the human soul was made, and for whom are its profoundest hunger and thirst. It opens to view the sublime truth, that He is enthroned above the stars, with a heart of infinite love to us, pitying our sinfulness, and seeking our happiness in a goodness in which He has condescended to sink Himself into our flesh to impart Himself fully to our need. It reveals *us* to ourselves—thrills us with visions of immortality, stirs us with the most impressive imperatives to holiness, and makes us understand that powers higher than material are ruling in us and in the world. All round the realm of truth, this light flashes, and warms, and invigorates; and the illuminated and strengthened mind takes wing in thought-flights loftier than Plato ever dreamed, and surer than Aristotle’s dialectics ever elaborated.

This reminder, on this point, is called for from the fact, of which you are aware, that a class of culturists are claiming that all your nature needs, for its full life, may be found in

human learning and science ; or if the Scriptures be included, it is enough to receive their ethical teaching, without their supernatural doctrines. A rose-water humanitarianism is offended at their stern Hebraistic view of God, of holiness and responsibility. But this solemnity given to the law of duty, the bracing sense of obligation that marks Bible thought, and the superhuman holiness demanded by our heavenly Christianity—all this supernaturalism, which awes while it inspires hope—these are essential things for the quickening and support of all the noblest things in our life. Were these lost from the life of our times, of our country, out of your life and mine, it would lose nearly all its strength, dignity, and worth. With even the best culture, it would be insipid and flabby. Let me commend to you this Book—which has done more for human life in general on earth, more for personal life in men, than all other volumes besides. It has been a pillar of fire to the race, guiding through wildernesses to lands of fruitfulness. You will be terribly wanting to yourselves, young men, if you do not give to your minds and hearts the nourishment and elevating power of constant fellowship with its pages.

4. But there are words from the mouth of God for your life in all the broad volumes of *Nature* and *History*. It is not new to speak of nature as a volume of divine revelation. God's "word" of power has created, still creates it ; and its whole expanse is thick-studded with His thoughts, as night is with stars. All products of nature are crystallized divine ideas. They shine out everywhere—great, strong, beautiful truths, for the instruction and elevation of human souls that are willing, as Kepler puts it, "to think God's thoughts after Him." True science is the commentary on this great, many-leaved volume. But to take in these words, there must be the discerning eye, the open vision. This is only in the soul cleared by the light and love of the new life. Only into the divine life in man, does the divine thought above men find free entrance. You have seen shadows cast by trees on the opaque ground—in which the outline of the tree is dimly shown, but nothing of its color and diversified beauty. But



you have seen, too, the blossom-covered tree cast its shadow on the bosom of a transparent stream; and every feature of outline and color and beauty, is mirrored there. Some mind—with no Christian light and love—is like base, opaque soil, compared with the crystal waters, or burnished silver. When nature's forms fall on the mind opened and cleared into spiritual purity and goodness, all the thoughts of God in them are lodged and mirrored in the depth of the soul. Wherever such soul turns, the living truths of God are falling into its bosom, with their quickening and beautifying power. Vital truth, with real nutrition, elevation and joy for our better life, thus flows in from every nook and corner of creation and providence, whether we move along the paths of scientific inquiry, historical study, professional truth and practice, or æsthetic contemplation of creation, fulfilling for us the poetic dream:

“Books in the running brooks,  
Sermons in stones, and good in everything.”

5. Words from the mouth of God are found, moreover, embodied in the demands of duty; and through our own *actions* in which we fulfill such demands we may turn them into our life. Whatever we *do*, is something on which we live. Our activities have a wonderful force, especially for assimilation, in which we make things our own. Our deeds leave not only their stamp on the outer world, but an enduring impress on our minds and hearts. “Their works do follow them,” belongs not more to those who go out of this life, than to those who are staying in it. “The powers in whose service we place ourselves, impress on us their mark and seal, and these we must bear.”\* Every wrong act wounds and weakens and scars our better nature—flings back poison on the heart. Every good one refreshes it, and moulds it into goodness and joy. It is a law of our being:—“We must eat the fruit of our own ways.” Our life becomes what

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\* Martensen, Chr. Ethics, p. 93,

we do. The *movement* of our being shapes and moulds, and carries us up or down, into higher or lower life—seating us on thrones of victorious might and joy, or dashing us to wreck and ruin under destroying powers. I do not believe in the nebular evolution idea of the formation of worlds. I do not think that nuclei of fiery mists, revolving about their own centres, can build suns and stars and earths, and set them in their singing harmonies of orbit and system, with all their richness of beauty and life. But the activities of the human soul, moving from and about its own personality, good or bad, may intensify its force and power, shape and mould into more advanced conditions, fill it with ever more light or darkness, and carry it to a place of glory in the great heavens of blessed being, like a star forever, or into an outer darkness of evil, down where the wrecks and abortions of human microcosms wander in self-evolved bondage.

Permit me now, young gentlemen, to urge upon you some counsels which, resting back on the truths we have been considering, may throw some helpful light upon your way.

1. First of all, if any of you are not Christians, the immediate necessity is the quickening of your essential nature into your true life, through full reception of Christ. I would be false to you, if, in this parting counsel, I did not recall your attention to this first need—not simply in the religious view, but for the true, pure, elevated, worthy, sweet, happy life on earth. If through the uncorrected indwelling law of sin, you have a false, bad, unsaved personality, you cannot live and enjoy your right life, do as you will. All your best effort will be but a Sisyphus labor, pushing and pressing up hill, but every thing returning to the unsatisfactoriness and misery from which it started. The intrinsic nature, no matter with what nourished, will turn all into misdirection and distortion. Your soul will mould to itself, to some degree, your very body, and reveal itself through the lines and shadings of the countenance. Much more will it fashion and color the mental frame. It will weave out of your thoughts, feelings, desires and movements, an inward garment,

“A robe for the soul’s adorning,”



or a torturing death-shroud, which, unlike your outer garment, can never be cast aside, because in-woven with the very fibres of being, forming the character in which you will be arrayed forever. Why should any one of you allow yourself to nourish and unfold, by all the earth is going to afford you, only a false nature which sin is carrying under bondage to death—in the very presence of Him who declares: “I am come that you may have life, and have it more abundantly.”

2. Another thing. Be sure, whatever calling you choose, to make it your aim and labor to *do good*. Let your life have the strengthening, ennobling and joy-creating power of good deeds. Every evil thought you cherish, corrupts. Every bad act you do, will wound your own nature, leaving its blighting impress on you, as it springs from you into being. It acts on your soul like the lava-fires, which leave their crater-spots wherever they emerge. Sometimes even in mature life, some bad deed committed under the rush of temptation, has made the whole gain and joy of a man's past toilsome years a Pompeii, buried under ashes. *Inactivity* affords nothing to grow on—leaving the life without tone or muscle. If you feed your nature with acts of deception, uncandor, malignity, hypocrisy, sham and fraud, it will canker your soul through and through, and your life will never taste the true sweets of living. It is only *good* deeds that will enter into your nature and faculties as blessed invigoration. It is not, however, by occasional great acts of goodness, that you are to sustain and build yourself up; but in the habitual, ceaseless service of righteousness and love, though each act be as minute and small as the passing moments of time they fill with purity, sweetness and beauty. Let *all* your actions be good, joined together as notes without intervening rests or pauses, in the music of a perpetual song. Your life will thus grow happy, rich and strong, though it should be swept through the full minor scale of human pains and sorrows; and you will live more in a day than useless men do in a year. For,

“We live in deeds, not years; in thoughts, not breaths,  
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives  
Who thinks most, feels the noblest, acts the best."

3. Further—*Cultivate a sense* of the real presence of the divine in all the things that employ your thoughts and feelings. There is a way of being busy with the things of life and nature, that is blind to God in them, discerning no "word" from Him, hearing no whisper of His thought, to instruct, quicken or guide—the way that makes common employments so proverbially barren for the higher life. There is such a thing as carrying an opaque soul through the richest, most glowing and sublime scenes of nature, and not having one divine, quickening truth or joy mirrored in its depths. There is a mode, alas, too prevalent, of carrying on business and professions, that has no eye to read a single divine truth in the principles, laws and facts constantly handled, though written all over with living "words" from God. Men often take their secular calling and work off into the remotest separateness from Him, and draw down the veil over their eyes. They do not want God's thoughts to break through upon them, with inconvenient disturbance. There is a way of ranging through the centuries of the world's History all vocal with the voices of God, discerning nothing but man and chance in its thrilling movements. There is a way of pursuing *Science*, that never becomes conscious of God's "thoughts that breathe," and "words that" shine and "burn" through the realm of creation, and speak so eloquently to the open soul—seeing nothing anywhere but matter and force and motion, gathering not a flake of manna for the craving heart from the broad, dead waste. To this method and spirit, the world, so rich in provision for the higher nature, becomes the barren Sahara of secularism where there are not even "stones" for "bread," but only burning dust and an atmosphere without oxygen. How inferior, restricted, unquickenng such grade of mental range! How enfeebled and lean a man must thus grow, in the ethical side of his being, as to all the elevated, sweet, kindling virtues of the heart! How destitute of the "vision and faculty divine." In what cold and uncheered desolateness the life must move,



that does not find God anywhere to lay the aching head and heart upon—any place where the infinite Father may whisper into the soul His love and cheer and strength! Let the veil be lifted from your soul, young men, on its Godward, ethical, spiritual side—the portals of the heart be open for the admission of what will vivify and upraise it. Seek to have yourselves so pure, that wherever you go, whatever you do, “every word of God” from every nook and corner of creation and providence, earth, sky, seas, fields, flowers, business, toils, may have unobstructed entrance into your mind and heart, and living communion with you. No matter, then, what your calling or place in life, it will be rich in blessed powers and joys, in which you will truly “live.” No place can be desert to you—no spot barren. You will have bread to eat which others know not of. The rugged rock on the hill-side will, through its instruction, give you some of its strength. The little flower of the meadow will waft some of its sweetness into your heart. The star of the sky will supply it with quickening in the mild beams that come to you, in long journey, from that far-off sphere. Every thing will give a little; and from the thousand objects and experiences you pass in your onward course nutritive forces will come, noiselessly, steadily, into the soul, and your life will be affluent and strong in virtue and happiness, as nature’s life is quickened when the glowing beams and vital air of Spring-time go, like bounding gladness, into the roots, and buds and blossoms and swell them out into glory and fruitage. You will not be far from heaven at any time.

4. Another thing. Never subordinate yourself to business or pleasures. Your intrinsic self-hood is something more valuable than any thing you may possess or enjoy. There is a sense in which you should always sacrifice self to your work—self as expressing your *selfishnesses*. But such self-sacrifice is gain to your true self. God requires no work of any of you that will make you less of a man—but more. Self-sacrifice is to unload you of a false self, for the sake of the true. In the subordinations in which He has fixed the order of this world, the character and happiness of men are

the high object which everything is meant to serve. In whatever needful activities He keeps them employed, His law is: "Do *thyself* no harm." Many merge themselves into mere instruments for secular accumulations, sacrificing what they should become and be, to what they may gain. This is the error at the bottom of much of the so-called practical education of our day, which overlooks manhood in simply shaping a tool for professions or a craft. But this is reversing God's order. That is put at the top which ought to be at the bottom. What man was meant to *be*, is sunk for the sake of what he can *get*. This is the secret of all that sad sacrificing of character, conscience, purity of heart and life, in which men wreck their whole selves in crooked expedients for gain. Young men, do none of you ever yield to this perversion. Hold yourselves, your honor, your conscience, as too precious, holy and great, to be subordinated to the mere success of your employment.

So, as to *pleasures*. It is better to be good than to be happy—better to be pure and strong in even a suffering righteousness, than to be full of bright, dancing enjoyments in a life without excellence and worth. Let the joys you seek always be such as will nourish your higher faculties and powers—not vitiate, exhaust or defile them. Indeed, you need not *seek* after happiness at all, if your life is fed on God's truth, on His love, on duty. Happiness will come unsought, out of the depth of your being, from the sweetness of your life, from the smile of God.

And now, young gentlemen, we wish to assure you, that if there is one desire stronger than every other, on the part of the institution which is about to send you forth crowned with its laurels, it is that you may, each and all, whatever else you may attain or miss, have the true, pure, blessed life, in heart and action, for which you have been divinely intended. We will rejoice in your progress in knowledge, the treasures of which you have begun to open. There are deep, rich mines, in which you should dig as long as you can wield the instruments of truth. The nuggets of gold will roll out only to the strokes of industry. We will be glad if honor



and wealth be "added to you," without subtracting from your manhood and purity. But the best that we can wish for you, either with or without other things, is that which we have set before you. If you wish a happy life—it will thus be yours. If you wish a useful one—this will give you one that will be a perpetual blessing. If you desire prosperity—this will weave a true and enduring success out of all the complex, many-colored experiences that shall go into your history. If you desire a career that shall not become an arid waste in old age, and moan its last days away in the gloom of disappointed hopes and lost opportunities—this will enlarge you continually and accumulate in your closing years the ripening power and joys of all preceding labor and experiences. If you wish this life to set you forth aright upon the next, for the eternal progress through the unspeakable beatitudes of a heavenly immortality—this will bring you to it all.

To be happy, it is not necessary that you be high in place, full of wealth, with your name in the midsts of sounding honors and the ado of trumpets.

"Stars that seem the mutest, go in music all the way."

To be useful, it is not necessary that you do some great thing, and work outside of the range of common activities. The life which God's word forms all into only

"Little deeds of kindness,  
Little words of love,"

or into a sweet and gladsome temper, which, like the blushing rose, unconsciously enriches all the surrounding air, will bless a thousand times while ambitious self-importance is waiting for something great to do. But, remember, that for both usefulness and happiness, you must live not by the bread of sense alone, but on the manna of *divine* things. So we commend you to God and the word of His grace, that you may be built up and have your life-inheritance among the sanctified.

## ARTICLE VI.

## THE NATURE OF LANGUAGE.

By Rev. ALLEN TRAVER, A. M., Dresden-on-Seneca-Lake, N. Y.

Noise is simple sound. And while it is neither broken up into words, nor melted into music, it is neither song, speech, nor language. While there is much noise in this world of confusion, and our attention is readily attracted by some unusual sound in the street, or house, at morning, midnight, or even in our dreams, the phenomena of language attract only to a limited extent the curiosity of mankind.

Language is the expression of our conceptions, ideas, and thoughts, in words. Words are articulate sounds. Sounds when combined and ordered in correct language, may be regarded as a kind of incarnation of thought. Certain fond dreamers, who are willing to call in supernatural assistance on every occasion that seems somewhat important, have imagined that language was the direct gift of God to man—that it was the result of direct and positive instruction by supernatural influence. We are taught in a Book, regarded as inspired, that man was created complete in all his powers. He would, as we conceive, have been very imperfect, and immature, had he from the limitation of his powers stood mute in nature. It does not follow that he stood amid the surroundings of nature in necessary silence; or that, on the other hand, language was taught him by miraculous intervention. Neither of these views are in harmony with the simplicity of plan and order, and the perfection of finish, found in the works of God. The natural and the simple conception is, that having created a living, active and thinking soul, and placed it in a body of corresponding fitness, that language of a limited range and form was of spontaneous origin, and not a miraculous gift; that then it became a growth, an outgrowth of the soul, through and by means of



the body, as the material organism which was prepared for it by the Almighty. In the case of the first pair, the organism was of miraculous or supernatural creation. In all successive creations, human bodies are the result of the laws of natural generation.

We are not to forget that when God caused the creatures to come to Adam, to see what he would call them, that whatsoever he called every living creature, that was the name thereof. There was sensible knowledge of the animal creation. Then there was the naming—the first reduction of truth to a science. The language by which named, was the expression of the thought that he had of the specific creature named, the sound was the outward realization or form of conception. With this naming, man's dominion began. The first science was the naming. Having this there was a second, viz. that of animals. And in this naming and order, there was evidently the recognition of zoological properties and peculiarities which mark the distinction of one from the other. This naming must have been an actual calling out—giving a name to each pair of creatures.

From this central and first science, viz. language, human knowledge begins, and enlarges, and in time includes all nature.

There are three elements that enter into language, viz. sound; the image which is drawn from material things; and the thought which is conveyed in spoken or written words.

*First.* Sound, or articulate enunciation, is something more than a confused mingling of noises, produced by the concussion of non-elastic and unvibratory bodies. But musical sounds, notes, with a purely harmonious effect, emanating from an elastic, vibratory, material organ, notes proceeding from the organs of speech of a rational being, is an element of this science. Vocal sounds are produced somewhat similar to those produced by a wind instrument. There is the pressure of breath from the lungs, and this produces a percussion of it through the wind-pipe. This gives the key-note, which is under the control of the will, as are all the succes-

sive notes and harmonies. This spoken language is also musical, and if we listen attentively to speaking, we will hear these musical notes in the rising and falling and inflections of the voice, as this is modulated to meet the sentiment uttered. In ordinary conversation, the mind glances at them so slightly, and they pass so rapidly on the vibrating air, that it requires a nicely drilled ear, and a cultivated mind, to detect them. And yet in some orations, where language is most powerful in its combinations, there is genuine melody and music. Language is subject to the laws and conditions of our life and our being. It may not be absolutely essential to thought, but it is essential if we would in a full measure communicate truth and stir the human soul with the noblest pulsations that can thrill and flash along our intellectual and spiritual life-course.

As there is a law by which electricity throbs and pulsates along the wire, so there is a law in nature, by which everything that is struck rings. Scientists can tell the more or less perfect structures of metals by their vibrations and their resultant tones. Gold rings differently from tin, steel from iron. Sounds are produced according to the nature of the percussion, and the percussion of air depends on the nature of the body struck, and the peculiarity of the vibrations of that body, impinging on the air. It is the continuation of the same law in the realm of reason in man, that produces this first element in language. Man, in his primitive state, was endowed, like the brute, with the power of expressing his sensations, hopes and fears, by exclamations and interjections, as also by cries. His perceptions were also expressed by words, as in naming of animals, but whether God taught our first parents their first lessons in language, or that language was a pure outgrowth of the reason of man, is a question we are not considering. We know that we are endowed with faculties for giving articulate expression to our rational conceptions, ideas, and thoughts; and these faculties can be improved to a remarkable degree of perfection.

The second element is the image, or the sensible type of some distinct thought which is to be represented. All words



not including particles, (as oh, ah, aye) which are elementary sounds, can be referred to some image, and this can be referred to some visible thing, which has produced sensation. We may not be able to find the lost image of many terms in the lapse of time, but the words used to represent the ideas, as the symbol of nature in the mind, and the image derived through the senses from the object can be traced, in most instances, to the original in nature. In language we have the thought, and the image, and the word. Each is distinct from the other, but they constitute language in the multitudinous forms of expression and life. The image is the medium between the spoken word and the thought, and is the element furnished from nature, through the senses, to help free the conceptions from dark and indistinct elements, and make and clear the ideas and the thoughts.

And there must be images, sensible and pictorial, the representatives of interior thoughts and outward forms. All human speech is more or less phenomenal. In advanced stages of language, words are used as standing for thoughts, facts and physical agencies, without an image as their representative. And when language has been further cultivated and improved, then we use letters and words to represent ideas and facts, as  $x$ ,  $y$ ,  $z$ , in algebra stand for certain and unknown quantities, the value of which depends on abstract relations. It is said that Coleridge visited the laboratory for the purpose of gaining material images, that would be of service in the expression of his thoughts. Not only is nature alive, but, in the formation of the primitive languages, she is called into service hourly for images. "Thus every thing lives and breathes and acts. Natural phenomena appear as acts of living agents. Vivid images are not merely things of material choice, to be selected for purposes of ornament, or for exciting particular emotions, but are forced upon the writer in almost every expression he uses. His language furnishes him with no other materials. It is thus we find, when we carry ourselves back into its old life, that what is a great advantage in calling out vivid conceptions, becomes a seeming

disadvantage, but only a seeming one in a scientific application."

For example, the thinking agent in man, the soul, in its idea must be linked with some material fact. An image was sought and found in the mind, the viewless air, and the words *ruah* and *nephesh*, in the Hebrew tongue, meaning to breathe, and *pneuma*, in Greek, become the symbols for the spiritual nature. And in all languages there is a natural image for the naming of the invisible principle of our nature. Our word *soul* is derived from the Gothic word *saivala*, meaning to storm. This is related to another, *saivs*, and means the sea. The root of it is *si*, or *sin*, and is the same as the Greek *scio*, to shake, to storm, and was used of the agitation of the waters by the wind, in contrast with stagnant waters. The genesis probably is from the old Teutonic conception of a sea within, heaving and falling with every breath, and reflecting heaven and earth, as an ocean-mirror.

When the life of the soul shoots into action and observation, man sees in nature the reflection of his own consciousness and personality. As the shadow of the body is projected in the sunlight, so he sees projected in the visible universe the shadow of his own conceptions; his individual and unproved thoughts and beliefs. He incorporates the image with his thoughts. He multiplies many fold the images which arise in his crude but untrained consciousness. He attributes to objects that surround him, the experiences of his own life, and finds correspondences between his own soul and nature, in these images. And he likens his soul to the viewless air, or the sea, moved by a tempest.

A third element is contributed by the soul, viz. conceptions, ideas and thoughts. These are the products of the creative intelligence. They partake of its characteristics and peculiarities.

There are archetypal ideas in the reason of man, that is patterns after which we create whatever we call into existence. The artist has the picture in his mind, as an ideal or an archetype, before he produces on the canvass the painting. Roots in language correspond to the ideals and the arche-



types in the reason. Experience begins by knowledge in the general. Then we individualize. Around general conceptions we group individual truths and facts. Groups constitute a class. Classes of words centre in and radiate from the root, which corresponds to the idea in the mind. Having a name, we know that it represents a real object, person or class. If we see the name tree, we know it represents a thing. If we have the word or name of a person, we know that this represents one of the race of man. Words without thoughts are mere sounds. Thoughts without words are as the silence of nature to all but the thinker, in whose soul they originate and dwell. And words and thoughts without the order of the reason, are the fruit of creature instinct, or in other circumstances, the utterances of the maniac.

The root ideas of the reason, are the corresponding spiritual germs of the roots of words. Verbal roots are the phonetic types, produced by the power of reason inherent in human nature. They exist, as Plato would say, by nature, and I would add, that this is human nature. And this reasoning human nature, must proceed from the divine and infinite Reason—the Being who was, and is, and shall be, God, the Hebrew Jehovah.

“It is a truth, as simple as it is fruitful, that language is no arbitrary, artificial and gradual invention of the reflective understanding, but a necessary and organic product of human nature, appearing contemporaneously with the activity of thought. Speech is the correlative of thought; both require and condition each other, like body and soul, and are developed at the same time and in the same degree, both in the case of the individual and the nation. Words are the coinage of conceptions freeing themselves from the dark chaos of intimations and feelings, and gaining shape and clearness. In so far as man uses and is master of language, has he also attained clearness of thought.”

Thus our analysis of language leads to a vantage ground and pinnacle, from which we look down and note the dawn, the development and the growth of language; the development of reason and the growth of thought as seen in lan-

guage; and we also read man's intellectual and spiritual history.

To us mortals there are two lives, the outer and the inner life, and there is a medium for the union of the two. The outer without the inner would be as the wild and discordant notes of the maniac's march. This inner life gives the genesis, the form, and order, and reason, to the expressions of the outward life, and is the support thereof; while the outer forms and modes and materials, afford shelter and protection for the internal life and growth of the soul. This inner life of thought, is the converse we have with ourselves, and we all have this in proportion as we have a full and large measure of consciousness with truth. Spoken words perish. They die away amid the vast solitudes of time, or like the noisy din of battle, or the minute gun at sea, they grow fainter and fainter, till not a note reaches the distant continent. And yet human speech teaches, strengthens, commands to duty, combats error, and establishes trembling truth. Considering the functions of language, it challenges our profoundest interest and study. It is a material which is almost as subtle as the spiritual burden with which it is freighted. "A thing as light and evanescent as the thing we breathe, yet charged with the high commission of revealing, embodying, and perpetuating all the splendid conceptions of the intellect, and all the sublime mysteries of science! A simple stream of sound emitted from the throat, and in its passages broken up, articulated, modified by palate, tongue, teeth, lips, breath, and intellect, until it issues forth, no longer a mere mass of sound—*vox et præterea nihil*—but wrought into the complicated mechanism, and rising to the transcendant dignity of rational speech! And as such, behold it running parallel with the manifold movements, and meeting the utmost exigencies of the human soul; impregnated with its reason, glittering with its fancies, blazing with its passions; plunging with it to the profoundest depths of thought, and soaring with it to the loftiest heights of imagination; catching its most delicate lineaments, arresting its most fleeting hues, making palpable its most subtle dis-



tinctions, and thus proving itself at once an adequate interpreter of the mysteries, and the guardian of the treasures of the soul. Looking thus at the capacities of language, we can hardly regard, as less wonderful than thought itself, the essence in which it is embodied.”

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## ARTICLE VII.

THESES ON THE GALESBURG DECLARATION ON PULPIT AND ALTAR FELLOWSHIP, PREPARED BY ORDER OF THE GENERAL COUNCIL. BY CHARLES P. KRAUTH, PRESIDENT OF THE GENERAL COUNCIL OF THE EVANGELICAL LUTHERAN CHURCH OF NORTH AMERICA. PHILADELPHIA, AUGUST 28TH, 1877. PP. 32.

No apology is necessary for a somewhat extended notice of these Theses. Prepared by order of the General Council, and by the President of that body, and with a view to harmonizing the sentiments and practice of the ministers and churches in the General Council, they are sure to attract attention. Others, besides those in the General Council, will not be wholly indifferent to the controversy which is going on with reference to the subject of “*Pulpit and Altar Fellowship*.” Indeed, all churches are more or less concerned in the issues which are involved. Some may be disposed to regard the whole matter as one of those bootless controversies waged in the interest, or to serve the pleasure, of certain ecclesiastical leaders; but we are inclined to view it as a subject that must interest and, to some extent, affect the whole Lutheran family, if not other churches.

That our readers may know exactly what this famous “*Galesburg Declaration*,” or “*Rule*,” is, it will here be given entire.

“*Resolved*, That the General Council expresses its sincere gratification at the progress of a true Lutheran practice in the different Synods, since its action on communion and exchange of pulpits with those not of our Church, as well as at the clear testimony in reference to these subjects, officially expressed by the Augustana Synod, at its Convention in

1875; nevertheless we hereby renewedly call the attention of our pastors and churches to the principles involved in that testimony, in the earnest hope that our practice may be conformed to our united and deliberate testimony on this subject, viz., the rule, which accords with the word of God and with the confessions of our Church, is: "Lutheran pulpits for Lutheran ministers only—Lutheran altars for Lutheran communicants only."

The action of the Augustana Synod, with which "the General Council expresses its sincere gratification," includes the following:

"No others, therefore, ought to be allowed to partake of the Lord's Supper within the Church than those who belong to the Church, or have the same faith and confession with our Church."

We do not propose to present a careful analysis of these theses, or to discuss elaborately all the points involved, but to submit a somewhat general criticism of the document before us. It invites criticism, and no fault can be found if it is freely discussed.

The first thing that is likely to attract attention, is the length of these Theses, on such a subject. They number no less than one hundred and five, and cover thirty-one closely printed pages. These Theses, it must be remembered, are submitted for discussion, and the very idea suggests that the author has presented them with as much brevity and clearness as is compatible with the nature of the subject. If it requires this much space simply to state the points for consideration, or to present what the General Council is expected to discuss, and then accept and hold, we agree with *Insulanus*, in the *Lutheran and Missionary*: "*No doubt not a few of our number will have entered into the Church triumphant before thesis No. 105 is reached.*"

To those who have not been so severely exercised on this subject, it does seem a little strange that it should require so many words and so much space, to set forth, in clear and unambiguous terms, what that *Galesburg Declaration* was intended to mean, and the grounds on which it rests.



Another thing that will probably attract attention and impress the reader is, after all the pains and labor bestowed, the rather cloudy condition in which the whole subject is left. The general conclusion reached is tolerably clear, but the premises are often very doubtful, the reasoning circuitous, and the logic is not convincing. There is a certain haziness all the way through, and at times one is led to doubt what the real meaning of the author is, or whether there is any real meaning in the words. We do not mean that there are no clear and distinct utterances anywhere, in these thirty-one pages, but that as bearing on the subject under consideration, there is a wonderful lack of clearness and distinctness. That this is not mere assertion some proof will be afforded as we proceed.

That these *Theses* have been prepared with great care, no one will doubt, who has any acquaintance with the talents and habits of the author, or who reads them with attention. They exhibit, all through, marks of careful elaboration in the composition, and of ingenuity in defending the positions assumed, as well as of skill in making assaults upon the weak points of adversaries, real or imaginary. But, with all the ability and labor displayed in their preparation, and with all the blood earnestness indicated by the author, one cannot avoid a painful conviction, at times, of an approach to solemn trifling, or that the grave manner assumed borders on the ludicrous. For instance, when we are gravely told, Thesis 76,

“All these divisions have indeed partly ‘one Lord,’ so far as they have partly ‘one faith,’ but the *whole Lord* (Italics not ours) goes with the whole faith,” etc.

We ask ourselves, is this intended for sober statement, or is it trifling with words? Let the reader seriously inquire what is meant, if there is any real meaning, by “the *whole Lord*,” and having indeed “*partly* one Lord.” We say nothing now about the charitableness of the sentiment involved, but we ask attention to the gravity and dignity of such oracular statements. We might ask, with the Apostle, “Is Christ

divided," that some divisions or denominations have only a *part* of Him, while others have "*the whole Lord.*" Does the author mean this, and if he does, what are we to think of it?

We are surprised, at the very outset, in these *Theses*, at the strange contradiction between the assumptions made, and the tacit admissions to the very contrary running through them. It is assumed and stated that the Rule "is a divine Rule,—*derived* from the Word and Confessions—necessitated by them." "The Word of God determines this Rule, and the Confessions accept and set it forth." This seems explicit enough, and to those who are willing to accept it without proof, and with a good deal to contradict it, there will be no difficulty; but those who are willing to examine into the authority of such statements, will find a great want of proof, and enough admissions to make them more than doubtful. Not only is there a remarkable absence of any specific quotations from either the Word or the Confessions, on which to ground or sustain such a Rule, but language is employed, which betrays a conviction that no such authority for it really exists. If it rested on any clear or explicit divine warrant, it would have been easy to present the passage or passages from the Bible, and thus silence all dispute or doubt. But no such passages are brought forward for such a purpose. The most that is attempted in this direction, in these studied and carefully worded pages, is a few passages remotely bearing on the general subject. The same is true of the Confessions. These one hundred and five *Theses* are as sparing of quotations from the Word of God and the Confessions of the Church, as the most skeptical could desire. But whilst we are left without any clear proof from the Word of God or the Confessions, that this Rule is "*divine—derived* from the Word and Confessions, and necessitated by them"—we have admissions which are fatal to any such pretense.

In the *first Thesis*, as if to ward off prejudice, and divest the Rule of too positive and offensive a character, we are assured that it, "in common with all that preceded it on the same themes, was meant to be educational, not coercive, to prepare the mind of the Church for right action by the nur-



ture of right convictions." It is not a "prescriptive regulation," has no "disciplinary authority," is "not coercive." Now a "divine Rule" is in its very nature, all this. It is binding, and its authority is absolute. It commands obedience, not so much in an "educational" way, or "by the nurture of right convictions," as by divine authority. A "thus saith the Lord" leaves no room for delay or hesitancy about duty. It does mean "to assert," and that "legislatively, what shall be done." So that whilst the Rule is claimed to be "divine," it is divested of the very attributes which are necessary to mark its divine authority.

In the *Second Thesis*, after these assumptions of a Scriptural and Confessional authority for the Rule, it is added: "it is a valid inference from the spirit and letter of both." If an *inference* only, of course it lacks the authority of any positive or explicit teaching. What is clearly or directly taught in the Bible or Confessions, is not left to a mere inference. It would be simply foolish or absurd to say that anything was clearly taught in the Word of God, and at the same time to declare that it was an inference drawn from the same divine authority. What God teaches in His Word we need not infer. So that this "divine Rule," is after all only, or at most, an *inference*, which some would draw from the Word of God, and not the result of any plain or positive teaching.

This is further admitted in other of these Theses. Thesis 37 we read: .

"At *Galesburg* the *inference* (Italics the author's own) which had hitherto been in *minority*, showed itself in the *majority* of the active supporters of the enlarged affirmation."

So it seems that up to this time this *inference* had been in minority. We are not willing to entertain the idea that previous to the meeting at Galesburg, a majority of the representative men in the General Council were ignorant of the teaching of the Scriptures and the Confession, or of plain inferences "necessitated by them." The only other alternative seems to be, that the inference was of so uncertain a character

that they had failed to draw it; and with many it is a very doubtful question whether an actual majority did draw that inference at Galesburg. So we have nothing now but a very uncertain *inference* as the basis of this "divine Rule."

How very uncertain this *inference* is the author is constrained to admit in Thesis 39. There we read:

"If the *resolutions* at Galesburg do not seem to any future Convention of the General Council, able to endure the light of truth, and the test of a more thorough examination, it is in the power of such a Convention to declare its own adverse conviction."

So that it would be competent for the General Council to reverse the Galesburg Declaration or Rule. We have read of some who claimed authority of Councils over the Word of God, or to interpret it according to their wishes, but we are not prepared for such a doctrine in a Lutheran body. The only "*valid inference*" from such admissions is that this professed "divine Rule" depends upon the uncertain judgment of a mere *minority* or *majority* of the General Council, and this may happen to change as the one or the other party in the Council chances to triumph.

We may, therefore, consider it as a settled point, by the tacit admission in these Theses, and so far as they settle anything, that there is no such "divine Rule," no such clear or explicit teaching in the Word or the Confessions on the subject of *Pulpit and Altar Fellowship*; but that it is simply a matter of *inference* with some, and this *inference* so uncertain, that it has been in the past, and may be in the future, subject to a mere minority or majority vote—and may at any time be found "*in minority*." So much for the "*divine Rule*."

After what we have seen of the Rule, it may not seem necessary to concern ourselves much about the "*exceptions*." Yet they are too conspicuous in these Theses, and are of too remarkable a character, at least some of them, to be entirely passed by. We will allow the Theses to speak fully for themselves. Thesis 7 reads:

"The word "*only*," in the sphere of the Rule, is to be taken absolutely, and means that in that sphere there is to be no ex-



ception whatever; *no* minister not Lutheran is to occupy a Lutheran pulpit, *no* communicant not Lutheran is to be admitted to a Lutheran altar.

It is admitted, however, that there may be exceptions, but these are "carefully guarded." After stating that they "belong to the sphere of privilege," not of "right," that they are not to take place in "normal and constant conditions," not to be "interdenominational," we have the exceptional cases defined negatively and positively.

"14. Such *exceptions, as regards the pulpit*, may be defined *negatively*. They are *not* cases of 'interdenominational exchange of pulpit,' or invitations for the sake of social or personal courtesy, or as a temporary convenience to a church unsupplied with a minister, or of a general opening of pulpits during the session of ecclesiastical bodies.

"15. They may also be defined *positively* as cases of urgent and exceptional necessity, '*which arise*,' as when witnesses for the truth confessed by our Church are raised up by God in another communion, and are silenced and proscribed because of their fidelity to conviction.

"16. *Exceptions, as regards the Altar*, may also be defined *negatively*. They are *not* cases reached by 'general invitation' to the Altar, as of 'all who love the Lord Jesus in sincerity,' or, 'all who are in good standing in Evangelical Denominations,' or 'in sister churches,' or on the ground that 'we are all one.' Such invitations, whether given publicly or privately, are not covered by a just application of the principle of exceptions.

"17. Such exceptions may be defined *positively*, as cases of peculiar and exceptional necessity '*which arise*,' such as are produced by times of pestilence, by imminent death, by close imprisonment, by extreme peril from persecution, from sanguinary and oppressive laws, or tyrannical governments, from real inability to make public confession, or from degrees of mental feebleness, or of invincible ignorance, which preclude a comprehension of more than the elements of doctrine. In most of such cases there is tacit consent to our faith, in none is there conscious opposition to it. What may be imperatively the Rule in normal cases, becomes impossible in exceptional ones. What the living, the strong, the able must do, the dying, the feeble, the incapable cannot do, and what is demanded of the one class cannot be demanded of the other."

Without discussing these exceptions minutely or in detail, we cannot forbear calling attention to a few points. That "they belong to the sphere of '*privilege*,' not of '*right*,'" will hardly be questioned, and scarcely needed a Thesis to state it. The president of the General Council cannot go into the humblest pulpit of the humblest pastor in that body, as a matter of "*right*." He could be rightfully excluded, and when he goes it is in "the sphere of privilege." On this point there will be very little dispute, except as words are employed to suggest some strange meaning. A pastor and church members can, as a matter of *right*, not only guard the altar, but they can allow, if they choose, none to be present except themselves, and bolt the church doors, while the Lord's Supper is administered. They have a "*right*" to do so in their own church, if they so decide, and none shall molest or make them afraid.

It will probably create some surprise to find that among the exceptions, "*as regards the Altar*," are those who "from degrees of mental feebleness, or of invincible ignorance, which preclude a comprehension of more than the elements of doctrine," whilst the large hearted and noble men, such as Baxter and Whitefield, and Edwards and Chalmers, are to be severely excluded. A devoted missionary like Martyn, or Goodell, or Duff, could not approach a Lutheran Altar, whilst "invincible ignorance" might be a passport to some not Lutherans. The Lord is very compassionate towards "mental feebleness" and "invincible ignorance," but it may be doubted whether they are better qualifications for His table than intelligent, devoted piety. The reason assigned may be deemed good,—no "conscious opposition to the faith." But this smacks just a little of the Romish doctrine of the sacraments, that they are efficacious in all cases, even without faith, where there is "no conscious opposition." Melancthon says, in the Apology:

"Here we must freely condemn all the scholastics and their false doctrines, that those who simply use the sacraments, and *do not oppose their operation*, obtain, *ex opere operato*, the grace of God, even if the heart at the time has no good emo-



tions. But it is clearly a Jewish error to hold that we are justified by works and external ceremonies, without faith, and although the heart be not engaged therein; yet this pernicious doctrine is preached and promulgated far and wide through all the Papal territory and churches."

We have found so much in these Theses from which we are compelled to dissent, that it is a matter of gratification to find something we can heartily endorse. The twentieth Thesis reads:

"The Galesburg Declaration *thus interpreted*, is the natural and proper *outcome* of all previous tendency and acts of the General Council, beginning with its fundamental principles of Faith and Polity. It was not by inconsistency, but by a riper consistency, the Galesburg Declaration was reached.

With this we entirely agree. Some years ago we pointed out the necessary logical conclusion from the Fundamental Principles of Faith and Polity. This conclusion the author of the Fundamental Principles has now reached, but some who follow cautiously stand aghast at what is before them. What to do is now the question. A year ago a halt was ordered, but these Theses sound like marching orders. Will the General Council advance in the road marked out, or will it still halt, or will it gracefully cover a retreat from this perilous position?

As a Lutheran we must earnestly protest against the position in which these *Theses* place all Churches or denominations not Lutheran. Directly or by implication, they are charged with being heretical, with denying or rejecting the fundamental doctrine of the Bible, and with being in a position of hostility to the Evangelical Lutheran Church. In Thesis twenty-five, they are spoken of as "communities whose doctrine is in conflict with ours, whose existence is due to a rejection of our faith, and is in itself a tacit charge that the Lutheran Church is not entirely a pure Church, and whose complete triumph would involve her passing out of being." In Thesis thirty-three, they are described as "organized bodies which, in whole or in part, are separated from the Church, and, for the sake of the perishing stubble, the empty human

notions and opinions, building themselves up in antagonism to it." \* \* In Thesis fifty-six, "For their churches owe their separate being in part to a forsaking of portions of God's Word."

These quotations are enough to show the animus, and the drift of the argument for the Rule; and in support of positions assumed plausible reasoning is employed. But the fundamental error is the denial to other communions the right to be regarded as true Churches of Jesus Christ; or that others may have the same right to claim Christ as their Head and Lord as the Lutheran Church has. Now it might have happened, that God reformed and purified His Church in different countries by different instrumentalities, and that these purified Churches might not all take precisely one form or type of Christianity, but might separate according to national or other peculiarities, and have distinctions which carried out might lead to different denominations, without necessary antagonism or hostility. Whether such has been God's plan, or whether the existence of different denominations is an evil, is quite a different matter from denying their right to exist, or refusing to recognize them as parts of the one true Church of Christ. It may be said that the Theses do not do this, but, on the contrary, recognize their Christianity. On what principle then are they placed in antagonism, and spoken of in such terms? After all, the Theses do set up for the Evangelical Lutheran Church the exclusive right to existence, and oppose others because they are not true Churches of Jesus Christ. Thesis fifty-six makes this sufficiently clear:

"But in asserting this we have already asserted that the *doctrine of other Confessions*, so far as it conflicts with ours, is *not* drawn from Holy Scripture, is *not* in conformity with the pure Word of God, and with Christian truth, and is *not* grounded in the Word. We have, beyond all possibility of denial, already implied that in the summary of doctrine among them, if it be at war with ours, there is *something* which conflicts with the Scriptures, a something which touches the articles of *faith*; and that hence, whatever virtues may be claimed for them in other respects, so FAR they are *not* of God, and *not* Christian; their doctrine is *new* and



not godly. The inference is already involved that we may not be in any such accord with them as weakens our testimony that they do teach something in conflict with Holy Scripture. To make these solemn expressions of the Confession a dead letter by lack of practical conformity with them, is to do dishonor to the Confession and the Word, and to be inconsistent with ourselves, who accept the Word itself as an absolute rule of faith and life, and the Confession as a true exponent of the sense of the Word. In giving effect, therefore, to these our solemn convictions, we must stand fast by the rule, that those who by their vows as ministers are bound to systems which in whole or in part conflict with God's Word, cannot be admitted to our pulpits. We must not even seem to accord with them, for their churches owe their separate being in part to a forsaking of a portion of God's Word. Nor can we without a snare to conscience, both to the inviters and the invited, open our altars to those who are members, and mean to remain members, of churches which rest in whole or in part on unscriptural foundations."

If this was intended to apply to heretical sects, it should have been so expressed; but it is not, and fairly applies to all other denominations of Christians. It is intended to unchurch, and does unchurch, all others, so far as the Lutheran Church is concerned.

All through these *Theses* there is the assumption of an infallible Church, of one whose creed is in all respects complete or perfect, without the slightest departure from the absolute truth of God's word; this Church of infallible or perfect creed is, of course, the Evangelical Lutheran Church, and any departure from its faith must be a departure from the faith of God's word, and just so far involve error in doctrine. This seems a pet idea in these *Theses*, and there is no weariness in repeating certain logical conclusions. We have it in *Theses* 44, 45.

"The Lutheran Church *owes her being* to the conviction that her Confessions depart in no respect from the faith taught in God's Word; that she teaches the Gospel in its complete purity; that all her doctrines are divine; that she is the most perfectly homogeneous portion of that Church visible, of which the Church catholic is the soul; that in a supreme and

unique degree she has the marks of the true Church, to wit, the pure Word of God and the right Sacraments. Any communion which does not claim so much for itself, is on its own admission, in some measure, a sect.

“In maintaining this claim, the Lutheran Church of necessity implies that to the degree, and in the respects in which *other parts* of Christendom depart from the faith and truth confessed by the Lutheran Church, they depart from the faith and truth of God’s Word; that in any case they are less homogeneous portions of the Church whose soul is the Church catholic, and that the distinctive testimony of the Lutheran Church, that which distinguishes her in various degrees from all particular churches, involves not mere points of opinion, but subjects of divine truth, and hence of transcendent importance, which dare not in any measure be imperilled; and this holds true over against Rome, against heresy, against schisms, and against the divergent forms of belief which have assumed the common name of *Protestant*.

We have heard a good deal about perfection in men, and in Creeds, and in Churches. But we have little confidence in it, whether in the shape of Methodistic sinless perfection, or Lutheran Creed perfection, or Romish infallibility perfection, or any other human perfection. Whether among sanctified Methodists, or the immaculate creed Lutherans, or infallible Romanists, the spirit is much the same, leading to pride and intolerance. We believe in an infallible Bible, and an infallible Saviour, but an infallible Creed, and an infallible Church, we do not believe in, whether the pretence is set up in the General Council or by Rome. The sooner the plausible arguments based on such an assumption are understood and repudiated the better. Rome has been employing the very same logic for centuries, and it is marvelous to find the same plea set up in a Protestant Church, or that men can be so simple as to be deluded by the sophistry. We admire the Augsburg Confession, and are ready to defend it, as best we can, when placed alongside of any other modern Confession, but when such claims are set up for it and the Lutheran Church, as only Rome sets up for herself, we must beg to say this is not Lutheran or Protestant—it is Rome in the Lutheran Church. We say this deliberately, and not for the sake of using an opprobrious term. To us it is almost beyond comprehension, that



intelligent and thoughtful people can be deluded by the shallow sophistry of one only visible Church of "complete purity," whose "Confessions depart in no respect from the faith taught on God's Word;" and that all others must be in so far impure or heretical! The shuffling between Confession and Confessions, to help on the delusion, only adds to our surprise. If any are deluded by such sophistry, we can only pity their susceptibility in that direction, and are sorry for the boasted intelligence of the nineteenth century.

Against such a position we do not propose, at present, so much to argue as to protest, as unscriptural and utterly opposed to genuine catholic Lutheranism. It may be safely left to the broad charity inculcated in the New Testament, to the enlightened Christian conscience, and to the good common sense of the Christian world. We are no defenders of loose views or practices, but such exclusivism is opposed to the whole spirit and letter of the new Testament, and will be repudiated by all who are not in love with bigotry in creed or church. Christ and His Church are too catholic in spirit for such narrow and sectarian views.

We find almost as much difficulty in harmonizing the Rule so earnestly contended for in these Theses, with other utterances of the author, as we do with our convictions of New Testament Christianity, and the proper claims of other Christian Churches. "*The Conservative Reformation*" was published when the "*inference was in minority*," and this may help to explain the apparent disagreement; but it may still be cited to show how differently some men will argue, when they have different ends in view, or wish to enforce different conclusions. There, in the midst of an array of arguments and authorities to show the essential unity of the Lutheran Church with other Protestant Churches, we read:

"Lutheran unity is based upon heartfelt consent in the doctrines of the Gospel, and in the essential parts of the administration of the Sacraments, and consistency, as Lutherans, requires no more than that we should maintain and defend these. So much it does demand, but it demands no more."

“According to the simple and sublime principles of the New Testament, accepted by the Evangelical Lutheran Church, true church unity rests upon the common acceptance of the fundamental doctrines of the Gospel in the same sense, and in agreement in the Scriptural essentials of the administration of the Sacraments. On the second point we are in unity with all Evangelical and Protestant bodies except the Baptists, and with them we here fail of unity not because of their practice of immersion, which, as a free mode, might be allowed simply as a matter of preference, but in regard to their doctrine of its necessity, and in that they deviate from the Scripture essential of baptism as to its proper subjects, excluding from it children, to whom God has given it.”

If these statements, in *The Conservative Reformation*, are correct, we do not see on what principle such epithets are applied to other Evangelical Churches, and why their ministers and members are denied all fellowship in the Lutheran Church. On the very point where difficulty is supposed to exist—“agreement in the Scriptural essentials of the administration of the Sacraments”—we are assured by the author of the *Theses*, that “we are in unity with all Evangelical and Protestant bodies except the Baptists” \* \* It is very possible that some ingenious explanation might be given of this, to show that it is in harmony with the narrow and exclusive views maintained in the *Theses*, but we submit whether any such jugglery with words, in the name of truth and righteousness, is not unworthy of such a cause? The great Evangelical Lutheran Church is not a mere foot ball to be kicked from one position to another, to suit the convenience of theological disputation; now to be exhibited as the broadest and most catholic of all Churches, and then as the narrowest and most illiberal of all sects. In the name of consistency, and truth, and righteousness, we must protest against such treatment of a Church that has some claim to the regard and confidence of the Christian world.

These *Theses* furnish a plea for the intensest sectarianism. Whilst arguing against sects, and even challenging the right of other denominations to exist at all, the narrowest sectarianism is endorsed and advocated. Thesis 77,



“While our conviction stands, we are bound at all hazards, and over against all opposition, to testify to the particular truth of which our position makes us the special representative. We must testify to it beyond all possibility of mistake, all suspicion of evasion, in creed, pulpit, and altar, and if need were, in prison or at the stake. He whose conviction is an unwelcome one, must for that reason give it the greater prominence in his testimony and defence, even as over against other truths which may be in themselves of equal or of greater importance, but which are not denied. We defend the little town that is attacked, not the great city which is not attacked.”

So then above and beyond the great unchallenged truths of God's Word, and in which all orthodox churches agree, each denomination or sect, must give special prominence to its own party shibboleth—the Baptist to immersion, the Episcopalian to the three orders in the ministry, the Calvinist to the doctrine of election, and so on, until the whole Church shall ring and ring again with the din and clatter of party cries. We do not see any place where this is to stop, even when it reaches the hooks and eyes, and the buttons on the saints' coats. For “we defend the little town that is attacked, and not the great city which is not attacked.” If only one's “conviction stands” that he should not wear buttons on his coat, he not only should not do it, but he “must testify to it beyond all possibility of mistake, all suspicion of evasion, in creed, in pulpit, and altar, and if need were, in prison or at the stake.” No man with a button on his coat should be allowed to have altar fellowship with the stricter brethren, who have dispensed with such worldly superfluities.

We have an impression that the Apostle inculcates a different lesson, when he exhorts every man to be fully persuaded in his own mind, to bear one another's burdens, to receive the weak in faith and not to doubtful disputations, to keep the unity of the Spirit in the bond of peace. He was willing to make some concessions to those who differed from him, when these differences were not fundamental. To a Jew he was a Jew, and to the Greek a Greek, in the truest and best sense, seeking to harmonize those who entertained

differences of opinion, and it was only when the gospel itself was in danger, when some would introduce another gospel, which was not another, that he thunders out, "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." If the other Evangelical Churches of our land and the world, are preaching another gospel, then Lutherans should oppose them, and have no fellowship in Pulpit or Altar.

By way of enforcing this sectarianism, we find, *Thesis 78* :

"We read in the New Testament of a '*common faith*,' that is, one and the same faith which all believers hold in common; "and of a common salvation," one and the same salvation which all believers share in common; but of a '*common ground*,' on which those who are right and those who are wrong, are to meet in Word and Sacrament, we do not read."

If this is intended for anything more than a verbal quibble, it is very weak. We may not find in the New Testament the expression "common ground," any more than "Pulpit and Altar Fellowship;" and these one hundred and five Theses are proof of how little Scripture has been found to bear on the subject, waving the technicality of terms. But we do read in the New Testament, in almost numberless places, of Christians being one, united in one body, joined together in one holy temple, of which Christ is the foundation and chief corner stone. Jesus Himself says: "For one is your Master, even Christ; and all ye are brethren." The Apostle declares that "By one Spirit all we are baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." Distinctions are obliterated in Christ, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." "As members one of another," with "one body, and one Spirit," "all one in Christ Jesus," it might be supposed that Evangelical Christians could find some "common ground" within the Church, where they could meet, just as scripturally and rationally as to keep apart in hostile camps, with pulpit against pulpit and altar against altar. It is re-



markable that so much talent and learning must be employed to prove that those who profess a common Lord, a common faith, and a common salvation, should not recognize each other on any common ground, such as in pulpit and altar fellowship.

It is painful to find in these *Theses* the old arguments or objections of infidels picked up and used against union among Christians. One almost fancies, at times, he is reading the taunts of bitter enemies of the Bible. Infidels have asked again and again, of what use is a divine revelation, if Christians cannot agree as to its meaning? They have been fond of magnifying the differences in interpreting the divine Word into points of fundamental importance; and then declaring that if the Bible be a revelation, it is useless for such a purpose; for men are still left to doubt and dispute. It is assumed that a divine revelation to be such must be clear, with no room for mistakes as to its meaning.

One who is familiar with these objections of infidels, will pause to ask what they mean, and what are they expected to accomplish, in these *Theses*? We read:

“To what end is a Revelation given to men if men cannot ascertain what it teaches? Clearness to the degree which involves responsibility is the absolute demand of any intelligent notion of Revelation. \* \* *Either* the one Lord has not taught the one faith, which no one will say, *or* He has not taught it with sufficient clearness, which is virtually in its practical results, as if He had not taught it at all, *or* men are bringing in their figments in place of His teaching.”

Well, we think the truth is hit in this last supposition. The one Lord has taught the one faith, and has taught it with sufficient clearness. It has been received and confessed from the time of the Apostles to the present day. It is the “common faith” of the believing Christian world—found in substance in the early œcumenical creeds, embodied in the creeds of all evangelical Churches, embraced by millions of penitent believing souls. But there have been those who were not satisfied with the plain teaching of God’s word, but must draw “*inferences*” from that word, and exalt these *infer-*

ences to equality with, or even above, the word, and demand that these "figments" shall take the place of the plain teaching of the Bible. Here is just where the difficulty arises. Men do not separate so much on the actual meaning of the Word of God, as they do about these inferences from it. Let us put the case in the most practical shape.

No one can doubt that all or nearly all the trouble with the author of these Theses, is with the doctrine of the Lord's Supper. It is on this that he would keep apart those who confess and serve a common Lord. But the same or equally divergent views prevailed in the early Church, among the most distinguished fathers, confessors and martyrs, without any one presuming to make it a reason for separation of pulpits and altars. Every intelligent student of the History of Doctrine knows very well, that the diversities of views now prevailing in regard to the Lord's Supper, existed in the early Church, without any serious strife or attempt at separate communions. But some will now draw *inferences* that this should not be allowed. They lay down a theory of their own in regard to the Church and fellowship in the Church, and then conclude that according to their theory, only certain persons can be allowed fellowship in pulpit and altar. If it be said, that their theory is that of the New Testament, we can only reply that it is about as much like it as a penny taper is like the sun; or as the conduct of a certain disciple of whom we read, Mark 9 : 38—40, was like that of his Lord.

We have noted a number of other points in these Theses to consider, but time and space will not allow of further discussion at present. They abound in turns calculated to confound or mislead the confiding or uncritical reader. We have spoken freely of them because candor and the interests of truth demand it. With a grain of wheat, there is a pile of chaff, or the small vein of truth running through is obscured by a load of sophistical reasoning and invalid conclusions.

Notwithstanding all we have said, we are glad of the preparation and publication of these Theses. So far as they



hold up to ridicule and reprobation the spirit of sect, they have our hearty endorsement. We are quite willing that sectarianism shall be lampooned, and we believe it very often exists, in its worst forms, under the hollow pretence of unionism. The Lutheran Church, distracted as she is, is not worse in this respect than other denominations. The rigoristic views urged in these *Theses* hardly equal the practice of some Churches loud in their acclamations of union among Christians. Even the grand Pan-Presbyterian Council, lately assembled in Edinburgh, and of which the world has heard so much, did not dare to practice Altar-fellowship. While a single family cannot sit down together at the Lord's table, it is idle to complain of a lack of inter-communion between different denominations. The Evangelical Alliance, in New York, could do no better than the Presbyterians in Scotland. Let other Churches, who are scandalized at the uncharitableness among Lutherans, cast a glance at themselves, or in scripture phrase, first cast the beam out of their own eye. Let the subject be agitated, and truth will be separated from error.

We hope a sufficient number of copies of these *Theses* have been published to guard against their being utterly lost and forgotten. They will probably take their place along with the *Definite Synodical Platform*, and other similar productions, which are occasionally hunted out from among musty and well-nigh forgotten publications, to remind us of things that have been. The current of truth, bearing steadily onward, leaves a good deal of drift-wood scattered along the shore.

## ARTICLE VIII.

## LITERARY INTELLIGENCE.

## AMERICAN.

BIBLICAL AND THEOLOGICAL.—*Mozarabic Liturgy* for the First Sunday in Advent, translated with Notes, by Rev. Samuel Hart, M. A., pp. 26; *God's Word Man's Light and Guide*, a course of lectures on the Bible, before the N. Y. S. S. Association, by Rev. Drs. Taylor, Briggs, Storrs, Crosby, Booth, Porter, Washburne, and Simpson; *God's Guide for Man's Faith and Practice*, being an arrangement of the Holy Scriptures under the various aspects of man's belief, duty, and privilege, in chronological order in accordance with the design of the late James Gelruth, systematized and collated by J. H. Gilruth; *The Hidden Life*, or Thoughts on Communion with God, by the Rev. Philip Saphir; *The Old Bible and the New Science*, an Essay and Four Lectures delivered before the New York Baptist Ministers' Conference, by J. B. Thomas, D. D.

PHILOSOPHICAL AND SCIENTIFIC.—*Vocal Physiology*, a Practical Treatise, by Dr. Chas. Alex. Guilmette; *Oriental Religions and their Relation to Universal Religion*, by Samuel Johnson—China; *The Physical Basis of Mind*, being the first volume of the Second Series of "Problems of Life and Mind," by George H. Lewes; *Fragments of Physiology*, or Essays on Life, Health, Hygiene, Disease, and Cure of Disease, by Abraham T. Lowe, M. D.; *A History of Materialism*, by Prof. F. A. Lange, authorized translation from the German by Ernest C. Thomas, in 3 vols., vol. I. (English and Foreign Philosophical Library, vol. I.); *The American Palæozoic Fossils*, a Catalogue of the Genera and Species, with names of Authors, dates, Places of Publication, etc., etc., by S. A. Miller; *Encyclopædia Britannica*, American Reprint, (Stoddart,) vol. 6; *Universe of Language*, its Nature and Structure, with Uniform Notation and Classification of Vowels adapted to all Languages, by the late George Watson, of Boston, edited with preliminary Essays, by his daughter E. H. Watson, Introduction by Wm. W. Goodwin A. M. Eliot, Prof. of Greek Lit. in Har. University; *On Jurisprudence and its Relation to the Social Sciences*, by Dennis Caulfield Heron, Q. C., M. P.; *Natural Law*, an Essay in Ethics, by Edith Simcox, (Eng. and For. Philosophical Lib., vol. 2); *Mesmerism, Spiritualism*, etc., historically and scientifically considered, being two Lectures delivered at the London Institution, with Preface and Appendix, by Wm. B. Carpenter, LL. D. F. R. S.;



*On Poetic Interpretation of Nature*, by J. C. Shairp LL. D., Principal of the United College of St. Salvator, St. Leonard, and St. Andrews.

HISTORICAL AND BIOGRAPHICAL.—*In memory of Wm. Augustus Muhlenberg, D. D.*, discourse by Edwin Harwood D. D., Poem by George D. Wildes, D. D., octavo, paper; *History of the College of New Jersey*, from its Origin in 1746 to the commencement of 1854, by John Maclean, Tenth President of the College, two vols.; *Memoirs of John Quincy Adams*, comprising portions of his Diary from 1795 to 1848 by Charles Francis Adams, vol. 12; *The Lives of the Popes of Rome*, from St. Peter to Pius IX, illustrated; *The Life and Times of Sir Walter Raleigh*, by Chas. K. True; *School History of Greece*, by Geo. W. Cox, M. A.; *Miracle in Stone*, or the Great Pyramid of Egypt, by Jos. A. Seiss, D. D.; *History of France*, by John J. Anderson, Ph. D., author of "Histories of the U. S." etc.; *Autobiography of the Rev. Wm. Arnot* (minister of the Free St. Peter's Church, Glasgow, and afterwards of the Free High Church, Edinburgh), and Memoir by his daughter. Mrs. A. Fleming.

POETRY.—*Dreamings of the Waking Heart*, with other Poems, by Rev. Joel Swartz, D. D.; *Lotos Land* and other poems, by G. S. Ladson.

MISCELLANEOUS.—*Poet and Merchant*, a Picture of Life from the Times of Moses Mendelssohn, by Berthold Auerbach, translated by Chas. T. Brooks, (Leisure Hour Series); *The Wonders of the Great Deep*, or the Physical, Animal, Geological, and Vegetable Curiosities of the Ocean, by P. H. Gosse, author of "Romance of Natural History," Illustrated; *The Mythology of Greece and Rome* with Special Reference to its use in Art, from the German of O. Seemann, edited by G. H. Bianchi, B. A., with sixty-four illust.; *Ancient Classics for English Readers—Aristotle*—by Sir Alex. Grant, Bart., LL. D., (vol. 5, Supplemental Series); *Satan as a Moral Philosopher*, with other Essays, and Sketches, by C. S. Henry, D. D.; *Beyond the Sierras*, or Observations on the Pacific Coast, by Rev. A. H. Tevis, A. M.; *Cicero's Tusculan Disputations*, also Treatises on the Nature of the Gods, and on the Commonwealth. literally translated chiefly by C. D. Yonge.

#### BRITISH.

BIBLICAL AND THEOLOGICAL.—*The Life of Prayer*, a series of Lectures, by W. H. Hutchings; *History of Jesus of Nazara*, by T. Keim, translated by A. Remson; *Notes and Essays on the Christian Religion*, by J. J. Lake.

SCIENTIFIC AND PHILOSOPHICAL.—*Pessimism*, History and a Criticism, by J. Sully; *Manual of the Anatomy of Invertebrate Animals*, by H. Huxley; *Lectures on the Assyrian Language and Syllabary*, by A. H. Sayce; *Skepticism in Geology*, and the Reasons for it, by Verifier.

HISTORICAL.—*Montenegro*, its People and its History, by W. Den-

ton ; *Danish Greenland*, its People and its Products, by Dr. H. Rink ; *Servetus and Calvin*, by R. Willis ; *Two Years of the Eastern Question*, 2 vols. by A. Gallenga.

MISCELLANEOUS.—*Critical Miscellanies*, Second Series, by J. Morley ; *Balder the Beautiful*, a Story of Divine Death, by R. Buchannan ; *A Ride through Islam*, by H. C. Marsh.

#### GERMAN.

BIBLICAL.—D. H. Lucken, in a volume of 156 pages, explains the first three chapters of Genesis from the traditions of other nations and from natural science. He regards these chapters as the oldest of all accounts, and finds them illustrated by many of the traditions of other nations. He regards the days in the first chapter as long periods. If the harmony between the account of creation and science is not apparent, he claims that it is either because the account is not understood, or because the supposed data of science are not reliable.

Prof. Dr. B. Weiss has published a *Commentary on Matthew and the parallel passages in Luke*, 584 pp.

*The Israelitish Proper Names according to their religio-historic Significance*, by Dr. E. Nestle, 215 pp. This book received a prize from the Teyler (Dutch) Society as an answer to the question : "What do the proper names of the O. T. teach us respecting the history of religion among the Israelites." The work is very learned, and is valuable in a linguistic as well as theological point of view. In the first part, the author shows what names of God were used by the Israelites, in the different periods of their history, in the formation of proper names. In the second part, he shows what view of God is taught by the proper names in the O. T.

Works of a practical and popular character, calculated to lead the people to a knowledge of the Scriptures, are quite numerous. They consist of books to be used in the religious instruction of youth, lectures on the scriptures, and popular expositions of books and passages of Scripture. Of these popular books, we notice one on the Gospel of Matthew, one on the Sermon on the Mount, one on the Beatitudes, one on the Acts, one on Galatians, and one on the difficult and apparently contradictory passages of Scripture. Recently, the practical Biblical literature seems to have been richer in Germany than the more scholarly and critical.

SYSTEMATIC.—*Compend of Evangelical Protestant Dogmatics*. By Prof. Dr. R. A. Lipsius, 873 pp. A German reviewer speaks very highly of the scholarly character of this work. The author in the main follows Schleiermacher, but subjects his views to thorough criticism, and in many points differs from him. It is evidently one of the most important dogmatic works that have appeared for a long time. The spirit of the work is said to be similar to that of A. Schweizer.



The work is divided into two parts. The first treats of the Principles of Dogmatics (Principienlehre), namely I. Religion in general; II. Christianity; III. Protestantism. The second part gives the System itself. It discusses the Doctrine of God, the Doctrine of the World and of Man, and the Doctrine of Salvation as manifest in Christ.

*Schleiermacher's Theology. First Part, Philosophical Principles lying at the Basis of Schleiermacher's Theology.* By Prof. Dr. Wm. Bender. 295 pp. The aim of the author is to give the philosophical principles on which Schleiermacher's theology rests, and also to give a critique of the same.

*Compend of Fundamental Theology.* By Prof. Dr. J. Sprinzl. 736 pp. The author is a Catholic, and his work belongs to the department of Apologetics. The book is intended for educated readers in general, not merely for theologians.

HISTORICAL.—*Compend of General Church History.* Vol. I. By Prof. Dr. J. Hergenrœther. 1007 pp. This volume belongs to a series of Catholic books entitled *Theological Library*. The series is to embrace works in all departments of Catholic theology. Of the series the following works have already appeared: *Introduction to the O. and N. T.*, part I. by D. Kaulen; *Compend of Patrology*, by Dr. Alzog; *Compend of Catholic Dogmatics*, part I., by Dr. Scheeben; *Compend of Catholic Ethics*, part I., by Dr. Pruner; and *Compend of Catholic and Protestant Canon-Law*, by Dr. Vering. This new volume of Church-History goes to the death of Boniface VIII. Two more volumes are to follow.

*The Roman Catholic Church in the Kingdom of the Netherlands*, by Prof. Dr. F. Nippold, 536 pp. The aim of the author, who is a Protestant, is to give a history of the development of this Church since the Reformation, and its present status. The volume also considers the dangers to be apprehended from ultramontaniam, and the relation of Romanism to the state.

*State and Church in Norway till the close of the Thirteenth Century*, by Dr. P. Zarn, 278 pp. This a history of the conflict between Church and State in Norway.

MISCELLANEOUS.—*Christianity and the modern view of the world*, by Prof. Dr. F. Ehrenfeuchter, 416 pp. The author is one of the lights of the University of Göttingen. This volume, like all his works, is characterized by originality and by vigor of thought. Being an evangelical theologian, he discusses the subject from the standpoint of Evangelical Christianity. He, first of all, traces the genesis of modern culture from the middle of last century to the present; he then discusses the conflict between that culture and the Church; in the third part, he shows what efforts have been made to harmonize the two, and on what conditions a reconciliation is possible.

*Humanity and Christianity in their historical development*, is a trans-

lation from the Danish of A. Michelsen, by Prof. C. H. Scharling, two parts, 432 and 545 pp. It is a philosophy of history from the Christian standpoint.

*The Sources and Aims of our Culture—development*, (Kulturentwicklung), by Prof. R. F. Grau, 280 pp. The author belongs to the conservative Lutheran party in religion. In this work he considers antique culture and its application to the present time.

On *Catechetics* a new work has been prepared by Kuebel, 225 pp.

*The Gospel in Bohemia*, by L. Lemme, 124 pp., gives an account of the Evangelical Churches of Bohemia and is an appeal to Christians to aid those Churches in spreading the Gospel among the Catholics in that country.

*The German Nationality of the Galatians of Asia Minor*, by Prof. Dr. K. Wieseler, 85 pp., is an effort to prove that the Galatians were Germans. This view was the prevalent one in Germany till W. Grimm recently argued in the "Studien und Kritiken" that they were Kelts. His arguments convinced many that he was right. Now Dr. W. again tries to prove that the Galatians were Germans.

Among the works on *Missions* we notice one on *Missions in America*. It is divided into three parts, I. The Esquimaux in Greenland and Labrador; II. The Indians in North and South America; III. The Negroes in the West Indies and South America.

J. H. W. S.

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## ARTICLE IX.

### NOTICES OF NEW PUBLICATIONS.

*Bibliotheca Symbolica Ecclesiae Universalis.* The Creeds of Christendom, with a History and Critical Notes. By Philip Schaff, D. D., LL. D., Professor of Biblical Literature in the Union Theological Seminary, N. Y. In three volumes. Vol. I. The History of Creeds, pp. vii. 941: Vol. II. The Greek and Latin Creeds, with translations, pp. vii. 557: Vol. III. The Evangelical Protestant Creeds, with translations, pp. vii. 880. 1877.

This is truly a magnificent work—and one that was greatly needed. It is doubtful if anything of equal value to students in the department of symbolics has been published in a generation, if indeed ever. It is comprehensive and yet compact, learned without being cumbersome, impartial without sacrificing the interests of truth. It brings together, with carefully digested statements and conclusions, what could heretofore be had only by searching through many volumes, some of which were accessible to but few readers or students. The



bulk of the matter indeed was ready and prepared to the author's hand, but he has gathered, arranged, and presented the whole in a form so convenient and attractive as to make it seem almost new. It is like costly jewels dug out, carefully burnished and placed in appropriate settings.

The magnitude and general character of the work may be given in a few words. The three volumes reach over 2400 pages of printed matter, and embrace about all the acknowledged creeds of Christendom, in their original forms, and, where needed, also in translations. An apparent exception to this statement may seem to exist in the case of the Evangelical Lutheran Church, of which we have here given only the Augsburg Confession; Luther's Catechism (Smaller) The Formula of Concord (epitome): and the Saxon Visitation Articles; while there are omitted the Apology of Melanchthon, the Larger Catechism, the Smalcald Articles, and the Solid Declaration of the Formula of Concord. Yet this exception can hardly be considered a valid one, or one that is objectionable in the work. The very great length of the parts omitted would have swelled the work to another volume, equal in size to one of those here presented, and would have added little if anything to the truth confessed. The Lutheran Church cannot reasonably complain of the space granted her, when it is known that over 300 pages are devoted to the history and presentation of her confessions. Those who desire more than this must resort to the special works on Lutheran Symbols. In this a pretty full account is given of the parts omitted.

For the benefit of general readers we will mention a few features of this work which give it so much value.

We have here presented in a convenient form, for consultation or reference, the various Creeds or Confessions of the Christian Church, from the earliest times to the present day. Heretofore these have existed either in the separate volumes of individual churches, or in partial collections embracing a few of those most nearly related. For the first time, we believe, the attempt has been made to present so complete a collection of the Confessions of all ages and all denominations. The importance of this will be manifest on the simple statement of the fact. The author truly says of the vacuum, filled by this work, in theological and historical literature: "It is surprising that it has not been supplied long ago." He adds, "Sectarian exclusiveness or denominational indifferentism may have prevented it. Other symbolical collections are confined to particular denominations and periods. In this work the readers will find authentic material for the study of Comparative Theology—Symbolics, Polemics, and Irenics." Whilst any intelligent reader may understand the value of such a collection, only those can fully realize it, who have been compelled to search

through many volumes, or smaller collections, for the material here so conveniently presented.

The very interesting, and, upon the whole, satisfactory history of Creeds, which comprises the whole of the first volume. The result of the best critical investigations are here presented. On some points of history there are differences of opinion, and our author may not in every case command the assent of every reader, but all will give him credit for extensive acquaintance with the subject, consultation of the best authorities, and unusual freedom from party bias. There is no special pleading, but a plain statement of the facts as the author apprehends them. Those who are interested in the history of the various confessions, their origin, character and influence in moulding religious thought, will here find material to meet their wishes. We have recently met a distinguished lawyer, who spoke in glowing terms of the interest he felt in the reading of these volumes, and the light thrown upon the different confessions of Christendom. Many intelligent readers outside of the clerical profession, who may be supposed to be specially interested in such studies, will be glad of the information furnished in these volumes.

This presentation of Creeds or Confessions, scarcely known to many, will enable all who use the work to form a more intelligent judgment of churches and sects. Churches are judged largely by their Confessions of faith. They are often misunderstood. Let the average reader ask what he knows about the Creed of the Greek Church, or of Quakers, and let him compare his knowledge with this work, and he will probably discover some mistakes.

We are so pleased with the work as a whole, with the plan and the execution of it, that we hesitate to find any fault. And yet whoever expects to find a perfect book will expect to find what does not exist. This work which is a model in style and accuracy, so far as we have observed, has not escaped the ordinary lot of human productions. We notice as an illustration, page 242 of vol. I. where speaking of the Altered and Unaltered Augsburg Confession, the following: "But after 1560, strict Lutheran divines, such as Flacius and Heshusins, attacked the *Invariata* as heretical and treacherous, and overwhelmed it with coarse abuse." Of course it is not the *Invariata* but the *Var-  
iata* that is here intended.

Having commended the general candor and fairness of the author, we believe the Lutheran Church has good ground to complain of his speaking of "*Consubstantiation*" as taught in the Augsburg Confession. It is true he gives the Lutheran Church the benefit of a disclaimer, when he says: "The word *consubstantiation*, however, is not found in the Lutheran Symbols, and is rejected by Lutheran theologians." But why Dr. Schaff, who is conversant with the subject, should continue to use and apply a term to designate a belief of a cer-



tain Church, when that Church steadily repudiates the term and the thing, we are at a loss to understand. Yet he does it repeatedly in this work. It cannot be prejudice on the part of the learned author. But suppose a Lutheran divine would speak of the Reformed or Calvinistic doctrine of fatalism, it would not be deemed liberal or fair. Dr. Hodge has set a better example in his great work on Systematic Theology. It is time that this doubtful term *consubstantiation* should cease to be printed, in works that claim to be standard, as having anything to do with describing Lutheran theology—except as repudiated. We were not prepared to find so common a blunder perpetuated in so admirable a work.

Perhaps other denominations may have some fault to find, but we deem the blemishes small compared with the great and surpassing excellencies of the work. It will stand as a monument of the scholarship, the patient labor, and public enterprise of this generation. The publishers have not simply performed their part well, as they always do, they have brought it out in a style that is an honor to their well known house. The publication of such a work reflects honor on American Scholarship and American publishers. The old world has nothing, on the same subject, to equal or rival it.

JAMES R. OSGOOD & CO., BOSTON.

*History of Materialism, and Criticism of its Present Importance.* By Frederick Albert Lange, late Professor of Philosophy in the Universities of Zürich and Marburg. Authorized Translation by Ernest Chester Thomas, late Scholar of Trinity College, Oxford. In three volumes. Vol. I. pp. 330. 1877.

The translation of this work was suggested to Mr. Thomas by the opinion expressed in Prof. Huxley's "Lay Sermons, Lectures, and Addresses," that it would be "a great service to philosophy in England," and by favorable references to it by Prof. Tyndall in his Belfast address. The first volume, now before us, shows that the translator possesses unusual qualifications for the service he has undertaken. Rarely is the German turned into such clear and fitting English.

The author of this history, Frederick Albert Lange, born at Wald near Solingen, in 1828, was the son of the well-known Bible Commentator, Dr. J. P. Lange, of the University of Bonn. After his education, first at Zürich, Switzerland, and then at different German Universities, he took an active interest in the political movements that were exciting his country. In 1855 he became a Privat-docent of Philosophy in the University of Bonn. In 1870 he was called as Professor of Philosophy to Zürich, where he remained till 1872, when he became Professor at Marburg. He died there in 1875.

This "History of Materialism" was, especially in the second edition  
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from which this translation is made, "the fruit of the labors of many years." The plan is comprehensive, and wrought out with much care and elaboration. In its English form, the first volume covers Materialism in Antiquity, The Period of Transition, and the Seventeenth Century. The second volume embraces the Eighteenth Century and Modern Philosophy; and the third, The Natural Sciences, Man and the Soul, and Religion and Morality.

Among the most valuable works are those which give us the history of human thought in any important line of past and present inquiry. The title of this volume implies this historical service, in a philosophical way, as the design of the book. The subject, too, is one of the living questions in the philosophical science of our times. The reader of this work, we regret to say, soon finds, however, that the title, "History of Materialism," only means that the author has adopted the historical method in writing an intensely partisan defence of our modern materialism. Von Hartman was unquestionably right in treating the work as a "polemic." Materialists have, of course, a right to assume the polemic attitude, and use whatever aid they can find in the history of human thought. But it is not fitting that their pleas for their conclusions should be dignified and given out as HISTORIES. From the opening sentences, in which he joins together materialism and all true philosophy, and in which he asserts an impossibility of reconciliation between scientific thinking and theology, the author proceeds, all through the volume, to manipulate the course of philosophical thought in the interest of his views, exaggerating the merits of all materialistic writers, and giving the position of the great names of the past strangely in conflict with the general and accepted judgment of scholars. Prof. Lange's materialism seems to be of the completest sort, banishing all spirit-element, as an entity different from matter, from man and the universe. He rejects the Mosaic teaching of a creation out of nothing: "It contains so open and direct a contradiction of all thought, that all weaker and more reserved contradictions must feel ashamed beside it." p. 175. Postulating materialism as the only true explanation of man and nature, he treats Christianity as necessarily inimical to Science. He is especially positive in the rejection of all teleology, and insists that true scientific processes and results are conditioned in its entire abandonment. Materialism is assigned the work of abolishing final cause, "by the principle of development of the PURPOSEFUL from the unpurposeful \* \* What Darwin, relying upon a wide extent of positive knowledge has achieved for our generation, Empedokles offered to the thinkers of antiquity—the simple and penetrating thought, that adaptations preponderate in nature just because it is their nature to perpetuate themselves, while what fails of adaptation has long since perished," p. 32.



The work cannot be recommended as "history." It is written in the intensest partisan spirit, in the interest of the infidel materialism of our times. Even as an historical argument, despite the ability of the author, its perversions of statement and strainings of logic are so excessive and apparent, as to destroy any favorable impression for materialism upon a well trained mind. It is misleading and dangerous to the unskilled and the unwary.

*Oriental Religions*, and their Relation to Universal Religion, by Samuel Johnson—*China*. pp. 975. 1877.

Comparative Theology presents a range of inquiry which has attracted an increasing attention during the last few years. The historical investigation of the manifestations of man's religious nature, as exhibited in the sacred writings and general literature of ancient and remote peoples, is not only full of interest to thoughtful minds, but rich in valuable information for the right understanding of many important theological principles. Recent progress in philological studies, especially in the Sanskrit literature, has opened new sources of the necessary knowledge, and fuller data, for conducting the inquiry. When pursued in the right spirit, and with the calm self-control that can avoid hasty and rash judgments, it will greatly help on the cause of truth. Among the fruits of study in this direction, through the data furnished by the labors of such men as Max Muller, Muir, Lassen and others, much light has already been thrown on the origin and development of the idea of God, and the primitive monotheism of the Aryan races. The further progress will doubtless throw increased light on the fundamental facts of man's religious nature, and the natural action of his moral and spiritual faculties.

The work before us has been meant as a contribution to the discussion of the phenomena of universal religion. It is a large volume, and constructed on an elaborate plan. The plan was begun in a similar volume, published some time ago, on the religion of INDIA. The author exhibits many qualifications for such a work—large information, philosophical insight, and an apt style. But the reliability and value of the work are destroyed by a moral disqualification. His whole spirit is pervaded by a rationalism and unbelief so intense, as to form a manifest incapacity of doing justice to either Christianity or any form of positive faith. The antagonism in which he has placed himself to Christianity shows itself at every turn. He loses no opportunity of turning a sentence against some of its distinctive claims and teachings. The strength of this bias disqualifies him for any just or impartial treatment of it. The representations he makes of its great doctrines and requirements are mostly but gross caricatures, showing either that he utterly fails to comprehend them, or that he lacks the straightforwardness of true honesty. He shows himself un-

able or unwilling to do justice even to the ETHICAL system of Christianity. If his representations of the religion of CHINA are not more trust-worthy—though he DOES seem to have entered into its spirit with more appreciative insight—it is easy to understand how much dependence is to be placed on his views. After a writer has adopted a view, that resolves primitive man into the savage that emerges in Darwin's "descent" from brute animal, when he has abandoned faith in all supernaturalism, and knows no supreme but "the Universe as a Whole," denying the existence of a personal God above nature, as its Author and Governor—his fitness for the service of a just estimate of ANY religion may well be questioned. All his information and natural philosophical insight are unavailing for true service in the sphere of writing, in which man's religious needs and their supply are to be discussed and settled.

The scope of this work is comprehensive. It opens with a discussion of the chief elemental facts in the characteristics of the Chinese mind, their labor, science, external relations and ethnic type. It inquires into the structures which the national life has produced—its education, government, language, literature, history, and poetry. The chapters given to these subjects, where the view is but slightly subject to religious antipathies, abound in fine examples of discriminating analysis, just reasoning, and philosophical generalization. They bring into clear relief some of the deeper characteristics of the Chinese mind. These chapters are followed by others giving account of the Sages of China, with extended discussion of their teachings, and of the various phases of belief and life, through which the history of that ancient people has brought their religious development. Whilst the author justly condemns many of the prevalent superstitions among them, he looks hopefully upon the possibilities of their religious system. He credits human reason, among them, with producing a better MORAL system at least, than that given in Christian revelation. This is his judgment: "Naturally it has reached the most complete and consistent system of ethics ever affirmed by any race."

As might be expected from all this, Mr. Johnson thinks very unfavorably of Christian Missions in China. He declares them, as to their religious design, thoroughly and hopelessly a failure. The statements on the subject, however, refuted by abundant reliable statistics of the results of the mission work, illustrate how untrustworthy the volume is on points in which Christianity is involved.

*Home Worship*: Selections from the Scriptures, with Meditations, Prayer and Song, for Every day in the Year. By Rev. Joseph P. Thompson, D. D. Subscription Edition with Illustrations. pp. 528. 1877.

This volume was published by subscription some years ago, but is



of that kind that does not suffer by reason of age. Of its class we know of no volume of greater or equal merit. To those who desire something to aid in HOME WORSHIP, we cordially commend it. The Scripture selections are made with judgment, the Meditations are devout and deeply thoughtful, and the prayers are models of simplicity, directness, fervor, and pious sentiment and feeling. The variety is such that it will be found, by care in using, adapted to almost every circumstance of a Christian family. The Hymns and Music at the close will aid in that delightful part of Home Worship. Whilst we would not have anything supplant the Bible—we mean the inspired volume in its entirety—or prayer offered freely and without prescribed forms, yet as an aid we welcome this volume. In most works of this general class we have been disappointed, but in this one, we have not been. It is a genuine household treasure, and well meets its title and design—HOME WORSHIP.

SCRIBNER, ARMSTRONG & CO., NEW YORK.

Through J. B. Lippincott & Co., Phila.

*Modern Philosophy.* From Descartes to Schopenhauer and Hartman. By Francis Bowen, A. M., Alford Professor of Natural Religion and Moral Philosophy in Harvard College. pp. xi. 484. 1877.

This volume reached us too late to give it more than a very partial examination. It is a work that requires a careful reading, or rather study, to notice as it deserves. Yet we have examined it enough to say, that it is a volume of more than ordinary interest and ability, and will fill an important place in the history and discussion of modern speculative philosophy. The style is clear and simple, yet ornate, giving evidence of careful cultivation, so that it is a satisfaction to read these somewhat abstruse discussions.

The period covered by the volume is from Descartes to Schopenhauer and Hartman, or to the present day. It will thus be seen that it covers the whole period of modern speculation. For this really begins with Descartes and his contemporaries. Our author says: "The glory remained for Descartes and his contemporaries and successors, the men of the seventeenth century, to break with the past altogether. They no longer deigned even to controvert ancient philosophy or mediæval metaphysics, but passed them by as obsolete, perhaps with silent contempt, and busied themselves with an attempt to reconstruct the philosophical edifice from its foundations. They accepted nothing upon authority, they borrowed not a stick or a stone from those who had gone before them. \* \* They aspired to reconstruct not merely the foundations of knowledge, but the whole structure, to build anew from corner stone to pinnacle."

To give the result of their building, through these two centuries and a half, is the object of this volume. It covers nearly the same period

as “Morell’s History of Modern Philosophy, yet differs in many respects from that able critical work. It is not as comprehensive in plan, nor as minute in detail, yet will be found no less readable—perhaps more readable than Morell. One of the interesting features is the biographical notices of the various philosophers, whose systems are discussed. It is hardly necessary to repeat the names and systems reviewed. Some may be disappointed that so little notice is taken of our most distinguished English metaphysicians, but the reason is given in the Preface. The author says : “I have endeavored to present a full analysis and criticism of the systems only of those great thinkers, whose writings have permanently influenced the course of European thought, paying most attention to the earlier French and late German philosophers, with whom comparatively few English readers are at all familiar. Hence I have said little about Hobbes or Locke, Hume, Reid or Hamilton, whose writings are accessible to all, who ought not to be studied by thoughtful and earnest inquirers at second hand. But the great names of Descartes, Spinoza and Malebranche, of Leibnitz and Kant, of Fichte, Schelling and Hegel, are little more than names with most English students. \* \* ”

Our author is not a mere commentator. Whilst aiming to give a clear exhibition of the systems reviewed, he does not hesitate to avow his own convictions—convictions too reached after many years of patient study, and lecturing on these topics. The closing words of his Preface are so manly, so well expressed, and so well calculated to strengthen the faith of many, who may have become alarmed at the lofty pretensions of modern science, and so timely a rebuke to mere sciolists. coming from this ancient and renowned seat of learning, that we give it entire. “Earnestly desiring to avoid prejudice on either side, and to welcome evidence and argument from whatever source they might come, without professional bias, and free from any external inducement to teach one set of opinions rather than another, I have faithfully studied most of what the philosophy of these modern times and the science of our own day assume to teach. And the result is, that I am now more firmly convinced than ever that what has been justly called ‘the dirt-philosophy’ of materialism and fatalism is baseless and false. I accept with unhesitating conviction and belief the doctrine of the being of one Personal God, the Creator and Governor of the world, and of one Lord Jesus Christ, in whom ‘dwelleth all the fulness of the Godhead bodily;’ and I have found nothing whatever in the literature of modern infidelity which, to my mind, casts even the slightest doubt upon that belief. Not being a clergyman, I am not exposed to the cruel imputation which unbelievers have too long been permitted to fling against the clergy, of being induced by prudential motives to profess what they do not believe. Let me be permitted also to repeat the opinion, which I ventured to express



as far back as 1849, that 'the time seems to have arrived for a more practical and immediate verification than the world has ever yet witnessed of the great truth, that the civilization which is not based upon Christianity is big with the elements of its own destruction.' "

It is scarcely necessary to say that the volume is brought out in a style worthy of the subject. The well known house of Scribner, Armstrong, & Co. is a guarantee that the dress would be a suitable one, and this is a most attractive volume to the eye, as well as to the intellect. It will doubtless find a place in every choice library of a critical character, and will be used as a handbook by students in metaphysical science.

*The Religious Feeling.* A study for Faith. By Newman Smyth. pp. 171. 1877.

This little volume is an earnest and eloquent plea for the reliability and value of religious feeling, as a basis and argument for the existence of the supernatural—a God without us, and a Soul within us. It is designed to be thoroughly philosophical, and to proceed in substantially the same manner in regard to religion, to the soul and God, that physical science does in its explorations in the world of matter. The author says : "Our point of departure in the investigation of the religious nature, corresponds with the point from which physical science starts upon its voyage of discovery. In exploring either hemisphere of our double nature, we must begin with corresponding facts, and proceed by analogous methods ; and the experiences gained have similar claims upon rational credence."

The general contents of the volume are : "THE QUESTIONS STATED :—THE TRANSFORMATION OF THE RELIGIOUS FEELING : THE FEELING OF DEPENDENCE : THE FEELING OF MORAL DEPENDENCE : THE PERCEPTIONS IN THE RELIGIOUS FEELING : OBJECTIONS,—VERIFICATION,—CONCLUSION."

The discussion of these topics is marked by vigor and aptness of illustration. Some telling blows are aimed at modern systems, which exclude religion altogether, or give it only such a position as degrades it to a mere superstition. Darwin and Tyndall, Spencer and Huxley come in for a share of attention, and we cannot but admire the keen and self-possessed manner in which the author handles some of their arguments. We have read the volume with interest and, we trust, with edification. It is a vindication of man's higher spiritual nature, and a protest against limiting the universe of being to mere matter and sense. It asks no more for religion, than our scientists ask in their selected sphere of investigation—but it claims the same privilege of observation, inference, and conclusion. It challenges our faith in God and the soul, and in divine things, on the same principle that our faith is demanded and freely given in the world of nature.

Religion is no more credulous than science. It is faith in a higher sphere, faith in the supernatural, but faith resting on sufficient evidence—or, as our author prefers, RELIGIOUS FEELING growing out of a religious nature and a proper object to awaken that feeling.

*Epochs of Modern History.* The Age of Anne. By Edward E. Morris, M. A., of Lincoln's College, Oxford, Head Master of the Melbourne Grammar School, Australia. pp. 251. 1877.

This is the tenth volume of this interesting and valuable series. We have spoken, in noticing previous volumes, of their general character. They are designed to be popular, and to furnish information for the general reader. They are compilations rather than original contributions to history. But they are just what the great majority of readers need. This volume covers a brief, but most interesting period in English history. The closing chapter on LITERATURE brings to our notice some of the classics, both in French and English. Humble as may be the pretensions of these volumes, we welcome them to a place among the really valuable publications of our day.

S. C. GRIGGS & CO., CHICAGO.

*Law for the Clergy :* a compilation of the Statutes of the States of Illinois, Indiana, Iowa, Michigan, Minnesota, Ohio and Wisconsin, relating to the Duties of Clergymen in the Solemnization of Marriage, the Organization of Churches and Religious Societies, and the Protection of Religious Meetings and Assemblies, with Notes and Practical Forms, embracing a Collation of the Common Law of Marriage. By Sanford A. Hudson, Counsellor at Law. pp. 192. 1877.

This small volume has been prepared under a just belief that a compilation of State Statutes concerning the solemnization of marriage and the organization and incorporation of Churches and benevolent institutions, would be very serviceable to clergymen, and be for the interest of the general public. The work has been admirably done. The first twenty-one pages present the Common Law of Marriage, according to accepted authorities. Then follows a brief summary of the laws on the subjects indicated, in each of the several States mentioned in the title of the volume, together with practical legal forms. Mr. Hudson has done an excellent service for the ministers of the gospel in these States. A similar work for the Eastern States would be of great value.

W. P. SWARTZ & BRO., HARRISBURG, PA.

*Dreamings of the Waking Heart,* with other Poems. By Rev. Joel Swartz, D. D., Harrisburg, Pa. pp. 128. 1877.

We feel it somewhat venturesome to criticise a volume of poems in



a THEOLOGICAL REVIEW. It is almost as venturesome as to write and publish them. The critic should himself have a poetic vein, and to this none are less liable than editors of Reviews. We shall therefore try and speak modestly. We think this volume has in it gems of true poetry. We know that there are some that touch our hearts, and awaken slumbering thoughts that go roaming through the world of fancy and imagination. There are poems in this volume that impress us as beautiful, touching, and having in them the genuine spirit of poetry. They come sparkling from the heart and imagination of the author, and find a response in other hearts. They are not simply verses, written to fill an order, or make up a book, but written, we judge, because the author could not help it—free, spontaneous, like all genuine poetry. We will not attempt to particularize. The pieces are by no means of equal merit. Some possibly might have been spared, but, as a whole, it does great credit to the heart and genius of the author. This is, we believe, the first volume of poems from a Lutheran in this country, and we may now say, with some degree of pride, that we have a poet among us.

N. TIBBALS & SONS, NEW YORK.

*The Christian Life.* Its course, its hindrances and its helps. Vol. I. pp. 404. Its hopes, its fears and its close. Vol. II. pp. 348. Two vols. in one. By Thomas Arnold, D. D., Head Master of Rugby School, and late Fellow of Oriel College, Oxford.

These Lectures or Sermons of Arnold of Rugby are too well known to need criticism or commendation. They are here presented in a very convenient and cheap form, and deserve a place in the library of ministers, and also in Christian families. Dr. Arnold was a most successful teacher, and an admirable guardian and guide in the religious culture of the young. He left an extended and most happy influence on many of his day. Few names are more honored in recent times as Christian instructors than the author of these volumes. A careful reading of them will furnish some clue to his power over the young, and his success in moulding their lives. There is throughout a transparent clearness, a natural simplicity, a freedom from affectation in style, and in sanctity, and at the same time a practical directness and earnestness, that cannot fail of making an impression on souls that love truth and manliness. Arnold's piety was evangelical without bigotry, earnest without cant, humble without pretense. He exhibited the life and character of a Christian, and preached by his actions as well as his words. These discourses may not take a very high rank as finished or eloquent sermons, but they are full of solid instruction and advice, communicated in a simple and affectionate manner,

and will be found helpful to that most important and most exalted of all human aims—a true, noble CHRISTIAN LIFE.

*The Homilist.* By David Thomas, D. D., author of “Biblical Liturgy,” “Philosophy of Happiness,” “Genius of the Gospel,” “Commentary of the Apostles,” etc., etc. Vol. I. Editor’s Series.

This volume is composed of Homilies, Sketches, Germs of Thought, Themes, etc., etc., all designed to bear on the work of preaching. As a collection of sharp and pithy things, full of vigor and a little sensational, it will help ministers and students, if used lawfully. As a quickener of thought it may be commended; as a crutch for lame ministers, like all crutches, it will be an acknowledgment of lameness to use in any other way than to exercise or drill the faculties. We are not disposed to place a very high estimate on works of this kind, they are so liable to be abused, or be used as an excuse for indolence and the want of vigorous, original thinking and planning for one’s self. Anything that leads to imitation in the pulpit, or to the mere repetition of other men’s thoughts and utterances, should be eschewed as an evil. We want men to speak their own thoughts, and not to be retailers of other men’s wares. There may be, and doubtless is, a lawful use of such publications as the HOMILIST, but it is only in this way that we can at all commend it.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

*The “Higher Life” Doctrine of Sanctification*, tried by the Word of God. By Henry A. Boardman, D. D., author of “The Apostolical Succession,” “The Bible in the Counting House,” “The Bible in the Family,” “The Great Question,” etc. pp. 286. 1877.

This is a very timely volume, on a subject exciting more or less attention, in certain quarters, at the present day. The position of the author, his age and Christian experience, his acknowledged learning and piety, entitle his views to great weight and respect. Except for the injury done to the cause of truth and genuine holiness, it may be doubted, whether Dr. Boardman has not given more attention to some of these modern advocates of the “Higher Life,” than they deserve. In many cases, the Saviour’s rule, the tree is known by its fruits, is the best and sufficient test. But Dr. Boardman has submitted these “lofty claims” to a candid investigation, tried them by the Scriptures of divine truth, compared the New doctrine with the Old, exposed its shallowness, and its evil effects on those who profess it and in Christian experience; tested it by the experience of the most eminent saints, whose piety is unchallenged, and thus shown by the most convincing proof that this doctrine, as now popularly taught by some in discourses and books, is not sanctioned by the word of God, or confirmed by the lives and experiences of the most eminent Christians. The



holiness of the Bible is a more substantial, practical, and enduring thing, than that so flippantly spoken of and wrote about by modern advocates of the "Higher Life," or sought in "holiness meetings." Dr. Boardman's volume will do good, if read, in correcting erroneous opinions, and directing in the true and only way of holy living.

CHARLES FOSTER, PHILADELPHIA.

*The Story of the Bible*, from Genesis to Revelation, told in simple language for the Young. Eighth Thousand, Revised, Enlarged and Newly Illustrated. pp. 704. 1877.

This volume has been favorably received, as the eighth thousand since the publication of the first edition in 1873 shows. This is a new edition, revised, enlarged and newly illustrated. The author, who has had experience in teaching the Scriptures, has aimed to give a version of the main portions of the Bible in plain and simple language, so as to present one connected story or history. The Bible was given in detached portions, and much of it not in the shape of history. It was not designed to be a simple history, and yet it contains the materials for a history. There have been numerous attempts, from Josephus to the present day, to give us the substance of the Bible records, with more or less of variations, omissions, and additions. Of course none of these can take the place of the inspired Word. The volume before us is the most Scriptural, keeping closest to the simple facts of the Bible, and taking the least liberty with it, of any with which we are acquainted. It may be read and studied with interest and profit, especially by students less advanced in a more critical study of the Bible. It does not profess to be critical, and should not be judged by such a standard. Its story is told "in simple language for the young." The illustrations are profuse, above two hundred having been added to this edition. For instruction in the family, in Sunday Schools, and for the young generally, this volume may be found very serviceable.

ROBERT CARTER & BROTHERS, NEW YORK.

*Autobiography of the Rev. William Arnot*, Minister of Free St. Peter's Church, Glasgow, and afterwards of the Free High Church, Edinburgh. And Memoir By his daughter Mrs. A. Fleming. pp. vii. 511. 1878.

This volume is in part, about 80 pages, autobiographical, and the other part, styled Memoir, is largely made up of extracts from the journals and letters of Mr. Arnot, selected and arranged by his daughter, Mrs. Fleming. The subject of the volume had become pretty well known to American Christians by his writings, and by his visits to this country; and he was universally admired and beloved, as a noble specimen of a large hearted, genial, earnest, attractive Scotch

preacher. Few men more warmly enlisted the sympathies of his hearers. Some of our readers will remember his visit to Gettysburg, and his address in the College Church, to which there is a brief reference in this volume. As William Arnot was one of the most lovable of men, his life as here presented will be found very attractive and refreshing reading. His early struggles to obtain an education, his career as a student, and especially his labors in the pulpit and through the press, are full of interest. He had in him the very soul of honor, and we feel continually in the presence of an open and candid being, who scorns all meanness. He bears the stamp of true manhood. As a Christian, he was simple hearted as a girl, guileless, evangelical, earnest, and ever ready to get and do good. With an intense love and appreciation of nature, he was full of images and illustrations drawn from nature, which he used to set forth in clearer light spiritual things. He saw every thing with the eye of a poet, and his style is aglow with poetical imagery. This was one of the charms of his addresses.

The reading of this volume will be a truce to all sombre or misanthropic views of life. To him everything spoke of the goodness of God. It was not, however, from nature that William Arnot received his noblest inspirations. He had drunk deep from the fountain of living water, and Christ was to him all and in all. He loved to make everything tributary to divine truth, and to weave the choicest chaplets to adorn the Saviour's brow.

We have spoken of him simply as Rev. William Arnot. His native modesty, and aversion to all fictitious honors, led him to decline all other titles freely offered him. He did not despise the esteem and good opinion of his fellows, but did not care to wear any badge of distinction from the humblest of his brethren. His titles to honor or true Christian nobility were undisputed, and he was satisfied to be known simply as Rev. William Arnot.

The Rev. Dr. Blaikie, who accompanied him on his last visit to this country, and who was with him at Gettysburg, bears this testimony in a funeral discourse: "It fell to my lot to accompany him on one of his tours to America, and there I had abundant opportunity to observe the remarkable impression which his words and his character made on all. I have heard him address many large assemblies, usually laying hold of them by his very first words, now bringing the smile to their faces by his kindly humor, now touching the springs of deep and tender feeling, now giving brightness to familiar truth by happy illustrations, and always keeping in sight of the great truths with which the ambassador of Christ is charged."

This volume will add to the choice Memoirs of God's shining ones, and which is constantly swelling in our Christian literature.



*Moore's Forge.* A Tale. By the author of "The Win and Wear" Series. pp. 381. 1878.

The scene of this story is laid in the Adirondack mountains. It is designed to show what a Christian couple, man and wife, can do in reforming and evangelizing a rude, ignorant and intemperate collection of people, such as very often gather about iron works in this country. They are exhibited as entering on their mission with a resolute purpose, and steadfastly adhering to principle until they have overcome every opposition, and completely won those who were most prejudiced against them. The illiterate and immoral crowd are transformed into a condition of moral respectability. It is only a tale, but it illustrates what may be done by patient consistent effort. We need just such lessons carried into execution, and there are abundant opportunities to practice them. The reading of the volume may stimulate to such noble action.

AMERICAN TRACT SOCIETY, 1512 CHESTNUT ST., PHILA.

*God's Word Man's Light and Guide.* A course of Lectures on the Bible, before the New York Sunday School Association, by Rev. Drs. Taylor, Briggs, Storrs, Crosby, Booth, Porter, Boardman, Washburn, and Simpson. pp. 275. 1877.

This volume, as its title indicates, is made up of Lectures delivered before the New York Sunday School Association. These Lectures were delivered during the past winter by distinguished clergymen of different Churches. The subjects discussed are of great importance. They are: "The Inspiration of the Scriptures; The Languages of the Bible; The Unity and the Variety of the Bible; Ancient History in its connection with the Old Testament; The Adaptation of the Bible to the Universal Needs of the Soul, and the Witness of Christian Men to its Divine Authority and Power; Miracles and Prophecies which show the Bible Divine; Method of Jesus Christ as Teacher; The Right and Responsibility of the Christian Conscience in the Study of the Scriptures; Majesty and Holiness of the Bible. The discussions of the several topics are necessarily limited, but the names of the authors are a sufficient guarantee for at least a respectable presentation of the subjects. They are very unlike in style, and unequal in merit, yet as a whole the volume is one that will do good. Its publication by the American Tract Society will no doubt secure for it, as it deserves, the widest reading.

*Rowland Hill: His Life, Anecdotes, and Pulpit Sayings.* By Vernon J. Charlesworth. With an Introduction by C. H. Spurgeon. pp. 297. 1877.

This new volume on Rowland Hill, the eccentric but distinguished preacher, will be read with pleasure and profit. It embraces a bio-

graphical Sketch, Anecdotes, Pulpit Sayings and Illustrations, Sermons, etc. Whilst Rowland Hill cannot be commended as a model for ordinary preachers, there is much in this volume which candidates for the ministry, and those already in the office, may study with profit. The volume will be found very entertaining as well as instructive.

Rowland Hill was distinguished for substantial excellencies of character, as well as for his eccentricities, and the former were such as to balance the latter. The difficulty too often is that men have eccentricities alone, and some mistake the eccentricities for the substantial worth. His eccentricities amuse, but they are not to be imitated by those who have not his whole character. As a whole, he not only amuses but he instructs. He is one of the men who has left behind him a fragrant memory. Possessed of a large measure of common sense, great sagacity, native humor, firmness of resolve, and a courage that knew no fear, he was a true and valiant soldier of Christ. He fought battles for truth and righteousness in times that often tried men's souls. A little of his spirit in the ministry of the present day might add to its efficiency.

*The Romance of the Streets.* By a London Rambler. Sixth Edition. pp. 270. 1877.

This volume gives life pictures of what may be seen in London, or rather what the author did see and experience, in his effort to do good among the outcasts of London. The table of contents will suggest what is to be expected. London Arabs ; Jack Ketch's Warren ; Sunday Night in the Taverns ; The Subjects of Misfortune ; The Drunkards ; London Thieves ; Patient enduring under difficulties. It is a volume of thrilling and painful interest, from which may be learned much of the vices and miseries of our large cities, and how greatly they need the purifying influence of the Gospel. Can Christian nations be truly called Christian, while so much vice and poverty and sin and wretchedness continue to exist in the very heart of them ? We need to begin again at Jerusalem.

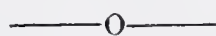
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*The Divine Rule Concerning Giving,* or the Christian Use of Property. A Sermon. By Rev. L. A. Gotwald, Pastor of St. Paul's Ev. Lutheran Church, York, Pa. S. H. Spangler, Printer. pp. 28. 1877.

A thoughtful, plain and earnest presentation of a very important subject, and calculated to do good.



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 PERIODICALS.

The Foreign Quarterlies and Blackwood have come regularly, and have furnished a rich variety of learned, entertaining, and instructive articles. Harper’s periodicals show no abatement of merit, but improve year by year. Littell’s Living Age continues to furnish a very wide range of choice reading from the best writers of the age. They all sustain their high reputation, and deserve a wide circulation.

















